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THE KORAN,

COMMONLY CALLED

The Alcoran of Mohammed,

TRANSLATED FROM THE ORIGINAL ARABIC:

WITH

EXPLANATORY NOTES,

TAKEN FROM THE MOST

APPROVED COMMENTATORS.

TO WHICH IS PREFIXED,

A Preliminary Discourse.

VOL. II.

BY GEORGE SALE, GENT.

Nulla falsa doctrina est, quæ non aliquid veri permi[x]t.
AUGUSTIN. QUÆST. [illegible] l. ii. c. xl.

A NEW EDITI[illegible]N.

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A

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CONTAINED IN THIS SECOND VOLUME.

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CHAP. X.

Intitled, JONAS[a]; revealed at MECCA.

In the name of the moſt merciful GOD.

A L. R.[b] Theſe are the ſigns of the wiſe book. It is a ſtrange thing unto the men of MECCA, that we have revealed our will unto a man from among them[c], ſaying, Denounce threats unto men if they believe not; and bear good tidings unto thoſe who believe, that on the merit of their ſincerity they have an intereſt with their LORD? The unbelievers ſay, This is manifeſt ſorcery[d]. Verily your LORD is GOD, who hath created the heavens and the earth in ſix days; and then aſcended his throne, to take on himſelf the government of all things. There is no interceſſor, but by his permiſſion[e]. This is GOD,

[a] This prophet is mentioned towards the end of the chapter, p. 13.

[b] See the Prelim. Diſc. ſect. III. p. 78, 79.

[c] A man from among them.]—— And not one of the moſt powerful among them neither; ſo that the Koreiſh ſaid it was a wonder GOD could find out no other meſſenger than the orphan pupil of Abu Taleb (1).

[d] This is manifeſt ſorcery.]—— Meaning the Korân. According to the reading of ſome copies, the words may be rendered, This man, (i. e. Mohammed) is no other than a manifeſt ſorcerer.

[e] There is no interceſſor but by his permiſſion.]—Theſe words were revealed to refute the fooliſh opinion of the idolatrous Meccans, who imagined their idols were interceſſors with GOD for them.

(1) Al BEIDAWI.

your LORD; therefore ſerve him. Will ye not conſider? Unto him ſhall ye all return, according to the certain promiſe of GOD: for he produceth a creature, and then cauſeth it to return again; that he may reward thoſe who believe, and do that which is right, with equity. But as for the unbelievers, they ſhall drink boiling water, and they ſhall ſuffer a grievous puniſhment, for that they have diſbelieved. It is he who hath ordained the ſun to ſhine by day, and the moon for a light by night; and hath appointed her ſtations, that ye might know the number of years, and the computation of time. GOD hath not created this, but with truth. He explaineth his ſigns unto people who underſtand. Moreover in the viciſſitude of night and day, and whatever GOD hath created in heaven and earth, are ſurely ſigns unto men who fear him. Verily they who hope not to meet us at the laſt-day, and delight in this preſent life, and reſt ſecurely in the ſame, and who are negligent of our ſigns; their dwelling ſhall be hell-fire, for that which they have deſerved. But as to thoſe who believe, and work righteouſneſs, their LORD will direct them becauſe of their faith; they ſhall have rivers flowing through gardens of pleaſure. Their prayer therein ſhall be, Praiſe be unto thee, O GOD! and their ſalutation[f] therein ſhall be, Peace! and the end of their prayer ſhall be, Praiſe be unto GOD, the LORD of all creatures! If GOD ſhould cauſe evil to haſten unto men, according to their deſire of haſtening good, verily their end hath been decreed. Wherefore we ſuffer thoſe who hope not to meet us at the reſurrection, to wander amazedly in their error. When evil befalleth a man; he prayeth unto us lying on his ſide, or ſitting, or ſtanding[g]: but when we deliver him from his affliction, he continueth his former courſe of life, as though he had not called upon us to defend him againſt the evil which had befallen

[f] Their ſalutation.]—Either the mutual ſalutation of the bleſſed to one another, or that of the angels to the bleſſed.

[g] Lying, or ſitting, or ſtanding.]—i. e. in all poſtures, and at all times.

him.

him. Thus was that which the tranſgreſſors committed prepared for them. We have formerly deſtroyed the generations who were before you, O men of MECCA, when they had acted unjuſtly, and our apoſtles had come unto them with evident miracles and they would not believe. Thus do we reward the wicked people. Afterwards we did cauſe you to ſucceed them in the earth; that we might ſee how ye would act. When our evident ſigns are recited unto them, they who hope not to meet us at the reſurrection, ſay, Bring a different KORAN from this; or make ſome change therein. Anſwer, It is not fit for me, that I ſhould change it at my pleaſure: I follow that only which is revealed unto me. Verily I fear, if I ſhould be diſobedient unto my LORD, the puniſhment of the great day. Say, If GOD had ſo pleaſed, I had not read it unto you, neither had I taught you the ſame. I have already dwelt among you to the age of forty years[h], before I received it. Do ye not therefore underſtand? And who is more unjuſt than he who deviſeth a lie againſt GOD, or accuſeth his ſigns of falſehood? Surely the wicked ſhall not proſper. They worſhip beſides GOD, that which can neither hurt them nor profit them, and they ſay, Theſe are our interceſſors with GOD[i]. Anſwer, Will ye tell GOD that which he knoweth not, neither in heaven nor in earth[k]; Praiſe be unto him! and far be that from him, which they aſſociate with him! Men were profeſſors of one religion only[l], but they diſſented

[h] To the age of forty years.]—For ſo old was Mohammed before he took upon him to be a prophet (1); during which time his fellow-citizens well knew that he had not applied himſelf to learning of any ſort, nor frequented learned men, nor had ever exerciſed himſelf in compoſing verſes, or orations, whereby he might acquire the art of rhetoric, or elegance of ſpeech (2). A flagrant proof, ſays al Beidâwi, that this book could be taught him by none but GOD.

[i] See the Prelim. Diſ. ſect. I. p. 19, &c.

[k] Will ye tell GOD that which he knoweth not, &c.]——viz. That he hath equals or companions either in heaven, or on earth; ſince he acknowledgeth none?

[l] Men were profeſſors of one religion only, &c.]—That is to ſay, the true religion, or Iſlâm, which was generally

(1) See the Prelim. Diſc. p. 56. ABULFED. Vit. Moh. c. 7. (2) See the Prelim. Diſc. p. 35, &c.

diſſented therefrom; and if a decree had not previouſly iſſued from thy LORD, deferring their puniſhment, verily the matter had been decided between them, concerning which they diſagreed. They ſay, Unleſs a ſign be ſent down unto him from his LORD, we will not believe. Anſwer, Verily that which is hidden is known only unto GOD: wait therefore the pleaſure of GOD; and I alſo will wait with you. And when we cauſed the men of MECCA to taſte mercy, after an affliction which had befallen them, behold, they deviſed a ſtratagem againſt our ſigns[m]. Say unto them, GOD is more ſwift in executing a ſtratagem, than ye. Verily our meſſengers[n] write down that which ye deceitfully deviſe. It is he who hath given you conveniencies for travelling by land and by ſea; ſo that ye be in ſhips, which ſail with them, with a favourable wind, and they rejoice therein. And when a tempeſtuous wind overtaketh them, and waves come upon them from every ſide, and they think themſelves to be encompaſſed with inevitable dangers; they call upon GOD, exhibiting the pure religion unto him[o], and ſaying, Verily, if thou deliver us from this peril, we will be of thoſe who give thanks. But when he had delivered them, behold, they behaved themſelves inſolently in the earth, without juſtice. O men, Verily the violence which ye commit againſt your own ſouls, is for the enjoyment of this preſent life only; afterwards unto us ſhall ye re-

generally profeſſed, as ſome ſay, till Abel was murdered, or, as others, till the death of Noah. Some ſuppoſe the firſt ages after the flood are here intended; others, the ſtate of religion in Arabia, from the time of Abraham to that of Amru Ebn Lohai, the great introducer of idolatry into that country.

[m] And when we cauſed thoſe of Mecca to taſte mercy after affliction, &c.]——For it is ſaid that they were afflicted with a dearth for ſeven years, ſo that they were very near periſhing; but no ſooner relieved by GOD's ſending them plenty, than they began again to charge Mohammed with impoſture, and to ridicule his revelations (1).

[n] Our meſſengers.]——i. e. The guardian angels.

[o] Exhibiting the pure religion unto him.]——That is, applying themſelves to GOD only, and neglecting their idols; their fears directing them in ſuch an extremity to aſk help of him only who could give it.

(1) AL BEIDAWI.

turn,

turn, and we will declare unto you that which ye have done. Verily the likeneſs of the preſent life is no other than as water, which we ſend down from heaven, and wherewith the productions of the earth are mixed, of which men eat, and cattle alſo, until the earth receive its veſture, and be adorned with various plants: the inhabitants thereof imagine that they have power over the ſame; but our command cometh unto it by night, or by day, and we render it as though it had been mowen, as though it had not yeſterday abounded with fruits. Thus do we explain our ſigns unto people who conſider. GOD inviteth unto the dwelling of peace[p], and directeth whom he pleaſeth into the right way. They who do right ſhall receive a moſt excellent reward, and a ſuperabundant addition[q]; neither blackneſs[r], nor ſhame ſhall cover their faces. Theſe ſhall be the inhabitants of paradiſe; they ſhall continue therein for ever. But they who commit evil ſhall receive the reward of evil, equal thereunto[s], and they ſhall be covered with ſhame, (for they ſhall have no protector againſt GOD;) as though their faces were covered with the profound darkneſs of the night. Theſe ſhall be the inhabitants of hell-fire; they ſhall remain therein for ever. On the day of the reſurrection we will gather them all together; then will we ſay unto the idolaters, Get ye to your place, ye and your companions[t]: and we will ſeparate them from one another; and their companions ſhall ſay unto them, Ye did not worſhip us[u], and GOD is a ſufficient witneſs between us and you;

[p] Unto the dwelling of peace.]—viz. Paradiſe.

[q] And a ſuperabundant addition.]—For their reward will vaſtly exceed the merit of their good works. Al Ghazâli ſuppoſes this additional recompenſe will be the beatific viſion (1).

[r] See the Prelim. Diſc. p. 114, &c.

[s] Equal thereunto.]—i. e. Though the bleſſed will be rewarded beyond their deſerts, yet GOD will not puniſh any beyond their demerits, but treat them with the exacteſt juſtice.

[t] And your companions.]—That is, your idols, or the companions which ye attributed unto GOD.

[u] Ye did not worſhip us.]—But ye really worſhipped your own luſts, and were ſeduced to idolatry, not by us, but by your own ſuperſtitious

(1) See the Prelim. Diſc. p. 133.

you; neither did we mind your worſhipping of us. There ſhall every ſoul experience [w] that which it ſhall have ſent before it [x], and they ſhall be brought before GOD, their true LORD; and the falſe deities which they vainly imagined, ſhall diſappear from before them. Say, Who provideth you food from heaven and earth? or who hath the abſolute power over the hearing and the ſight? and who bringeth forth the living from the dead, and bringeth forth the dead from the living? and who governeth all things? They will ſurely anſwer, GOD. Say, Will ye not therefore fear him? This is therefore GOD, your true LORD: and what remaineth there after truth, except error? How therefore are ye turned aſide from the truth? Thus is the word of thy LORD verified upon them who do wickedly; that they believe not. Say, Is there any of your companions who produceth a creature, and then cauſeth it to return unto himſelf? Say, GOD produceth a creature, and then cauſeth it to return unto himſelf. How therefore are ye turned aſide from his worſhip? Say, Is there any of your companions who directeth unto the truth? Say, GOD directeth unto the truth. Whether is he therefore, who directeth unto the truth, more worthy to be followed; or he who directeth not, unleſs he be directed? What aileth you therefore, that ye judge as ye do? And the greater part of them follow an uncertain opinion only; but a mere opinion attaineth not unto any truth. Verily GOD knoweth that which they do. This KORAN could not have been compoſed by any except GOD; but it is a confirmation of that which was revealed before it, and an explanation of the ſcripture; there is no doubt thereof; ſent down from the LORD of all

ous fancies. It is pretended, that GOD will, at the laſt-day, enable the idols to ſpeak, and that they will thus reproach their worſhippers, inſtead of interceding for them, as they hoped. Some ſuppoſe the angels, who were alſo objects of the worſhip of the pagan Arabs, are particularly intended in this place.

[w] Shall experience.]-Some copies inſtead of tablu, read tatlu, i. e. ſhall follow or meditate upon.

[x] See chap. 2. p. 19. not. [p].

creatures.

creatures. Will they ſay, MOHAMMED hath forged it? Anſwer, Bring therefore a chapter like unto it; and call whom ye may to your aſſiſtance, beſides GOD, if ye ſpeak truth. But they have charged that with falſehood, the knowledge whereof they do not comprehend, neither hath the interpretation thereof come unto them. In the ſame manner did thoſe who were before them, accuſe their prophets of impoſture; but behold, what was the end of the unjuſt. There are ſome of them who believe therein; and there are ſome of them who believe not therein[y]: and thy LORD well knoweth the corrupt doers. If they accuſe thee of impoſture, ſay, I have my work, and ye have your work; ye ſhall be clear of that which I do, and I will be clear of that which ye do. There are ſome of them who hearken unto thee; but wilt thou make the deaf to hear, although they do not underſtand? And there are ſome of them who look at thee; but wilt thou direct the blind, although they ſee not[z]. Verily GOD will not deal unjuſtly with men in any reſpect: but men deal unjuſtly with their own ſouls[a]. On a certain day he will gather them together, as though they had not tarried[b] above an hour of a day: they ſhall know one another[c]. Then

[y] There are ſome of them who believe therein, &c.]—i. e. There are ſome of them who are inwardly well ſatisfied of the truth of thy doctrine, though they are ſo wicked as to oppoſe it; and there are others of them who believe it not, through prejudice and want of conſideration. Or the paſſage may be underſtood in the future tenſe, of ſome who ſhould afterwards believe, and repent, and of others who ſhould die infidels (1).

[z] There are ſome of them who hearken unto thee; but wilt thou make the deaf to hear, &c.]—Theſe words were revealed on account of certain Meccans, who ſeemed to attend while Mohammed read the Korân to them, or inſtructed them in any point of religion, but yet were as far from being convinced or edified, as if they had not heard him at all (2).

[a] GOD will not deal unjuſtly with men; but they deal unjuſtly with their own ſouls.]—For GOD deprives them not of their ſenſes, or underſtanding: but they corrupt and make an ill uſe of them.

[b] As though they had not tarried.]—Either in the world, or in the grave.

[c] They ſhall know one another.]—As if it were but a little while ſince they parted. But this will happen during the firſt moments only of the reſurrection; for afterwards the terror of the day will diſturb and take

(1) Al BEIDAWI. (2) Idem. See chap. 6.

Then ſhall they periſh who have denied the meeting of GOD; and they were not rightly directed. Whether we cauſe thee to ſee a part of the puniſhment wherewith we have threatened them, or whether we cauſe thee to die before thou ſee it; unto us ſhall they return: then ſhall GOD be witneſs of that which they do. Unto every nation hath an apoſtle been ſent: and when their apoſtle came, the matter was decided between them with equity[d]; and they were not treated unjuſtly. The unbelievers ſay, When will this threatening be made good, if ye ſpeak truth? Anſwer, I am able neither to procure advantage unto myſelf, nor to avert miſchief from me, but as GOD pleaſeth. Unto every nation is a fixed term decreed; when their term therefore is expired, they ſhall not have reſpite for an hour, neither ſhall their puniſhment be anticipated. Say, Tell me; if the puniſhment of GOD overtake you by night, or by day, what part thereof will the ungodly wiſh to be haſtened? When it falleth on you, do ye then believe it? Now do ye believe, and wiſh it far from you, when as ye formerly deſired it ſhould be haſtened? Then ſhall it be ſaid unto the wicked, Taſte ye the puniſhment of eternity: would ye receive other than the reward of that which ye have wrought: They will deſire to know of thee, whether this be true. Anſwer, Yea, by my LORD, it is certainly true; neither ſhall ye weaken GOD's power, ſo as to eſcape it. Verily, if every ſoul which hath acted wickedly had whatever is on the earth, it would willingly redeem itſelf therewith at the laſt-day. Yet they will conceal their repentance[e], after they ſhall have ſeen the puniſh-

take from them all knowledge of one another (1).

[d] The matter was decided between them with equity.]—By delivering the prophet and thoſe who believed on him, and deſtroying the obſtinate infidels.

[e] They will conceal their repentance.]—To hide their ſhame and regret (2); or becauſe their ſurpriſe and aſtoniſhment will deprive them of the uſe of ſpeech (3). Some, however, underſtand the verb which is here rendered, will conceal, in the contrary ſignification, which it ſometimes bears; and then it muſt be tranſlated, They will openly declare their repentance, &c.

(1) Idem. (2) JALLALO'DDIN. (3) Al BEIDAWI.

ment:

ment: and the matter ſhall be decided between them with equity; and they ſhall not be unjuſtly treated. Doth not whatſoever is in heaven and on earth belong unto GOD? Is not the promiſe of GOD true? But the greater part of them know it not. He giveth life, and he cauſeth to die; and unto him ſhall ye all return. O men, now hath an admonition come unto you from your LORD, and a remedy for the doubts which are in your breaſts; and a direction, and mercy unto the true believers. Say, Through the grace of GOD, and his mercy: therein therefore let them rejoice; this will be better than what they heap together of worldly riches. Say, Tell me; of that which GOD hath ſent down unto you for food, have ye declared part to be lawful, and other part to be unlawful [f]? Say, Hath GOD permitted you to make this diſtinction? or do ye deviſe a lie concerning GOD? But what will be the opinion of thoſe who deviſe a lie concerning GOD, on the day of the reſurrection? Verily GOD is endued with beneficence towards mankind; but the greater part of them do not give thanks. Thou ſhalt be engaged in no buſineſs, neither ſhalt thou be employed in meditating on any paſſage of the KORAN; nor ſhall ye do any action, but we will be witneſſes over you, when ye are employed therein. Nor is ſo much as the weight of an ant [g] hidden from thy LORD in earth or in heaven: neither is there any thing leſſer than that, or greater, but it is written in the perſpicuous book [h]. Are not the friends of GOD the perſons on whom no fear ſhall come, and who ſhall not be grieved? They who believe and fear GOD, ſhall receive good tidings in this life, and in that which is to come. There is no change in the words of GOD. This ſhall be great felicity. Let not their diſcourſe [i] grieve thee; for all might belongeth unto GOD: he both heareth

[f] See chap. 6. [g] See chap. 4. [h] The perſpicuous book.]—The preſerved table; wherein GOD's decrees are recorded. [i] Their diſcourſe.]—viz. The impious and rebellious talk of the infidels.

and

and knoweth. Is not whoever dwelleth in heaven and on earth, ſubject unto GOD? What therefore do they follow, who invoke idols, beſides GOD? They follow nothing but a vain opinion; and they only utter lies. It is he who hath ordained the night for you, that ye may take your reſt therein, and the clear day for labour: verily herein are ſigns unto people who hearken. They ſay, GOD hath begotten children: GOD forbid! He is ſelf-ſufficient. Unto him belongeth whatſoever is in heaven and on earth: ye have no demonſtrative proof of this. Do ye ſpeak of GOD that which ye know not? Say, Verily they who imagine a lie concerning GOD, ſhall not proſper. They may enjoy a proviſion in this world; but afterwards unto us ſhall they return, and we will then cauſe them to taſte a grievous puniſhment, for that they were unbelievers. Rehearſe unto them the hiſtory of NOAH[k]: when he ſaid unto his people, O my people, if my ſtanding forth among you, and my warning you of the ſigns of GOD, be grievous unto you; in GOD do I put my truſt. Therefore lay your deſign againſt me, and aſſemble your falſe gods; but let not your deſign be carried on by you in the dark: then come forth againſt me, and delay not. And if ye turn aſide from my admonitions, I aſk not any reward of you for the ſame[l]; I expect my reward from GOD alone, and I am commanded to be one of thoſe who are reſigned unto him. But they accuſed him of impoſture; wherefore we delivered him, and thoſe who were with him in the ark, and we cauſed them to ſurvive the flood, but we drowned thoſe who charged our ſigns with falſehood. Behold therefore, what was the end of thoſe who were warned by NOAH. Then did we ſend, after him, apoſtles unto their reſpective people[m], and they came unto them with evident demonſtrations: yet they were not diſpoſed

[k] See chap. 7.

[l] I aſk not any reward, &c.]—— Therefore ye cannot excuſe yourſelves by ſaying that I am burthenſome to you.

[m] We ſent, after him, apoſtles unto their reſpective people.]-As Hûd, Sâleh, Abraham, Lot, and Shoaib, to thoſe of Ad, Thamûd, Babel, Sodom, and Midian.

to

to believe in that which they had before rejected as falſe. Thus do we ſeal up the hearts of the tranſgreſſors. Then did we ſend, after them, MOSES and AARON unto PHARAOH, and his princes with our ſigns[n]: but they behaved proudly, and were a wicked people. And when the truth from us had come unto them, they ſaid, Verily this is manifeſt ſorcery. MOSES ſaid unto them, Do ye ſpeak this of the truth, after it hath come unto you? Is this ſorcery? but ſorcerers ſhall not proſper. They ſaid, Art thou come unto us to turn us aſide from that religion, which we found our fathers practiſe; and that ye two may have the command in the land? But we do not believe you. And PHARAOH ſaid, Bring unto me every expert magician. And when the magicians were come, MOSES ſaid unto them, Caſt down that which ye are about to caſt down. And when they had caſt down their rods and cords MOSES ſaid unto them, The enchantment which ye have performed, ſhall GOD ſurely render vain; for GOD proſpereth not the work of the wicked doers. And GOD will verify the truth of his words, although the wicked be averſe thereto. And there believed not any on MOSES, except a generation of his people[o], for fear of PHARAOH and of his princes, leſt he ſhould afflict them. And PHARAOH was lifted up with pride in the earth, and was ſurely one of the tranſgreſſors. And MOSES ſaid, O my people, if ye believe in GOD, put your truſt in him, if ye be reſigned to his will. They anſwered, We put our truſt in GOD: O LORD, ſuffer us not to be afflicted by unjuſt people; but deliver us, through thy mercy, from the unbelieving people. And we ſpake by inſpiration unto MOSES and his brother, ſaying,

[n] See chap. 7.

[o] Except a generation of his people.]——For when he firſt began to preach, a few of the younger Iſraelites only believed on him; the others not giving ear to him, for fear of the king. But ſome ſuppoſe the pronoun, his, refers to Pharaoh, and that theſe were certain Egyptians, who, together with his wife Aſia, believed on Moſes (1).

(1) AL BEIDAWI.

Provide

Provide habitations for your people in EGYPT, and make your houſes a place of worſhip[p], and be conſtant at prayer; and bear good news unto true believers. And MOSES ſaid, O LORD, verily thou haſt given unto PHARAOH and his people pompous ornaments[q], and riches in this preſent life, O LORD, that they may be ſeduced from thy way: O LORD, bring their riches to nought, and harden their hearts; that they may not believe, until they ſee their grievous puniſhment. GOD ſaid, Your petition is heard[r]: be ye upright therefore[s], and follow not the way of thoſe who are ignorant. And we cauſed the children of ISRAEL to paſs through the ſea; and PHARAOH and his army followed them in a violent and hoſtile manner; until, when he was drowning, he ſaid, I believe that there is no GOD but he, on whom the children of ISRAEL believe; and I am one of the reſigned[t]. Now doſt thou believe; when thou haſt been hitherto rebellious, and one of the wicked doers? This day will we raiſe thy body[u] from the bottom

[p] A place of worſhip.]—So Jallalo'ddin expounds the original word Kebla, which properly ſignifies that place or quarter towards which one prays. Wherefore al Zamakhſhari ſuppoſes, that the Iſraelites are here ordered to diſpoſe their oratories in ſuch a manner, that, when they prayed, their faces might be turned towards Mecca; which he imagines was the Kebla of Moſes, as it is that of the Mohammedans. The former commentator adds, that Pharaoh had forbidden the Iſraelites to pray to GOD; for which reaſon they were obliged to perform that duty privately in their houſes.

[q] Ornaments.]—As magnificent apparel, chariots, and the like.

[r] Your petition is heard.]—The pronoun is in the dual number; the antecedent being Moſes and Aaron. The commentators ſay, that in conſequence of this prayer, all the treaſures of Egypt were turned into ſtones (1).

[s] Be ye upright.]—Or as al Beidâwi interprets it, Be ye conſtant and ſteady in preaching to the people. The Mohammedans pretend that Moſes continued in Egypt no leſs than forty years, after he had firſt publiſhed his miſſion: which cannot be reconciled to ſcripture.

[t] I believe that there is no God but he, &c.]—Theſe words, it is ſaid, Pharaoh repeated often in his extremity, that he might be heard. But his repentance came too late; for Gabriel ſoon ſtopped his mouth with mud, leſt he ſhould obtain mercy; reproaching him at the ſame time in the words which follow.

[u] We will raiſe thy dead body, &c.]—Some of the children of Iſrael doubting whether Pharaoh was really drowned. Gabriel, by GOD's command,

(1) JALLALO'DDIN.

bottom of the ſea, that thou mayeſt be a ſign unto thoſe who ſhall be after thee; and verily a great number of our men are negligent of our ſigns. And we prepared for the children of ISRAEL an eſtabliſhed dwelling in the land of CANAAN, and we provided good things for their ſuſtenance: and they differed not in point of religion, until knowledge had come unto them[w]; verily thy LORD will judge between them on the day of reſurrection, concerning that wherein they diſagreed. If thou art in a doubt concerning any part of that which we have ſent down unto thee[x], aſk them who have read the book of the law before thee. Now hath the truth come unto thee from thy LORD; be not therefore one of thoſe who doubt: neither be thou one of thoſe who charge the ſigns of GOD with falſehood, leſt thou become one of thoſe who periſh. Verily thoſe againſt whom the word of thy LORD is decreed, ſhall not believe, although there come unto them every kind of miracle; until they ſee the grievous puniſhment prepared for them. And if it were not ſo, ſome city, among the many which have been deſtroyed, would have believed; and the faith of its inhabitants would have been of advantage unto them: but none of them believed, before the execution of their ſentence, except the people of JONAS[y]. When they believed, we delivered them from

mand, cauſed his naked corpſe to ſwim to ſhore, that they might ſee it (1). The word here tranſlated body, ſignifying alſo a coat of mail, ſome imagine the meaning to be, that his corpſe floated armed with his coat of mail, which they tell us was of gold, by which they knew that it was he.

[w] Until after knowledge had come unto them.]—i. e. After the law had been revealed, and publiſhed by Moſes.

[x] Concerning that which we have ſent down unto thee.]—That is, concerning the truth of the hiſtories which are here related. The commentators doubt whether the perſon here ſpoken to, be Mohammed himſelf, or his auditor.

[y] The people of Jonas.]—viz. The inhabitants of Ninive, which ſtood on or near the place where al Mawſel now ſtands. This people having corrupted themſelves with idolatry, Jonas the ſon of Mattai (or Amittai, which the Mohammedans ſuppoſe to be the name of his mother,) an Iſraelite of the tribe of Benjamin, was ſent by GOD to preach

(1) See Exod. xiv. 30.

from the puniſhment of ſhame in this world, and ſuffered them to enjoy their lives and poſſeſſions for a time[z]. But if the LORD had pleaſed, verily all who are in the earth would have believed in general. Wilt thou therefore forcibly compel men to be true believers? No ſoul can believe, but by the permiſſion of GOD: and he ſhall pour out his indignation on thoſe who will not underſtand. Say, Conſider whatever is in heaven and on earth: but ſigns are of no avail, neither preachers unto people who will not believe. Do they therefore expect any other than ſome terrible judgment, like unto the judgments which have fallen on thoſe who have gone before them? Say, Wait ye the iſſue; and I alſo will wait with you: then will we deliver our apoſtles and thoſe who believe. Thus it is a juſtice due from us, that we ſhould deliver the true believers. Say, O men of MECCA, if ye be in doubt concerning my religion, verily I worſhip not the idols which ye worſhip, beſides GOD; but I worſhip GOD, who will cauſe you to die: and I am commanded to be one of the true believers. And it was ſaid unto me, Set thy face towards the true religion, and be orthodox; and by no means be one of thoſe who attribute companions unto GOD; neither invoke, beſides GOD, that which can neither profit thee nor hurt thee: for if thou do, thou wilt then certainly become one of the unjuſt. If GOD afflict

preach to, and reclaim them. When he firſt began to exhort them to repentance, inſtead of hearkening to him, they uſed him very ill, ſo that he was obliged to leave the city, threatening them, at his departure, that they ſhould be deſtroyed within three days, or as others ſay, within forty (1). But when the time drew near, and they ſaw the heavens overcaſt with a black cloud, which ſhot forth fire, and filled the air with ſmoke, and hung directly over their city, they were in a terrible conſternation, and getting into the fields, with their families and cattle, they put on ſackcloth, and humbled themſelves before GOD, calling aloud for pardon, and ſincerely repenting of their paſt wickedneſs. Whereupon GOD was pleaſed to forgive them, and the ſtorm blew over (2).

[z] For a time.]—i. e. Until they died according to the ordinary courſe of nature.

(1) See Jonah iii. 4. (2) AL BEIDAWI, JALLALO'DDIN, ABULFED, See chap. 21, and 37.

thee

thee with hurt, there is none who can relieve thee from it, except he; and if he willeth thee any good, there is none who can keep back his bounty: he will confer it on ſuch of his ſervants as he pleaſeth; and he is gracious and merciful. Say, O men, now hath the truth come unto you from your LORD. He therefore who ſhall be directed, will be directed to the advantage of his own ſoul; but he who ſhall err, will err only againſt the ſame. I am no guardian over you. Do thou, O prophet, follow that which is revealed unto thee: and perſevere with patience, until GOD ſhall judge; for he is the beſt judge.

CHAP. XI.

Intitled, HUD[a]; revealed at MECCA.

In the name of the moſt merciful GOD.

A L. R.[b] This book, the verſes whereof are guarded againſt corruption[c], and are alſo diſtinctly explained[d], is a revelation from the wiſe, the knowing GOD: that ye ſerve not any other GOD;

[a] The ſtory of which prophet is repeated in this chapter.

[b] See the Prelim. Diſc. p. 78, &c.

[c] The verſes whereof are guarded againſt corruption.]—According to the various ſenſes which the verb ohkimat, in the original, may bear, the commentators ſuggeſt as many different interpretations. Some ſuppoſe the meaning to be, according to our verſion, that the Korân is not liable to be corrupted (1), as the law and the goſpel have been, in the opinion of the Mohammedans: others, that every verſe in this particular chapter is in full force, and not one of them abrogated: others, that the verſes of the Korân are diſpoſed in a clear and perſpicuous method, or contain evident and demonſtrative arguments: and others, that they compriſe judicial declarations to regulate both faith and practice (2).

[d] And are alſo diſtinctly explained.]—The ſignification of the verb foſſilat, which is here uſed, being alſo ambiguous, the meaning of this paſſage is ſuppoſed to be, either that the verſes are diſtinctly propoſed or expreſſed in a clear manner; or that the ſubject matter of the whole may be diſtinguiſhed or divided into laws, monitions, and examples; or elſe that the verſes were revealed by parcels (3).

(1) See the Prelim. Diſc. p. 98, 99.

(2) Al BEIDAWI, JALLA-LO'DDIN, Al ZAMAKHSHARI, &c.

(3) Idem.

(verily

(verily I am a denouncer of threats, and a bearer of good tidings unto you from him;) and that ye aſk pardon of your LORD, and then be turned unto him. He will cauſe you to enjoy a plentiful proviſion, until a prefixed time: and unto every one that hath merit by good works, will he give his abundant reward. But if ye turn back, verily I fear for you the puniſhment of the great day: unto GOD ſhall ye return; and he is almighty. Do they not double the folds of their breaſts[e], that they may conceal their deſigns from him? When they cover themſelves with their garments, doth he not know that which they conceal, and that which they diſcover? For he knoweth the innermoſt parts of the breaſts of men[f].

XII. * There is no creature which creepeth on the earth, but GOD provideth its food; and he knoweth the place of its retreat, and where it is laid up[g]. The whole is written in the perſpicuous book of his decrees. It is he who hath created the heavens and the earth, in ſix days, (but his throne was above the waters before the creation thereof[h],) that he might prove you, and ſee which of you would excel in works. If thou ſay, Ye ſhall ſurely be raiſed again,

* Do they not double the folds of their breaſts.]——Or as it may be tranſlated, Do they not turn away their breaſts, &c.

[e] This paſſage was occaſioned by the words of certain idolaters, who ſaid to one another, When we let down our curtains, (ſuch as the women uſe in the eaſt to ſcreen themſelves from the ſight of the men, when they happen to be in the room,) and wrap ourſelves up in our garments, and fold up our breaſts, to conceal our malice againſt Mohammed, how ſhould he come to the knowledge of it? Some ſuppoſe the paſſage relates to certain hypocritical Moſlems; but this opinion is generally rejected, becauſe the verſe was revealed at Mecca, and the birth of hypocriſy among the Mohammedans happened not till after the Hejra.

[f] The place of its retreat, and where it is laid up.]——i. e. Both during its life, and after its death; or the repoſitory of every animal, before its birth, in the loins and wombs of the parents.

[g] But his throne was above the waters, before the creation thereof.]—For the Mohammedans ſuppoſe this throne, and the waters whereon it ſtands, which waters they imagine are ſupported by a ſpirit or wind, were, with ſome other things, created before the heavens and earth. This fancy they borrowed from the Jews, who alſo ſay, that the throne of glory then ſtood in the air, and was borne on the face of the waters, by the breath of GOD's mouth (1).

(1) RASHI, ad Geneſ. i. 2. V. RELAND. de relig. Moh. p. 50, &c.

after

after death; the unbelievers will ſay, This is nothing but manifeſt ſorcery. And verily if we defer their puniſhment unto a determined ſeaſon, they will ſay, What hindereth it from falling on us? Will it not come upon them on a day, wherein there ſhall be none to avert it from them; and that which they ſcoffed at ſhall encompaſs them? Verily, if we cauſe man to taſte mercy from us, and afterwards take it away from him; he will ſurely become deſperate [i], and ungrateful. And if we cauſe him to taſte favour, after an affliction hath befallen him, he will ſurely ſay, The evils which I ſuffered are paſſed from me; and he will become joyful and inſolent: except thoſe who perſevere with patience, and do that which is right; they ſhall receive pardon, and a great reward. Peradventure thou wilt omit to publiſh part of that which hath been revealed unto thee, and thy breaſt will become ſtraitened, leſt they ſay, Unleſs a treaſure be ſent down unto him, or an angel come with him, to bear witneſs unto him, we will not believe. Verily thou art a preacher only; and GOD is the governor of all things. Will they ſay, he hath forged the KORAN? Anſwer, Bring therefore ten chapters [k] like unto it, forged by yourſelves; and call on whomſoever ye may to aſſiſt you, except GOD, if ye ſpeak truth. But if they whom ye call to your aſſiſtance hear you not; know that this book hath been revealed by the knowledge of GOD only [l], and that there is no GOD but he. Will ye therefore become Moſlems? Whoſo chooſeth the preſent life, and the pomp thereof, unto them will we give the recompenſe of their

[i] Deſperate.]——Caſting aſide all hopes of the divine favour, for want of patience and truſt in GOD.

[k] Ten chapters.]—This was the number which he firſt challenged them to compoſe; but they not being able to do it, he made the matter ſtill eaſier, challenging them to produce a ſingle chapter only (1), comparable to the Korân in doctrine and eloquence.

[l] By the knowledge of GOD only.]——Or containing ſeveral paſſages wrapped up in dark and myſterious expreſſions, which can proceed from, and are perfectly comprehended by, none but GOD (2).

(1) See chap. 2. p. 5. Chap. 10. (2) See chap. 3. p. 35.

works therein, and the ſame ſhall not be diminiſhed unto them. Theſe are they for whom no other reward is prepared in the next life, except the fire of hell: that which they have done in this life ſhall periſh; and that which they have wrought ſhall be vain. Shall he therefore be compared with them, who followeth the evident declaration of his LORD, and whom a witneſs from him[m] attendeth, preceded by the book of MOSES[n], which was revealed for a guide, and out of mercy to mankind? Theſe believe in the KORAN: but whoſoever of the confederate infidels believeth not therein, is threatened with the fire of hell, which threat ſhall certainly be executed: be not therefore in a doubt concerning it; for it is the truth from thy LORD: but the greater part of men will not believe. Who is more unjuſt than he who imagineth a lie concerning GOD? They ſhall be ſet before their LORD, at the day of judgment, and the witneſſes[o] ſhall ſay, Theſe are they who deviſed lies againſt their LORD. Shall not the curſe of GOD fall on the unjuſt; who turn men aſide from the way of GOD, and ſeek to render it crooked, and who believe not in the life to come? Theſe were not able to prevail againſt GOD on earth, ſo as to eſcape puniſhment; neither had they any protectors beſides GOD: their puniſhment ſhall be doubled unto them[p]. They could not hear, neither did they ſee. Theſe are they who have loſt their ſouls; and the idols which they falſely imagined, have abandoned them. There is no doubt but they ſhall be moſt miſerable in the world to come. But as for thoſe who believe, and do good works, and humble themſelves before their LORD, they ſhall be the inhabitants of paradiſe; they ſhall remain therein for ever. The ſimilitude of the two parties[q] is as the blind and the deaf, and as he

[m] A witneſs from him.]—viz. The Korân; or, as others ſuppoſe, the angel Gabriel.

[n] Preceded by the book of Moſes.]—Which bears teſtimony thereto.

[o] The witneſſes.]—That is, The angels, and prophets, and their own members.

[p] Their puniſhment ſhall be doubled.]—For they ſhall be puniſhed both in this life, and in the next.

[q] Of the two parties.]—i. e. The believers and the infidels.

who

who ſeeth and heareth: ſhall they be compared as equal? Will ye not therefore conſider? We formerly ſent NOAH [r] unto his people; and he ſaid, Verily I am a public preacher unto you; that ye worſhip GOD alone: verily I fear for you the puniſhment of the terrible day. But the chiefs of his people, who believed not, anſwered, We ſee thee to be no other than a man, like unto us; and we do not ſee that any follow thee, except thoſe who are the moſt abject among us, who have believed on thee by a raſh judgment [s], neither do we perceive any excellence in you above us: but we eſteem you to be liars. NOAH ſaid, O my people, tell me; if I have received an evident declaration from my LORD, and he hath beſtowed on me mercy from himſelf, which is hidden from you, do we compel you to receive the ſame, in caſe ye be averſe thereto? O my people, I aſk not of you any riches, for my preaching unto you: my reward is with GOD alone. I will not drive away thoſe who have believed [t]: verily they ſhall meet their LORD, at the reſurrection; but I perceive that ye are ignorant men. O my people, who ſhall aſſiſt me againſt GOD, if I drive them away? Will ye not therefore conſider? I ſay not unto you, The treaſures of GOD are in my power; neither do I ſay, I know the ſecrets of GOD: neither do I ſay, Verily I am an angel [u]; neither do I ſay of thoſe whom your eyes do contemn, GOD will by no means beſtow good on them: (GOD beſt knoweth that which is in their ſouls;) for then ſhould I certainly be one of the unjuſt. They anſwered, O NOAH, thou haſt already diſputed with us, and haſt multiplied diſputes with us; now therefore do thou bring that puniſhment upon us wherewith thou haſt threatened us, if thou ſpeakeſt truth.

[r] See chap. 7.

[s] By a raſh judgment.]—For want of mature conſideration, and moved by the firſt impulſe of their fancy.

[t] I will not drive away thoſe who have believed.]—For this they aſked him to do, becauſe they were poor mean people. The ſame thing the Koreiſh demanded of Mohammed, but he was forbidden to comply with their requeſt (1).

[u] See chap. 6.

(1) See chap. 6.

NOAH ſaid, Verily GOD alone ſhall bring it upon you, if he pleaſeth; and ye ſhall not prevail againſt him, ſo as to eſcape the ſame. Neither ſhall my counſel profit you, although I endeavour to counſel you aright, if GOD ſhall pleaſe to lead you into error. He is your LORD, and unto him ſhall ye return. Will the MECCANS ſay, MOHAMMED hath forged the KORAN? Anſwer, If I have forged it, on me be my guilt; and let me be clear of that which ye are guilty of. And it was revealed unto NOAH, ſaying, Verily none of thy people ſhall believe, except he who hath already believed: be not therefore grieved, for that which they are doing. But make an ark in our preſence, according to the form and dimenſions which we have revealed unto thee: and ſpeak not unto me in behalf of thoſe who have acted unjuſtly; for they are doomed to be drowned. And he built the ark; and ſo often as a company of his people paſſed by him, they derided him [w]: but he ſaid, Though ye ſcoff at us now, we will ſcoff at you hereafter, as ye ſcoff at us; and ye ſhall ſurely know on whom a puniſhment ſhall be inflicted, which ſhall cover him with ſhame, and on whom a laſting puniſhment ſhall fall. Thus were they employed until our ſentence was put in execution, and the oven poured forth water [x]. And we ſaid unto NOAH, Carry into

[w] They derided him.]—For building a veſſel in an inland country, and ſo far from the ſea; and for that he was turned carpenter, after he had ſet up for a prophet (1).

[x] And the oven poured forth water.]—Or, as the original literally ſignifies, boiled over; which is conſonant to what the Rabbins ſay, that the waters of the deluge were boiling hot.

This oven was, as ſome ſay, at Cûfa, in a ſpot whereon a moſque now ſtands; or, as others rather think, in a certain place in India, or elſe at Ain warda in Meſopotamia (2); and its exundation was the ſign by which Noah knew the flood was coming (3). Some pretend that it was the ſame oven which Eve made uſe of to bake her bread in, being of a form different from thoſe we uſe, having the mouth in the upper part, and that it deſcended from patriarch to patriarch, till it came to Noah (4). It is remarkable that Mohammed, in all probability, borrowed this circumſtance from the Perſian Magi, who alſo fancied that the firſt waters

(1) Al BEIDAWI. (2) Idem. (3) JALLALO'DDIN, &c.
(4) V. D'HERBELOT, Bibl. Orient. art. Noah.

into the Ark of every ſpecies of animals one pair [y], and thy family [z], (except him on whom a previous ſentence of deſtruction hath paſſed [a],) and thoſe who believe [b]. But there believed not with him, except a few [c]. And NOAH ſaid, Embark thereon, in the name of GOD; while it moveth forward, and while it ſtandeth ſtill [d]; for my LORD is gracious and merciful.

ters of the deluge guſhed out of the oven of a certain old woman named Zala Cûfa (1).

But the word tannûr, which is here tranſlated oven, alſo ſignifying the ſuperficies of the earth, or a place whence waters ſpring forth, or where they are collected, ſome ſuppoſe it means no more in this paſſage, than the ſpot or fiſſure whence the firſt eruption of waters brake forth.

[y] One pair.]—Or, as the words may alſo be rendered, and ſome commentators think they ought, two pair, that is two males, and two females of each ſpecies; wherein they partly agree with divers Jewiſh and Chriſtian writers (2), who from the Hebrew expreſſion, ſeven and ſeven, and two and two, the male and his female (3), ſuppoſe there went into the ark fourteen pair of every clean, and two pair of every unclean ſpecies. There is a tradition that GOD gathered together unto Noah, all ſorts of beaſts, birds and other animals, (it being indeed difficult to conceive how he ſhould come by them all, without ſome ſupernatural aſſiſtance,) and that as he laid hold on them, his right-hand conſtantly fell on the male, and his left on the female (4).

[z] Thy family.]—Namely thy wife; and thy ſons, and their wives (5).

[a] Except him on whom a previous ſentence of deſtruction hath paſſed.]—This was an unbelieving ſon of Noah (6), named Canaan (7), or Yam (8); though others ſay he was not the ſon of Noah, but his grandſon by his ſon Ham, or his wife's ſon by another huſband; nay ſome pretend he was related to him no farther than by having been educated and brought up in his houſe (9). The beſt commentators add, that Noah's wife, named Wâila, who was an infidel, was alſo comprehended in this exception, and periſhed with her ſon (10).

[b] And thoſe who believe.]—Noah's family being mentioned before, it is ſuppoſed that by theſe words are intended the other believers, who were his proſelytes, but not of his family: whence the common opinion among the Mohammedans, of a greater number than eight being ſaved in the ark, ſeems to have taken its riſe (11).

[c] There believed not with him except a few.]—viz. His other wife, who was a true believer, his three ſons, Shem, Ham, and Japhet, and their wives, and ſeventy-two perſons more (12.)

[d] Embark thereon in the name of GOD, while it moveth forward, and while it ſtandeth ſtill.]—That is, omit no opportunity of getting on board. According to a different reading, the latter words may be rendered, Who ſhall cauſe it to move for-

(1) V. HYDE de rel. vet. Perſar. and LORD's account of the relig. of the Perſees, p. 9. (2) ABEN EZRA, JUSTIN MARTYR, ORIGEN, &c. (3) Geneſ. vii. 2. (4) JALLALO'DDIN. (5) Al BEIDAWI. (6) YAHYA. (7) JALLALO'DDIN, Al BEIDAWI. (8) EBN SHOHNAH. (9) Al ZAMAKHSHARI. V. D'HERBEL. Bibl. Orient. p. 676. (10) JALLALO'DDIN, Al ZAMAKHSHARI, Al BEIDAWI. (11) See chap. 7. (12) See ibid.

ciful. And the ark ſwam with them between waves like mountains[e]: and NOAH called unto his ſon[f], who was ſeparated from him, ſaying, Embark with us, my ſon, and ſtay not with the unbelievers. He anſwered, I will get on a mountain, which will ſecure me from the water. NOAH replied, There is no ſecurity this day from the decree of GOD, except for him on whom he ſhall have mercy. And a wave paſſed between them, and he became one of thoſe who were drowned. And it was ſaid, O earth, ſwallow up thy waters, and thou, O heaven, withhold thy rain. And immediately the water abated, and the decree was fulfilled, and the ark reſted on the mountain AL JUDI[g]; and it was ſaid, Away with the

forward, and to ſtop, as there ſhall be occaſion. The commentators tell us that the ark moved forwards or ſtood ſtill, as Noah would have it, on his pronouncing only the words, In the name of GOD (1).

It is to be obſerved, that the more judicious commentators, make the dimenſions of the ark to be the ſame with thoſe aſſigned by Moſes (2); notwithſtanding others have enlarged them moſt extravagantly (3), as ſome Chriſtian writers (4) have alſo done. They likewiſe tell us that Noah was two years in building the ark, which was framed of Indian plane tree (5), that it was divided into three ſtories, of which the lower was deſigned for the beaſts, the middle one for the men and women, and the upper for the birds (6); and that the men were ſeparated from the women by the body of Adam, which Noah had taken into the ark (7). This laſt is a tradition of the eaſtern Chriſtians (8), ſome of whom pretended that the matrimonial duty was ſuperſeded and ſuſpended during the time Noah and his family were in the ark (9); though Ham has been accuſed of not obſerving continency on that occaſion, his wife, it ſeems, bringing forth Canaan in the very ark (10).

[e] Between waves like mountains.]—The waters prevailing fifteen cubits above the mountains (11).

[f] See above, not. [a].

[g] And the ark reſted upon the mountain Al Jûdi.]—This mountain is one of thoſe which divide Armenia, on the ſouth, from Meſopotamia, and that part of Aſſyria, which is inhabited by the Curds, from whom the mountains took the name of Cardu, or Gardu, by the Greeks turned into Gordyæi, and other names (12). Mount Al Jûdi, (which name ſeems to be a corruption, though it be con-

(1) Al BEIDAWI, &c. (2) Idem, &c. (3) YAHYA. V. MARRACC. in Alcor. p. 340. (4) ORIGEN. contr. Celſ. l. 4. V. KIRCHER. de Arca Noe, c. 8. (5) Al BEIDAWI. V. D'HERBEL. p. 675. & EUTYCH. p. 34. (6) Al BEIDAWI. V. EUTYCH. annal. p. 34. (7) YAHYA. (8) JACOB. EDESSENUS, apud Barcepham de parad. part. 1. c. 14. EUTYCH. ubi ſup. V. etiam ELIEZER. pirke c. 23. (9) AMBROS. de Noa & Arca, c. 21. (10) V. HEIDEGGER. Hiſt. Patriarchar. v. 1. p. 409. (11) Al BEIDAWI. (12) See BOCHART. Phaleg. l. 1. c. 3.

the ungodly people! And NOAH called upon his LORD, and ſaid, O LORD, verily my ſon is of my family; and thy promiſe is true[h]: for thou art the moſt juſt of thoſe who exerciſe judgment. GOD anſwered, O NOAH, verily he is not of thy family[i]: this interceſſion of thine for him, is not a righteous work[k]. Aſk not of me therefore that wherein thou

conſtantly ſo written by the Arabs, for Jordi or Giordi) is alſo called Thamanîn (1), probably from a town at the foot of it (2), ſo named from the number of perſons ſaved in the ark, the word Thamanîn ſignifying eighty, and overlooks the country of Diyâr Rabîah, near the cities of Mawſel, Forda, and Jazîrat Ebn Omar, which laſt place one affirms to be but four miles from the place of the ark, and ſays that a Mohammedan temple was built there with the remains of that veſſel, by the Khalîf Omar Ebn Abd'alaziz, whom he by miſtake calls Omar Ebn al Khattâb (3).

The tradition which affirms the ark to have reſted on theſe mountains muſt have been very ancient, ſince it is the tradition of the Chaldeans themſelves (4): the Chaldee paraphraſts conſent to their opinion (5), which obtained very much formerly, eſpecially among the eaſtern Chriſtians (6). To confirm it, we are told, that the remainders of the ark were to be ſeen on the Gordyæan mountains: Beroſus and Abydenus both declare there was ſuch a report in their time (7); the firſt obſerving that ſeveral of the inhabitants thereabouts ſcraped the pitch off the planks as a rarity, and carried it about them for an amulet: and the latter ſaying, that they uſed the wood of the veſſel againſt many diſeaſes with wonderful ſucceſs. The relics of the ark were alſo to be ſeen here in the time of Epiphanius, if we may believe him (8): and we are told the emperor Heraclius went from the town of Thamanîn up to the mountain Al Jûdi, and ſaw the place of the ark (9). There was alſo formerly a famous monaſtery, called the monaſtery of the ark, upon ſome of theſe mountains, where the Neſtorians uſed to celebrate a feaſt-day on the ſpot where they ſuppoſed the ark reſted: but in the year of Chriſt 776, that monaſtery was deſtroyed by lightning, with the church, and a numerous congregation in it (10). Since which time it ſeems the credit of this tradition hath declined, and given place to another, which obtains at preſent, and according to which the ark reſted on mount Maſis in Armenia, called by the Turks, Aghir dagh, or the heavy or great mountain, and ſituate about twelve leagues ſouth-eaſt of Erivan (11).

[h] Thy promiſe is true.]——Noah here challenges GOD's promiſe, that he would ſave his family.

[i] He is not of thy family.]—Being cut off from it on account of his infidelity.

[k] According to a different reading, this paſſage may be rendered, For he hath acted unrighteouſly.

(1) Geogr. Nub. p. 202. (2) V. D'HERBEL. Bibl. Orient. p. 404 & 676. & AGATHIAM, l. 14. p. 135. (3) BENJAMIN. Itiner. p. 61. (4) BEROSUS, apud Joſeph. Antiq. l. 1. c. 4. (5) ONKELOS & JONATHAN, in Geneſ. viii. 4. (6) V. EUTYCH. Annal. p. 41. (7) BEROSUS, apud Joſeph. ubi ſup. ABYDENUS, apud Euſeb. Præp. Ev. l. 9. c. 4. (8) EPIPH. Hæreſ. 18. (9) ELMACIN. l. 1. c. 1. (10) V. Chronic. DIONYSII patriarch. Jacobitar. apud Aſſeman. Bibl. Orient. T. 2. p. 113. (11) Al BEIDAWI.

haſt no knowledge: I admoniſh thee that thou become not one of the ignorant. NOAH ſaid, O LORD, I have recourſe unto thee for the aſſiſtance of thy grace, that I aſk not of thee that wherein I have no knowledge: and unleſs thou forgive me, and be merciful unto me, I ſhall be one of thoſe who periſh. It was ſaid unto him, O NOAH, come down from the ark[l], with peace from us, and bleſſings upon thee, and upon a part of thoſe who are with thee[m]: but as for a part of them[n], we will ſuffer them to enjoy the proviſion of this world; and afterwards ſhall a grievous puniſhment from us be inflicted on them, in the life to come. This is a ſecret hiſtory, which we reveal unto thee: thou didſt not know it, neither did thy people, before this. Wherefore perſevere with patience; for the proſperous iſſue ſhall attend the pious. And unto the tribe of AD we ſent their brother HUD[o]. He ſaid, O my people, worſhip GOD; ye have no GOD beſides him: ye only imagine falſehood, in ſetting up idols and interceſſors of your own making. O my people, I aſk not of you for this my preaching, any recompenſe: my recompenſe do I expect from him only, who hath created me. Will ye not therefore underſtand? O my people, aſk pardon of your LORD; and be turned unto him: he will ſend the heaven to pour forth rain plentifully upon you[p]; and he will increaſe your ſtrength by giving unto you farther ſtrength[q]: therefore turn

[l] Come down from the ark, &c.]—The Mohammedans ſay that Noah went into the ark on the tenth of Rajeb, and came out of it the tenth of al Moharram; which therefore became a faſt. So that the whole time of Noah's being in the ark, according to them, was ſix months (1).

[m] With peace, and bleſſing, on a part of them,]—viz. Such of them as continued in their belief.

[n] But as for a part of them.]—That is, ſuch of his poſterity as ſhould part from the true faith, and fall into idolatry.

[o] See chap. 7.

[p] He will ſend you rain plentifully.]—For the Adites were grievouſly diſtreſſed by a drought for three years (2).

[q] And will increaſe your ſtrength.]———By giving you children; the wombs of their wives being alſo rendered barren, during the time of the drought, as well as their lands (3).

(1) Al BEIDAWI. See D'HERBEL. ubi ſup. (2) See the notes to chap. 7. (3) Al BEIDAWI.

not

not aſide to commit evil. They anſwered, O HUD, thou haſt brought us no proof of what thou ſayeſt; therefore we will not leave our gods for thy ſaying, neither do we believe thee. We ſay no other than that ſome of our gods have afflicted thee with evil[r]. He replied, Verily I call GOD to witneſs, and do ye alſo bear witneſs, that I am clear of that which ye aſſociate with GOD, beſides him. Do ye all therefore join to deviſe a plot againſt me, and tarry not; for I put my confidence in GOD, my LORD and your LORD. There is no beaſt, but he holdeth it by its forelock[s]: verily my LORD proceedeth in the right way. But if ye turn back, I have already declared unto you that with which I was ſent unto you; and my LORD ſhall ſubſtitute another nation in your ſtead; and ye ſhall not hurt him at all; for my LORD is guardian over all things. And when our ſentence came to be put in execution, we delivered HUD, and thoſe who had believed with him[t], through our mercy; and we delivered them from a grievous puniſhment. And this tribe of AD wittingly rejected the ſigns of their LORD, and were diſobedient unto his meſſengers, and they followed the command of every rebellious perverſe perſon. Wherefore they were followed in this world by a curſe, and they ſhall be followed by the ſame on the day of reſurrection. Did not AD diſbelieve in their LORD? Was it not ſaid, Away with AD, the people of HUD? And unto the tribe of THAMUD we ſent their brother SALEH[u]. He ſaid unto them, O my people, worſhip GOD; ye have no GOD beſides him. It is he who hath produced you out of the earth, and hath given you an habitation therein. Aſk pardon of him there-

[r] Have afflicted thee with evil.]—Or madneſs; having deprived thee of thy reaſon for the indignities thou haſt offered them.

[s] There is no beaſt but he holdeth it by its forelock.]—That is, he exerciſeth an abſolute power over it. A creature held in this manner being ſuppoſed to be reduced to the loweſt ſubjection.

[t] And thoſe who believed with him.]—Who were in number four thouſand (1).

[u] See chap. 7.

(1) Al BEIDAWI.

fore,

fore, and be turned unto him; for my LORD is near, and ready to answer. They answered, O SALEH, thou wast a person on whom we placed our hopes before this[w]. Dost thou forbid us to worship that which our fathers worshipped? But we are certainly in doubt concerning the religion to which thou dost invite us, as justly to be suspected. SALEH said, O my people, tell me; if I have received an evident declaration from my LORD, and he hath bestowed on me mercy from himself; who will protect me from the vengeance of GOD, if I be disobedient unto him? For ye shall not add unto me, other than loss. And he said, O my people, this she-camel of GOD is a sign unto you; therefore dismiss her freely that she may feed in GOD's earth, and do her no harm, lest a swift punishment seize you. Yet they killed her; and SALEH said, Enjoy yourselves in your dwellings for three days[x], after which ye shall be destroyed. This is an infallible prediction. And when our decree came to be executed, we delivered SALEH and those who believed with him, through our mercy, from the disgrace of that day: for thy LORD is the strong, the mighty GOD. But a terrible noise from heaven assailed those who had acted unjustly; and in the morning they were found in their houses, lying dead and prostrate; as though they had never dwelt therein. Did not THAMUD disbelieve in their LORD? Was not THAMUD cast far away? Our messengers[y] also came formerly unto ABRAHAM, with good tid-

[w] We had placed our hopes on thee before this.]—Designing to have made thee our prince, because of the singular prudence and other good qualities which we observed in thee; but thy dissenting from us in point of religious worship has frustrated those hopes (1).

[x] For three days.]—viz. Wednesday, Thursday, and Friday (2). See chap. 7.

[y] Our messengers.]—These were the angels, who were sent to acquaint Abraham with the promise of Isaac, and to destroy Sodom and Gomorrah. Some of the commentators pretend they were twelve, or nine, or ten in number; but others, agreeable to scripture, say they were but three, viz. Gabriel, Michael, and Israfil (3).

(1) Al Beidawi. (2) Idem. (3) Idem, Jallalo'ddin. See Gen. xviii.

ings:

ings: they ſaid, Peace be upon thee. And he anſwered, And on you be peace! and he tarried not, but brought a roaſted calf. And when he ſaw that their hands did not touch the meat, he miſliked them, and entertained a fear of them[z]. But they ſaid, Fear not: for we are ſent unto the people of LOT[a]. And his wife SARAH was ſtanding by[b], and ſhe laughed[c], and we promiſed her ISAAC, and after ISAAC, JACOB. She ſaid, Alas! ſhall I bear a ſon, who am old; this my huſband alſo being advanced in years[d]. Verily this would be a wonderful thing. The angels anſwered, Doſt thou wonder at the effect of the command of GOD? The mercy of GOD and his bleſſings be upon you, the family of the houſe[e]: for he is praiſe-worthy, and to be glorified. And when his apprehenſion had departed from ABRAHAM, and the good tidings of ISAAC's birth had come unto him, he diſputed with us concerning the people of LOT[f]: for ABRAHAM was a pitiful, compaſſionate, and

[z] He entertained a fear of them.]—Apprehending they had ſome ill deſign againſt him, becauſe they would not eat with him.

[a] We are ſent unto the people of Lot.]—Being angels, whoſe nature needs not the ſupport of food (1).

[b] Sarah was ſtanding by.]—Either behind the curtain, or door of the tent; or elſe waiting upon them.

[c] And ſhe laughed.]—The commentators are ſo little acquainted with ſcripture, that, not knowing the true occaſion of Sarah's laughter, they ſtrain their inventions to give ſome reaſon for it. One ſays, that ſhe laughed at the angels diſcovering themſelves, and ridding Abraham and herſelf of their apprehenſions; and another, that it was at the approaching deſtruction of the Sodomites, (a very probable motive in one of her ſex.) Some however interpret the original word differently, and will have it that ſhe did not laugh, but that her courſes, which had ſtopped for ſeveral years, came upon her at this time, as a previous ſign of her future conception (2).

[d] Shall I bear a ſon who am old, my huſband alſo being advanced in years.]—Al Beidâwi writes that Sarah was then ninety, or ninety-nine years old, and Abraham an hundred and twenty.

[e] The family of the houſe.]—Or the ſtock whence all the prophets were to proceed for the future. Or the expreſſion may perhaps refer to Abraham and Iſmael's building the Caaba, which is often called by way of excellence, the houſe.

[f] He diſputed with us concerning the people of Lot.]—That is, he interceded with us for them (3). Jallalo'ddin, inſtead of the numbers mentioned by Moſes, ſays, that Abraham firſt aſked whether GOD would deſtroy thoſe cities if three hundred righteous perſons were found therein, and ſo fell ſucceſſively

(1) Idem. (2) Idem, JALLALO'DDIN, Al ZAMAKHSHARI. (3) V. Gen. xviii. 23, &c.

and devout perſon. The angels ſaid unto him, O ABRAHAM, abſtain from this; for now is the command of thy LORD come, to put their ſentence in execution, and an inevitable puniſhment is ready to fall upon them. And when our meſſengers came unto LOT, he was troubled for them[g], and his arm was ſtraitened concerning them[h], and he ſaid, This is a grievous day. And his people came unto him, ruſhing upon him: and they had formerly been guilty of wickedneſs. LOT ſaid unto them, O my people, theſe my daughters are more lawful for you: therefore fear GOD, and put me not to ſhame by wronging my gueſts. Is there not a man of prudence among you? They anſwered, Thou knoweſt that we have no need of thy daughters; and thou well knoweſt what we would have. He ſaid, If I had ſtrength ſufficient to oppoſe you, or I could have recourſe unto a powerful ſupport; I would certainly do it. The angels ſaid, O LOT, verily we are the meſſengers of thy LORD; they ſhall by no means come in unto thee[i]. Go forth therefore with thy family, in ſome part of the night, and let not any of you turn back: but as for thy wife[k], that ſhall happen unto her which ſhall happen

ly to two hundred, forty, fourteen, and at laſt came to one: but there was not one righteous perſon to be found among them, except only Lot and his family.

[g] He was troubled for them.]—Becauſe they appeared in the ſhape of beautiful young men, which muſt needs tempt thoſe of Sodom to abuſe them (1).

[h] His arm was ſtraitened concerning them.]—i. e. He knew himſelf unable to protect them againſt the inſults of his townſmen.

[i] The angels ſaid, O Lot—they ſhall by no means come in unto thee.]—Al Beidâwi ſays, that Lot ſhut his door, and argued the matter with the riotous aſſembly from behind it; but at length they endeavoured to get over the wall; whereupon Gabriel, ſeeing his diſtreſs, ſtruck them on the face with one of his wings, and blinded them: ſo that they moved off, crying out for help, and ſaying that Lot had magicians in his houſe.

[k] But as for thy wife, &c.]—This ſeems to be the true ſenſe of the paſſage; but according to a different reading of the vowel, ſome interpret it, Except thy wife; the meaning being, that Lot is here commanded to take his family with him except his wife. Wherefore the commentators cannot agree whether Lot's wife went forth with him or not; ſome denying it, and pretending that ſhe was left behind and periſhed in the common deſtruction; and others affirming it, and ſaying, that when ſhe heard the noiſe

(1) JALLALO'DDIN, AL BEIDAWI. V. JOSEPH. Ant. l. 1. c. 11.

happen unto them. Verily the prediction of their puniſhment ſhall be fulfilled in the morning: is not the morning near? And when our command came, we turned thoſe cities upſide down[l], and we rained upon them ſtones of baked clay[m], one following another, and being marked[n], from thy LORD; and they are not far diſtant from thoſe who act unjuſtly[o]. And unto MADIAN we ſent their brother SHOAIB[p]: he ſaid, O my people, worſhip GOD; ye have no GOD but him: and diminiſh not meaſure and weight. Verily I ſee you to be in a happy condition[q]: but I fear for you the puniſhment of the day which will encompaſs the ungodly. O my people, give full meaſure, and juſt weight; and diminiſh not unto men ought of their matters; neither commit injuſtice in the earth, acting corruptly. The reſidue which ſhall remain unto you as the gift of GOD, after ye ſhall have done juſtice to others, will be better for you, than wealth gotten by fraud; if ye be true believers. I am no guardian over you. They anſwered, O SHOAIB, do thy prayers enjoin thee, that we ſhould leave the

noiſe of the ſtorm and overthrow of the cities, ſhe turned back lamenting their fate, and was immediately ſtruck down and killed by one of the ſtones mentioned a little lower (1). A puniſhment ſhe juſtly merited for her infidelity, and diſobedience to her huſband (2).

[l] We turned thoſe cities upſide down.]—For they tell us, that Gabriel thruſt his wing under them, and lifted them up ſo high, that the inhabitants of the lower heaven heard the barking of the dogs, and the crowing of the cocks; and then inverting them, threw them down to the earth (3).

[m] Stones of baked clay.]—The kiln wherein they were burned, ſome imagine to have been hell.

[n] And being marked.]—That is, as ſome ſuppoſe, ſtreaked with white and red, or having ſome other peculiar mark to diſtinguiſh them from ordinary ſtones. But the common opinion is, that each ſtone had the name of the perſon who was to be killed by it, written thereon (4). The army of Abraha al Aſhram was alſo deſtroyed by the ſame kind of ſtones.

[o] And they are not far diſtant from thoſe who act unjuſtly.]—This is a kind of threat to other wicked perſons, and particularly to the infidels of Mecca, who deſerved and might juſtly apprehend the ſame puniſhment.

[p] See chap. 7.

[q] I ſee you to be in a happy condition.]—That is, enjoying plenty of all things; and therefore having the leſs occaſion to defraud one another, and being the more ſtrongly bound to be thankful and obedient unto GOD.

(1) Idem interpretes. (2) See chap. 66. (3) JALLALO'DDIN, AL BEIDAWI. (4) Idem.

gods

gods which our fathers worſhipped; or that we ſhould not do what we pleaſe with our ſubſtance [r]? Thou only, it ſeems, art the wiſe perſon, and fit to direct. He ſaid, O my people, tell me; if I have received an evident declaration from my LORD, and he hath beſtowed on me an excellent proviſion, and I will not conſent unto you in that which I forbid you; do I ſeek any other than your reformation, to the utmoſt of my power? My ſupport is from GOD alone; on him do I truſt, and unto him do I turn me. O my people, let not your oppoſing of me, draw on you a vengeance like unto that which fell on the people of NOAH, or the people of HUD, or the people of SALEH: neither was the people of LOT far diſtant from you [s]. Aſk pardon therefore of your LORD; and be turned unto him; for my LORD is merciful, and loving. They anſwered, O SHOAIB, we underſtand not much of what thou ſayeſt; and we ſee thee to be a man of no power [t] among us: if it had not been for the ſake of thy family [u], we had ſurely ſtoned thee, neither couldeſt thou have prevailed againſt us. SHOAIB ſaid, O my people, is my family more worthy in your opinion, than GOD? and do ye caſt him behind you with neglect? Verily my LORD comprehendeth that which ye do. O my people, do ye work according to your condition; I will ſurely work according to my

[r] That we ſhould not do what we pleaſe with our ſubſtance.]—For this liberty they imagined was taken from them, by his prohibition of falſe weights and meaſures, or to diminiſh or adulterate their coin (1).

[s] Neither was the people of Lot far diſtant from you.]—For Sodom and Gomorrah were ſituate not a great way from you, and their deſtruction happened not many ages ago; neither did they deſerve it, on account of their obſtinacy and wickedneſs, much more than yourſelves.

[t] A man of no power.]—The Arabic word daïf, weak, ſignifying alſo, in the Hamyaritic dialect, blind, ſome ſuppoſe that Shoaib was ſo, and that the Midianites objected that to him, as a defect which diſqualified him for the prophetic office.

[u] For the ſake of thy family.]—i. e. For the reſpect we bear to thy family and relations; whom we honour as being of our religion, and not for any apprehenſion we have of their power to aſſiſt you againſt us. The original word here tranſlated family, ſignifies any number from three to ſeven or ten, but not more (2).

(1) Al BEIDAWI. (2) Idem.

duty.

duty[w]. And ye ſhall certainly know, on whom will be inflicted a puniſhment which ſhall cover him with ſhame, and who is a liar. Wait therefore the event; for I alſo will wait it with you. Wherefore when our decree came to be executed, we delivered SHOAIB and thoſe who believed with him, through our mercy: and a terrible noiſe from heaven aſſailed thoſe who had acted unjuſtly; and in the morning they were found in their houſes lying dead and proſtrate, as though they had never dwelt therein. Was not MADIAN removed from off the earth, as THAMUD had been removed? And we formerly ſent MOSES with our ſigns, and manifeſt power, unto PHARAOH and his princes[x]: but they followed the command of PHARAOH; although the command of PHARAOH did not direct them aright. PHARAOH ſhall precede his people on the day of reſurrection, and he ſhall lead them into hell-fire; an unhappy way ſhall it be which they ſhall be led. They were followed in this life by a curſe, and on the day of reſurrection miſerable ſhall be the gift which ſhall be given them. This is a part of the hiſtories of the cities, which we rehearſe unto thee. Of them there are ſome ſtanding; and others which are utterly demoliſhed[y]. And we treated them not unjuſtly, but they dealt unjuſtly with their own ſouls: and their gods which they invoked, beſides GOD, were of no advantage unto them at all, when the decree of thy LORD came to be executed on them, neither were they any other than a detriment unto them. And thus was the puniſhment of thy LORD inflicted, when he puniſhed the cities which were unjuſt; for his puniſhment is grievous and ſevere. Verily here is a ſign unto him who feareth the puniſhment of the laſt-day: that ſhall be a day, whereon all men ſhall be aſſembled, and that ſhall be a day whereon witneſs ſhall be borne; we defer it not, but to a

[w] See chap. 6.
[x] See chap. 7.
[y] Demoliſhed.]—Literally, mowen down: the ſentence preſenting the different images of corn ſtanding, and cut down, which is alſo often uſed by the ſacred writers.

determined

determined time. When that day ſhall come, no ſoul ſhall ſpeak to excuſe itſelf, or to intercede for another, but by the permiſſion of GOD. Of them one ſhall be miſerable, and another ſhall be happy. And they who ſhall be miſerable, ſhall be thrown into hell-fire; there ſhall they wail and bemoan themſelves[z]: they ſhall remain therein ſo long as the heaven and the earth ſhall endure[a]; except what thy LORD ſhall pleaſe to remit of their ſentence[b]; for thy LORD effecteth that which he pleaſeth. But they who ſhall be happy, ſhall be admitted into paradiſe; they ſhall remain therein ſo long as the heavens and the earth endure; beſides what thy LORD ſhall pleaſe to add unto their bliſs; a bounty which ſhall not be interrupted. Be not therefore in doubt concerning that which theſe men worſhip: they worſhip no other than what their fathers worſhipped before them; and we will ſurely give them their full portion, not in the leaſt diminiſhed. We formerly gave unto MOSES the book of the law; and diſputes aroſe among his people concerning it: and unleſs a previous decree had proceeded from thy LORD, to bear with them during this life, the matter had been ſurely decided between them. And thy people are alſo jealous and in doubt concerning the KORAN. But unto every one of them will thy LORD render the reward of their works; for he well knoweth that which they do. Be thou ſtedfaſt therefore, as thou haſt been commanded; and let him alſo be ſtedfaſt who ſhall be converted with thee;

[z] There ſhall they wail and bemoan themſelves.]—The two words in the original ſignify properly the vehement drawing in and expiration of one's breath, which is uſual to perſons in great pain and anguiſh; and particularly the reciprocation of the voice of an aſs, when he brays.

[a] So long as the heavens and the earth ſhall endure.]—This is not to be ſtrictly underſtood, as if either the puniſhment of the damned ſhould have an end, or the heaven and the earth ſhould endure for ever; the expreſſion being only uſed by way of image or compariſon, which needs not agree in every point with the thing ſignified. Some however, think the future heavens and earth, into which the preſent ſhall be changed, are here meant (1).

[b] See the Prelim. Diſc. ſect. IV. p. 122, 123.

(1) Al BEIDAWI.

and

and tranſgreſs not: for he ſeeth that which ye do. And incline not unto thoſe who act unjuſtly, leſt the fire of hell touch you: for ye have no protectors, except GOD; neither ſhall ye be aſſiſted againſt him. Pray regularly morning and evening [c]; and in the former part of the night [d], for good works drive away evils. This is an admonition unto thoſe who conſider: wherefore perſevere with patience; for GOD ſuffereth not the reward of the righteous to periſh. Were ſuch of the generations before you, endued with underſtanding and virtue, who forbad the acting corruptly in the earth, any more than a few only of thoſe whom we delivered? But they who were unjuſt followed the delights which they enjoyed in this world [e], and were wicked doers [f]: and thy LORD was not of ſuch a diſpoſition as to deſtroy the cities unjuſtly [g], while their inhabitants behaved themſelves uprightly. And if thy LORD pleaſed, he would have made all men of one religion: but they ſhall not ceaſe to differ among themſelves, unleſs thoſe on whom thy LORD ſhall have mercy: and unto this hath he created them; for the word of thy LORD ſhall be fulfilled, when he ſaid, Verily I will fill hell altogether with genii and men. The whole which we have related of the hiſtories of our apoſtles do we relate unto thee, that we may confirm thy heart thereby; and herein is the truth come unto thee, and an admonition, and a warning unto the true believers. Say unto thoſe who believe not, Act

[c] Morning and evening.]—Literally, in the two extremities of the day.

[d] And in the former part of the night.]—That is, after ſun-ſet, and before ſupper; when the Mohammedans ſay their fourth prayer, called by them Salât al moghreb, or the evening prayer (1).

[e] Followed the delights which they enjoyed in this world.]—Making it their ſole buſineſs to pleaſe their luxurious deſires and appetites, and placing their whole felicity therein.

[f] Al Beidâwi ſays, that this paſſage gives the reaſon why the nations were deſtroyed of old; viz. for their violence and injuſtice, their following their own luſts, and for their idolatry and unbelief.

[g] Unjuſtly.]—Or, as the commentator juſt named explains it, for their idolatry only, when they obſerved juſtice in other reſpects.

(1) Idem.

ye according to your condition; we ſurely will act according to our duty[h]: and wait the iſſue; for we certainly wait it alſo. Unto GOD is known that which is ſecret in heaven and earth; and unto him ſhall the whole matter be referred. Therefore worſhip him, and put thy truſt in him; for thy LORD is not regardleſs of that which ye do.

[h] See chap. 6.

CHAP. XII.

Intitled, JOSEPH[i]; revealed at MECCA.

In the name of the moſt merciful GOD.

A L. R.[k] Theſe are the ſigns of the perſpicuous book; which we have ſent down in the Arabic tongue, that peradventure ye might underſtand. We relate unto thee a moſt excellent hiſtory, by revealing unto thee this KORAN[l], whereas thou waſt before one of the negligent[m]. When JOSEPH ſaid unto his father[n], O my father, verily I ſaw in my dream eleven ſtars[o], and the ſun and the moon; I ſaw them make

[i] The Koreiſh, thinking to puzzle Mohammed, at the inſtigation, and by the direction of certain Jewiſh Rabbins, demanded of him how Jacob's family happened to go down into Egypt; and that he would relate to them the hiſtory of Joſeph, with all its circumſtances: whereupon he pretended to have received this chapter from heaven, containing the ſtory of that patriarch (1). It is ſaid, however, to have been rejected by two Mohammedan ſects, branches of the Khârejites, called the Ajâredites and the Maimûnians, as apocryphal and ſpurious.

[k] See the Prelim. Diſc. p. 78, &c.

[l] This Korân.]—Or this particular chapter. For the word Korân, as has been elſewhere obſerved (2), properly ſignifying no more than a reading, or lecture, is often uſed to denote, not only the whole volume, but any diſtinct chapter, or ſection of it.

[m] One of the negligent.]—i. e. So far from being acquainted with the ſtory, that it never ſo much as entered into thy thoughts: a certain argument, ſays al Beidâwi, that it muſt have been revealed to him from heaven.

[n] His father.]—Who was Jacob, the ſon of Iſaac, the ſon of Abraham (3).

[o] Eleven ſtars.]—The commentators give us the names of theſe ſtars, (which I think it needleſs to trouble the reader with,) as Mohammed repeated them, at the requeſt of a Jew, who thought to entrap him by the queſtion (4).

(1) Al BEIDAWI. (2) Prelim. Diſc. ſect. III. p. 74. (3) Al BEIDAWI, &c. (4) Idem. Al ZAMAKHSHARI.

obeiſance

obeiſance unto me. JACOB ſaid, O my child, tell not thy viſion to thy brethren, leſt they deviſe ſome plot againſt thee[p]; for the devil is a profeſſed enemy unto man: and thus, according to thy dream, ſhall thy LORD chuſe thee, and teach thee the interpretation of dark ſayings[q], and he ſhall accompliſh his favour upon thee and upon the family of JACOB, as he hath formerly accompliſhed it upon thy fathers ABRAHAM and ISAAC; for thy LORD is knowing and wiſe. Surely in the hiſtory of JOSEPH and his brethren there are ſigns of GOD's providence to the inquiſitive; when they ſaid to one another, JOSEPH and his brother[r] are dearer to our father than we, who are the greater number: our father certainly maketh a wrong judgment. Wherefore ſlay JOSEPH, or drive him into ſome diſtant or deſert part of the earth, and the face of your father ſhall be cleared towards you[s]; and ye ſhall afterwards be people of integrity. One of them[t] ſpoke and ſaid; Slay not JOSEPH, but throw him to the bottom of the well; and ſome travellers will take him up, if ye do this. They ſaid, unto JACOB, O father, why doſt thou not intruſt JOSEPH with us, ſince we are ſincere well-wiſhers unto him? Send him with us to-morrow, into the field,

[p] Leſt they deviſe ſome plot againſt thee.]—For they ſay, Jacob, judging that Joſeph's dream portended his advancement above the reſt of the family, juſtly apprehended his brethren's envy might tempt them to do him ſome miſchief.

[q] The interpretation of dark ſayings.]—That is, of dreams; or, as others ſuppoſe, of the profound paſſages of ſcripture, and all difficulties reſpecting either religion or juſtice.

[r] His brother.]—viz. Benjamin; his brother by the ſame mother.

[s] The face of your father ſhall be cleared towards you.]—Or, he will ſettle his love wholly upon you, and ye will have no rival in his favour.

[t] One of them, &c.]—This perſon, as ſome ſay, was Judah, the moſt prudent and noble-minded of them all; or, according to others, Reuben, whom the Mohammedan writers call Rubîl (1). And both theſe opinions are ſupported by the account of Moſes, who tells us that Reuben adviſed them not to kill Joſeph, but to throw him into a pit privately, intending to releaſe him (2); and that afterwards Judah, in Reuben's abſence, perſuaded them not to let him die in the pit, but to ſell him to the Iſhmaelites (3).

(1) Idem. (2) Gen. xxxvii. 21, 22. (3) Ibid. v. 26, 27.

that he may divert himſelf, and ſport[u], and we will be his guardians. JACOB anſwered, It grieveth me that ye take him away; and I fear leſt the wolf devour him[w] while ye are negligent of him. They ſaid, Surely if the wolf devour him, when there are ſo many of us, we ſhall be weak indeed[x]. And when they had carried him with them, and agreed to ſet him at the bottom of the well[y], they executed their deſign: and we ſent a revelation unto him[z], ſaying, Thou ſhalt hereafter declare this their action unto them; and they ſhall not perceive thee to be JOSEPH. And they came to their father at even, weeping, and ſaid,

[u] That he may divert himſelf, &c.] —Some copies read, in the firſt perſon plural, that we may divert ourſelves, &c.

[w] Leſt the wolf devour him.]—The reaſon why Jacob feared this beaſt in particular, as the commentators ſay, was either becauſe the land was full of wolves; or elſe becauſe Jacob had dreamed he ſaw Joſeph devoured by one of thoſe creatures (1).

[x] We ſhall be weak indeed.]-i. e. It will be an inſtance of extreme weakneſs and folly in us, and we ſhall be juſtly blamed for his loſs.

[y] At the bottom of the well.]—This well, ſay ſome, was a certain well near Jeruſalem, or not far from the river Jordan; but others call it the well of Egypt, or Midian. The commentators tell us, that when the ſons of Jacob had gotten Joſeph with them in the field, they began to abuſe and beat him ſo unmercifully, that they had killed him, had not Judah, on his crying out for help, inſiſted on the promiſe they had made not to kill him, but to caſt him into the well. Whereupon they let him down a little way; but as he held by the ſides of the well, they bound him, and took off his inner garment, deſigning to ſtain it with blood, to deceive their father. Joſeph begged hard to have his garment returned him, but to no purpoſe, his brothers telling him with a ſneer, that the eleven ſtars and the ſun and the moon might clothe him and keep him company. When they had let him down half way, they let him fall thence to the bottom; and there being water in the well (tho' the ſcripture ſays the contrary), he was obliged to get upon a ſtone, on which, as he ſtood weeping, the angel Gabriel came to him with the revelation mentioned immediately (2).

[z] We ſent a revelation unto him.]—Joſeph being then but ſeventeen years old, Al Beidâwi obſerves that herein he reſembled John the Baptiſt and JESUS, who were alſo favoured with the divine communication very early. The commentators pretend that Gabriel alſo clothed him in the well with a garment of ſilk of paradiſe. For they ſay that when Abraham was thrown into the fire by Nimrod (3), he was ſtripped, and that Gabriel brought this garment and put it on him; and that from Abraham it deſcended to Jacob, who folded it up, and put it into an amulet, which he hung about Joſeph's neck, whence Gabriel drew it out (4).

(1) Al BEIDAWI, JALLALO'DDIN, Al ZAMAKHSHARI. (2) Iidem.
(3) See chap. 21. (4) Al BEIDAWI, Al ZAMAKHSHARI.

Father,

Father, we went and ran races with one another [a], and we left JOSEPH with our baggage, and the wolf hath devoured him; but thou wilt not believe us, although we ſpeak the truth. And they produced his inner garment ſtained with falſe blood. JACOB anſwered, Nay, but ye yourſelves have contrived the thing for your own ſakes [b]: however, patience is moſt becoming, and GOD's aſſiſtance is to be implored to enable me to ſupport the misfortune which ye relate. And certain travellers [c] came, and ſent one [d] to draw water for them: and he let down his bucket [e], and ſaid, Good news [f]! this is a youth. And they concealed him [g], that they might ſell him as a piece of merchandiſe: but GOD knew that which they did. And they ſold him for a mean price, for a few pence [h], and valued

[a] And ran races, &c.]—Theſe races they uſed by way of exerciſe; and the commentators generally underſtand here that kind of race wherein they alſo ſhewed their dexterity in throwing darts, which is ſtill uſed in the eaſt.

[b] Ye yourſelves have contrived the thing, &c.]—This Jacob had reaſon to ſuſpect, becauſe when the garment was brought to him, he obſerved that though it was bloody, yet it was not torn (1).

[c] Certain travellers.]—viz. A caravan or company travelling from Midian to Egypt, who reſted near the well, three days after Joſeph had been thrown into it.

[d] They ſent one to draw water, &c.]—The commentators are ſo exact as to give us the name of this man, who, as they pretend, was Malec Ebn Dhôr, of the tribe of Khozâah (2).

[e] He let down his bucket.]—And Joſeph, making uſe of the opportunity, took hold of the cord, and was drawn up by the man.

[f] Good news.]——The original words are Ya boſhra: the latter of which ſome take for the proper name of the water-drawer's companion, whom he called to his aſſiſtance; and then they muſt be tranſlated, O Boſhra.

[g] They concealed him, &c.]-The expoſitors are not agreed whether the pronoun, they, relates to Malec and his companions, or to Joſeph's brethren. They who eſpouſe the former opinion ſay, that thoſe who came to draw water concealed the manner of their coming by him from the reſt of the caravan, that they might keep him to themſelves; pretending that ſome people of the place had given him to them to ſell for them in Egypt. And they who prefer the latter opinion, tell us, that Judah carried victuals to Joſeph every day while he was in the well, but not finding him there on the fourth day, he acquainted his brothers with it: whereupon they all went to the caravan and claimed Joſeph as their ſlave, he not daring to diſcover that he was their brother, leſt ſomething worſe ſhould befal him; and at length they agreed to ſell him to them (3).

[h] They ſold him for a mean price, &c.]—Namely, twenty, or twenty-two dirhems, and thoſe not of full weight neither; for having weigh-

(1) Al Beidawi. (2) Idem. (3) Idem.

valued him lightly. And the Egyptian who bought him[i] ſaid to his wife[k], uſe him honourably, peradventure he may be ſerviceable to us, or we may adopt him for our ſon[l]. Thus did we prepare an eſtabliſhment for JOSEPH in the earth, and we taught him the interpretation of dark ſayings: for GOD is well able to effect his purpoſe; but the greater part of men do not underſtand. And when he had attained his age of ſtrength, we beſtowed on him wiſdom, and knowledge; for thus do we recompenſe the righteous. And ſhe, in whoſe houſe he was, deſired him to lie with her; and ſhe ſhut the doors and ſaid, Come hither. He anſwered, GOD forbid! verily my lord[m] hath made my dwelling with him eaſy; and the ungrateful ſhall not proſper. But ſhe reſolved within herſelf to enjoy him, and he would have reſolved to enjoy her, had he not ſeen the evident demonſtration of his LORD[n]. So we turned away

ed one ounce of ſilver only, the remainder was paid by tale, which is the moſt unfair way of payment (1).

[i] The Egyptian who bought him.]—His name was Kitfîr, or Itfîr, (a corruption of Potiphar;) and he was a man of great conſideration, being ſuperintendent of the royal treaſury (2).

The commentators ſay, that Joſeph came into his ſervice at ſeventeen, and lived with him thirteen years; and that he was made prime miniſter in the thirty-third year of his age, and died at an hundred and twenty.

They who ſuppoſe Joſeph was twice ſold, differ as to the price the Egyptian paid for him: ſome ſaying it was twenty dinârs of gold, a pair of ſhoes, and two white garments; and others, that it was a large quantity of ſilver, or of gold.

[k] His wife.]—Some call her Raïl; but the name ſhe is beſt known by, is that of Zoleikha.

[l] Or we may adopt him.]—Kitfîr having no children. It is ſaid that Joſeph gained his maſter's good opinion, ſo ſuddenly by his countenance, which Kitfîr, who, they pretend, had great ſkill in phyſiognomy, judged to indicate his prudence and other good qualities.

[m] My lord.]—viz. Kitfîr. But others underſtand it to be ſpoken of GOD.

[n] Had he not ſeen the evident demonſtration of his LORD.]—That is, had he not ſeriouſly conſidered the filthineſs of whoredom, and the great guilt thereof. Some, however, ſuppoſe that the words mean ſome miraculous voice or apparition, ſent by GOD to divert Joſeph from executing the criminal thoughts which began to poſſeſs him. For they ſay, that he was ſo far tempted with his miſtreſs's beauty and enticing behaviour, that he ſat in her lap, and even began to undreſs himſelf, when a voice called to him, and bid him beware of her; but he taking no notice of this admonition, though it was repeated three times, at length the angel Gabriel, or, as others will have it, the figure of his maſter appeared to him: but the more general opinion is that it was the apparition of his father Jacob, who

(1) Al BEIDAWI. (2) Idem.

away evil and filthineſs from him, becauſe he was one of our ſincere ſervants. And they ran to get one before the other to the door [o]; and ſhe rent his inner garment behind. And they met her lord at the door. She ſaid, What ſhall be the reward of him who ſeeketh to commit evil in thy family, but impriſonment, and a painful puniſhment? And JOSEPH ſaid, She aſketh me to lie with her. And a witneſs of her family [p] bore witneſs, ſaying, If his garment be rent before, ſhe ſpeaketh truth, and he is a liar: but if his garment be rent behind, ſhe lieth, and he is a ſpeaker of truth. And when her huſband ſaw that his garment was torn behind, he ſaid, This is a cunning contrivance of your ſex; for ſurely your cunning is great. O JOSEPH, take no farther notice of this affair: and thou, O woman, aſk pardon for thy crime; for thou art a guilty perſon. And certain women ſaid publicly [q] in the city, The nobleman's wife aſked her ſervant to lie with her: he hath inflamed her breaſt with his love; and we perceive her to be in a manifeſt error. And when ſhe heard of their ſubtle behaviour, ſhe ſent unto them [r], and prepared a banquet for them, and ſhe gave to each of them a knife; and ſhe ſaid unto JOSEPH, Come forth unto them. And when they ſaw him, they praiſed

who bit his fingers ends, or, as ſome write, ſtruck him on the breaſt, whereupon his lubricity paſſed out at the ends of his fingers (1).

For this fable, ſo injurious to the character of Joſeph, the Mohammedans are obliged to their old friends the Jews (2), who imagine that he had a deſign to lie with his miſtreſs, from theſe words of Moſes (3), And it came to paſs—that Joſeph went into the houſe to do his buſineſs, &c.

[o] They ran to the door.]—He flying from her, and ſhe running after to detain him.

[p] A witneſs of her family.]—viz. A couſin of hers, who was then a child in the cradle (4).

[q] Certain women, &c.]—Theſe women, whoſe tongues were ſo free with Zoleikha's character on this occaſion, were five in number, and the wives of ſo many of the king's chief officers, viz. his chamberlain, his butler, his baker, his jailor, and his herdſman (5).

[r] She ſent unto them.]—The number of all the women invited was forty, and among them were the five ladies above-mentioned (6).

(1) Idem, Al ZAMAKHSHARI, JALLALO'DDIN, YAHYA. (2) Talm. Babyl. Sed. Naſhim, p. 36. V. BARTOLOCC. Bibl. Rabb. part. 3. p. 509. (3) Geneſ. xxxix. 11. (4) Supra citati interpretes. (5) Al BEIDAWI. (6) Idem.

him greatly[s]; and they cut their own hands[t], and ſaid, O GOD! this is not a mortal; he is no other than an angel, deſerving the higheſt reſpect. And his miſtreſs ſaid, This is he, for whoſe ſake ye blamed me: I aſked him to lie with me, but he hath conſtantly refuſed. But if he do not perform that which I command him, he ſhall be ſurely caſt into priſon, and he ſhall be made one of the contemptible. JOSEPH ſaid, O LORD, a priſon is more eligible unto me than the crime to which they invite me; but unleſs thou turn aſide their ſnares from me, I ſhall youthfully incline unto them, and I ſhall become one of the fooliſh. Wherefore his LORD heard him, and turned aſide their ſnare from him; for he both heareth and knoweth. And it ſeemed good unto them[u] even after they had ſeen the ſigns of his innocency, to impriſon him for a time. And there entered into the priſon with him two of the king's ſervants[w]. One of them[x] ſaid, It ſeemed to me in my dream that I preſſed wine out

[s] They praiſed him greatly.]—The old Latin tranſlators have ſtrangely miſtaken the ſenſe of the original word acbarnabo, which they render menſtruatæ ſunt; and then rebuke Mohammed for the indecency, crying out demurely in the margin, O fœdum & obſcœnum prophetam! Erpenius (1) thinks that there is not the leaſt trace of ſuch a meaning in the word; but he is miſtaken: for the verb cabara in the fourth conjugation, which is here uſed, has that import, though the ſubjoining of the pronoun to it here (which poſſibly the Latin tranſlators did not obſerve) abſolutely overthrows that interpretation.

[t] They cut their own hands.]—— Through extreme ſurpriſe at the wonderful beauty of Joſeph; which ſurpriſe Zoleikha foreſeeing, put knives into their hands, on purpoſe that this accident might happen. Some writers have obſerved, on occaſion of this paſſage, that it is cuſtomary in the eaſt for lovers to teſtify the violence of their paſſion by cutting themſelves, as a ſign that they would ſpend their blood in the ſervice of the perſon beloved; which is true enough, but I do not find that any of the commentators ſuppoſe theſe Egyptian ladies had any ſuch deſign.

[u] It ſeemed good unto them.]—That is to Kitfir and his friends. The occaſion of Joſeph's impriſonment is ſaid to be, either that they ſuſpected him to be guilty, notwithſtanding the proofs which had been given of his innocence; or elſe that Zoleikha deſired it, feigning, to deceive her huſband, that ſhe wanted to have Joſeph removed from her ſight, till ſhe could conquer her paſſion by time; though her real deſign was to force him to compliance.

[w] Two of the king's ſervants.]—viz. His chief butler and baker; who were accuſed of a deſign to poiſon him.

[x] One of them.]——Namely the butler.

(1) In not. ad Hiſt. Joſephi.

of

of grapes. And the other ſaid, It ſeemed unto me in my dream that I carried bread on my head, whereof the birds did eat. Declare unto us the interpretation of our dreams, for we perceive that thou art a beneficent perſon. JOSEPH anſwered, No food wherewith ye may be nouriſhed, ſhall come unto you[y]. This knowledge is a part of that which my LORD hath taught me: for I have left the religion of people who believe not in GOD, and who deny the life to come; and I follow the religion of my fathers, ABRAHAM, and ISAAC, and JACOB. It is not lawful for us to aſſociate any thing with GOD. This knowledge of the divine unity hath been given to us of the bounty of GOD towards us, and towards mankind; but the greater part of men are not thankful. O my fellow-priſoners, are ſundry lords better, or the only true and mighty GOD? Ye worſhip not, beſides him, other than the names which ye have named[z], ye and your fathers, concerning which GOD hath ſent down no authoritative proof: yet judgment belongeth unto GOD alone; who hath commanded that ye worſhip none beſides him. This is the right religion: but the greater part of men know it not. O my fellow-priſoners, verily the one of you ſhall ſerve wine unto his lord, as formerly; but the other ſhall be crucified, and the birds ſhall eat from off his head. The matter is decreed concerning which ye ſeek to be informed. And JOSEPH ſaid unto him, whom he judged to be the perſon who ſhould eſcape of the two, Remember me in the preſence of thy lord. But the devil cauſed him to forget to make mention of JOSEPH unto his lord[a], wherefore

[y] No food wherewith ye may be nouriſhed, ſhall come unto you, but I will declare unto you the interpretation thereof, before it come unto you.]—The meaning of this paſſage ſeems to be, either that Joſeph, to ſhew he uſed no arts of divination or aſtrology, promiſes to interpret their dreams to them immediately, even before they ſhould eat a ſingle meal: or elſe, he here offers to propheſy to them beforehand, the quantity and quality of the victuals which ſhould be brought them, as a taſte of his ſkill.

[z] See chap. 7.

[a] But the devil cauſed him to forget to mention JOSEPH unto his lord.]—According to the explication of ſome, who take the pronoun, him, to

wherefore he remained in the priſon ſome years [b]. And the king of EGYPT [c] ſaid, Verily I ſaw in my dream ſeven fat kine, which ſeven lean kine devoured, and ſeven green ears of corn, and other ſeven withered ears. O nobles, expound my viſion unto me, if ye be able to interpret a viſion. They anſwered, They are confuſed dreams; neither are we ſkilled in the interpretation of ſuch kind of dreams. And JOSEPH's fellow-priſoner who had been delivered, ſaid, (for he remembered JOSEPH after a certain ſpace of time,) I will declare unto you the interpretation thereof; wherefore let me go unto the perſon who will interpret it unto me. And he went to the priſon, and ſaid, O JOSEPH, thou man of veracity, teach us the interpretation of ſeven fat kine, which ſeven lean kine devoured; and of ſeven green ears of corn, and other ſeven withered ears, which the king ſaw in his dream; that I may return unto the men who have ſent me, that peradventure they may underſtand the ſame. JOSEPH anſwered, Ye ſhall ſow ſeven years as uſual: and the corn which ye ſhall reap, do ye leave in its ear [d], except a little whereof ye may eat. Then ſhall there come, after this, ſeven grievous years of famine, which ſhall conſume what ye have laid up as a proviſion for the ſame, except a little which ye ſhall have kept. Then ſhall there come, after this, a year wherein men ſhall

to relate to Joſeph, this paſſage may be rendered, But the devil cauſed him (i. e. Joſeph) to forget to make his application unto his lord; and to beg the good offices of his fellow-priſoner for his deliverance, inſtead of relying on GOD alone, as it became a prophet, eſpecially, to have done (1).

[b] Some years.]—The original word ſignifying any number from three to nine, or ten; the common opinion is that Joſeph remained in priſon ſeven years; though ſome ſay he was confined no leſs than twelve years (2).

[c] The king of Egypt.]—This prince, as the oriental writers generally agree, was Riyân, the ſon of al Walid the Amalekite (3), who was converted by Joſeph to the worſhip of the true GOD, and died in the lifetime of that prophet. But ſome pretend that the Pharaoh of Joſeph and of Moſes, were one and the ſame perſon, and that he lived (or rather reigned) four hundred years (4).

[d] Ye ſhall leave the corn in the ear, &c.]—To preſerve it from the weevil (5).

(1) Al BEIDAWI. (2) Idem, JALLALO'DDIN. (3) See the Prelim. Diſc. p. 10, 11. (4) Al BEIDAWI. See chap. 7. (5) Idem.

have

have plenty of rain[e], and wherein they ſhall preſs wine and oil. And when the chief butler had reported this, the king ſaid, Bring him unto me. And when the meſſenger came unto JOSEPH, he ſaid, Return unto thy lord, and aſk of him, what was the intent of the women who cut their hands[f], for my LORD well knoweth the ſnare which they laid for me[g]. And when the women were aſſembled before the king, he ſaid unto them, What was your deſign, when ye ſolicited JOSEPH to unlawful love? They anſwered, GOD be praiſed! we know not any ill of him. The nobleman's wife ſaid, Now is the truth become manifeſt: I ſolicited him to lie with me; and he is one of thoſe who ſpeak truth. And when JOSEPH was acquainted therewith, he ſaid, This diſcovery hath been made, that my lord might know that I was not unfaithful unto him in his abſence, and that GOD directeth not the plot of the deceivers. * Neither do I abſolutely juſtify myſelf[h]: ſince every ſoul is prone unto evil, except thoſe on whom my LORD XIII.

[e] Wherein men ſhall have plenty of rain.]—Notwithſtanding what ſome ancient authors write to the contrary (1), it often rains in winter in the lower Egypt, and even ſnow has been obſerved to fall at Alexandria, contrary to the expreſs aſſertion of Seneca (2). In the upper Egypt indeed, towards the cataracts of Nile, it rains very ſeldom (3.) Some, however, ſuppoſe that the rains here mentioned are intended of thoſe which ſhould fall in Ethiopia, and occaſion the ſwelling of the Nile, the great cauſe of the fertility of Egypt; or elſe of thoſe which ſhould fall in the neighbouring countries, which were alſo afflicted with famine during the ſame time.

[f] Return unto thy lord, and aſk of him, &c.]—Joſeph, it ſeems, cared not to get out of priſon, till his innocence was publicly known and declared. It is obſerved by the commentators, that Joſeph does not bid the meſſenger move the king to inform himſelf of the truth of the affair, but bids him directly to aſk the king, to incite him to make the proper inquiry with the greater earneſtneſs. They alſo obſerve that Joſeph takes care not to mention his miſtreſs, out of reſpect and gratitude for the favours he had received while in her houſe (4).

[g] The ſnare which they had laid for me.]—Endeavouring both by threats and perſuaſions to entice me to commit folly with my miſtreſs.

[h] Neither do I abſolutely juſtify myſelf.]—According to a tradition of Ebn Abbas, Joſeph had no ſooner ſpoken the foregoing words, aſſerting his innocency, than Gabriel ſaid to him, What not when thou waſt deliberating to lie with her? Upon which Joſeph confeſſed his frailty (5).

(1) PLATO, in Timæo. POMP. MELA. (2) Nat. quæſt. l. 4. (3) See GREAVES's Deſcr. of the pyramids, p. 74, &c. RAY's Collection of Travels, T. 2. p. 92. (4) AL BEIDAWI, &c. (5) Idem, &c.

ſhall

ſhall ſhew mercy; for my LORD is gracious and merciful. And the king ſaid, Bring him unto me: I will take him into my own peculiar ſervice. And when JOSEPH was brought unto the king, and he had diſcourſed with him, he ſaid, Thou art this day firmly eſtabliſhed with us, and ſhalt be intruſted with our affairs[i]. JOSEPH anſwered, Set me over the ſtore-houſes of the land; for I will be a ſkilful keeper thereof. Thus did we eſtabliſh JOSEPH in the land, that he might provide himſelf a dwelling therein, where he pleaſed. We beſtow our mercy on whom we pleaſe, and we ſuffer not the reward of the righteous to periſh: and certainly the reward of the next life is better, for thoſe who believe, and fear GOD. Moreover JOSEPH's brethren came[k], and went in unto

[i] And when Joſeph was brought unto the king, &c.]—The commentators ſay, that Joſeph being taken out of priſon, after he had waſhed and changed his clothes, was introduced to the king, whom he ſaluted in the Hebrew tongue, and on the king's aſking what language that was, he anſwered, that it was the language of his father. This prince, they ſay, underſtood no leſs than ſeventy languages, in every one of which he diſcourſed with Joſeph, who anſwered him in the ſame; at which the king greatly marvelling, deſired him to relate his dream, which he did, deſcribing the moſt minute circumſtances: whereupon the king placed Joſeph by him on his throne, and made him his Wazir, or chief miniſter. Some ſay that his maſter Kitfir dying about this time, he not only ſucceeded him in his place, but, by the king's command, married the widow, his late miſtreſs, whom he found to be a virgin, and who bare him Ephraim and Manaſſes (1). So that according to this tradition, ſhe was the ſame woman who is called Aſenath by Moſes. This ſuppoſed marriage, which authorized their amours, probably encouraged the Mohammedan divines to make uſe of the loves of Joſeph and Zoleikha, as an allegorical emblem of the ſpiritual love between the Creator and the creature, GOD and the ſoul; juſt as the Chriſtians apply the ſong of Solomon to the ſame myſtical purpoſe (2).

[k] Moreover Joſeph's brethren came, &c.]—Joſeph, being made Wazir, governed with great wiſdom; for he not only cauſed juſtice to be impartially adminiſtered, and encouraged the people to induſtry and the improvement of agriculture during the ſeven years of plenty, but began and perfected ſeveral works of great benefit; the natives at this day aſcribing to the patriarch Joſeph almoſt all the ancient works of public utility throughout the kingdom; as particularly the rendering the province of al Feyyûm, from a ſtanding pool or marſh, the moſt fertile and beſt cultivated land in all Egypt (3). When the years of famine came, the effects of which were

(1) Idem, KITABTAFASIR, &c. (2) V. D'HERBELOT. Bibl. Orient. art. Jouſouf. (3) V. GOLII not. in Alfragan. p. 175, &c. KIRCHER. Oedip. Ægypt. vol. 1. p. 8. LUCAS, Voy. tom. ii. p. 205, & tom. iii. p. 58.

unto him; and he knew them, but they knew not him. And when he had furniſhed them with their proviſions, he ſaid, Bring unto me your brother, the ſon of your father; do ye not ſee that I give full meaſure, and that I am the moſt hoſpitable receiver of gueſts? But if ye bring him not unto me, there ſhall be no corn meaſured unto you from me, neither ſhall ye approach my preſence. They anſwered, We will endeavour to obtain him of his father, and we will certainly perform what thou requireſt. And JOSEPH ſaid to his ſervants, Put their money[1], which they have paid for their corn, into their ſacks, that they may perceive it, when they ſhall be returned to their family: peradventure they will come back unto us. And when they were returned to their father, they ſaid, O father, it is forbidden to meaſure out

were felt not only in Egypt, but in Syria and the neighbouring countries, the inhabitants were obliged to apply to Joſeph for corn, which he ſold to them, firſt for their money, jewels, and ornaments, then for their cattle, and lands, and at length for their perſons; ſo that all the Egyptians in general became ſlaves to the king, though Joſeph, by his conſent, ſoon releaſed them, and returned them their ſubſtance. The dearth being felt in the land of Canaan, Jacob ſent all his ſons, except only Benjamin into Egypt for corn. On their arrival, Joſeph (who well knew them) aſked them who they were, ſaying he ſuſpected them to be ſpies; but they told him they came only to buy proviſions, and that they were all the ſons of an ancient man, named Jacob, who was alſo a prophet. Joſeph then aſked how many brothers there were of them; they anſwered, Twelve; but that one of them had been loſt in the deſert. Upon which he inquired for the eleventh brother, there being no more than ten of them preſent. They ſaid, he was a lad, and with their father, whoſe fondneſs for him would not ſuffer him to accompany them in their journey. At length Joſeph aſked them, who they had to vouch for their veracity; but they told him they knew no man who could vouch for them in Egypt. Then, replied he, one of you ſhall ſtay behind with me as a pledge, and the others may return home with their proviſions; and when ye come again, ye ſhall bring your younger brother with you, that I may know ye have told me the truth. Whereupon, it being in vain to diſpute the matter, they caſt lots who ſhould ſtay behind, and the lot fell upon Simeon. When they departed, Joſeph gave each of them a camel, and another for their brother (1).

[1] Their money.]——The original word ſignifying not only money, but alſo goods bartered or given in exchange for other merchandiſe; ſome commentators tell us, that they paid for their corn, not in money, but in ſhoes and dreſſed ſkins (2).

(1) Al BEIDAWI. (2) Idem.

corn

corn unto us any more, unleſs we carry our brother BENJAMIN with us: wherefore ſend our brother with us, and we ſhall have corn meaſured unto us; and we will certainly guard him from any miſchance. JACOB anſwered, Shall I truſt him with you with any better ſucceſs than I truſted your brother JOSEPH with you heretofore? But GOD is the beſt guardian; and he is the moſt merciful of thoſe who ſhew mercy. And when they opened their proviſions, they found their money had been returned unto them; and they ſaid, O father, what do we deſire farther? this our money hath been returned unto us: we will therefore return, and provide corn for our family: we will take care of our brother; and we ſhall receive a camel's burthen more than we did the laſt time. This is a ſmall quantity[m]. JACOB ſaid, I will by no means ſend him with you, until ye give me a ſolemn promiſe, and ſwear by GOD that ye will certainly bring him back unto me, unleſs ye be encompaſſed by ſome inevitable impediment. And when they had given him their ſolemn promiſe, he ſaid, GOD is witneſs of what we ſay. And he ſaid, My ſons, enter not into the city by one and the ſame gate; but enter by different gates. But this precaution will be of no advantage unto you againſt the decree of GOD; for judgment belongeth unto GOD alone: in him do I put my truſt, and in him let thoſe confide who ſeek in whom to put their truſt. And when they entered the city, as their father had commanded them, it was of no advantage unto them againſt the decree of GOD; and the ſame ſerved only to ſatisfy the deſire of JACOB's ſoul, which he had charged them to perform: for he was endued with knowledge of that which we had taught him; but the greater part of men do not underſtand. And when they entered into the preſence

[m] This is a ſmall quantity.]—The meaning may be, either that the corn they now brought was not ſufficient for the ſupport of their families, ſo that it was neceſſary for them to take another journey; or elſe that a camel's load more or leſs was but a trifle to the king of Egypt. Some ſuppoſe theſe to be the words of Jacob, declaring it was too mean a conſideration to induce him to part with his ſon.

of

of JOSEPH, he received his brother BENJAMIN as his gueſt, and ſaid, Verily I am thy brother[n]: be not therefore afflicted for that which they have committed againſt us. And when he had furniſhed them with their proviſions, he put his cup[o] in his brother BENJAMIN's ſack. Then a cryer cried after them, ſaying, O company of travellers, ye are ſurely thieves. They ſaid, (and turned back unto them,) What is it that ye miſs? They anſwered, We miſs the prince's cup: and unto him who ſhall produce it, ſhall be given a camel's load of corn; and I will be ſurety for the ſame. JOSEPH's brethren replied, By GOD, ye do well know, that we came not to act corruptly in the land[p], neither are we thieves. The EGYPTIANS ſaid, What ſhall be the reward of him, who ſhall appear to have ſtolen the cup, if ye be found liars? JOSEPH's brethren anſwered, As to the reward of him, in whoſe ſack it ſhall be found, let him become a bondman in ſatisfaction for the ſame: thus do we reward the unjuſt, who are guilty of theft[q]. Then he began by their ſacks, before he ſearched the ſack of

[n] He received his brother Benjamin as his gueſt, &c.]—It is related that Joſeph, having invited his brethren to an entertainment, ordered them to be placed two and two together: by which means Benjamin, the eleventh, was obliged to ſit alone, and burſting into tears, ſaid, If my brother Joſeph were alive, he would have ſat with me. Whereupon Joſeph ordered him to be ſeated at the ſame table with himſelf, and when the entertainment was over, diſmiſſed the reſt, ordering that they ſhould be lodged two and two in a houſe, but kept Benjamin in his own apartment, where he paſſed the night. The next day Joſeph aſked him, whether he would accept of himſelf for his brother, in the room of him whom he had loſt; to which Benjamin replied, Who can find a brother comparable unto thee? yet thou art not the ſon of Jacob and Rachel. And upon this Joſeph diſcovered himſelf to him (1).

[o] His cup.]—Some imagine this to be a meaſure holding a Saâ (or about a gallon,) wherein they uſed to meaſure corn, or give water to the beaſts. But others take it to be a drinking-cup of ſilver, or gold.

[p] Ye well know that we came not to act corruptly, &c.]—Both by our behaviour among you, and our bringing again our money which was returned unto us without our knowledge.

[q] Thus do we reward thoſe who are guilty of theft.]—This was the method of puniſhing theft uſed by Jacob and his family: for among the Egyptians it was puniſhed in another manner.

(1) Al BEIDAWI.

his

his brother [r]; and he drew out the cup from his brother's ſack. Thus did we furniſh JOSEPH with a ſtratagem. It was not lawful for him to take his brother for a bondman, by the law of the king of EGYPT [s], had not GOD pleaſed to allow it, according to the offer of his brethren. We exalt to degrees of knowledge and honour whom we pleaſe: and there is one who is knowing above all thoſe who are endued with knowledge. His brethren ſaid, If BENJAMIN be guilty of theft, his brother JOSEPH hath been alſo guilty of theft heretofore [t]. But JOSEPH concealed theſe things in his mind, and did not diſcover them unto them: and he ſaid within himſelf, Ye are in a worſe condition than us two; and GOD beſt knoweth what ye diſcourſe about. They ſaid unto JOSEPH, Noble lord, Verily this lad hath an aged father; wherefore take one of us in his ſtead; for we perceive that thou art a beneficent perſon. JOSEPH anſwered, GOD forbid that we ſhould take any other than him with whom we found our goods; for then ſhould we certainly be unjuſt. And when they deſpaired of obtaining BENJAMIN, they retired to confer privately together. And the elder of them [u] ſaid, Do ye not

[r] He began by their ſacks, &c.]—Some ſuppoſe this ſearch was made by the perſon whom Joſeph ſent after them; others by Joſeph himſelf, when they were brought back to the city.

[s] It was not lawful for him to take his brother for a bondman by the law of Egypt.]—For there the thief was not reduced to ſervitude, but was ſcourged, and obliged to reſtore the double of what he had ſtolen (1).

[t] His brother Joſeph hath been guilty of theft heretofore.]—The occaſion of this ſuſpicion, it is ſaid, was, that Joſeph having been brought up by his father's ſiſter, ſhe became ſo fond of him, that when he grew up, and Jacob deſigned to take him from her, ſhe contrived the following ſtratagem to keep him. Having a girdle which had once belonged to Abraham, ſhe girt it about the child, and then pretending ſhe had loſt it, cauſed ſtrict ſearch to be made for it; and it being at length found on Joſeph, he was adjudged, according to the above-mentioned law of the family, to be delivered to her as her property. Some, however, ſay that Joſeph actually ſtole an idol of gold, which belonged to his mother's father, and deſtroyed it; a ſtory probably taken from Rachel's ſtealing the images of Laban: and others tell us that he once ſtole a goat, or a hen, to give to a poor man (2).

[u] The elder of them.]—viz. Reuben. But ſome think Simeon, or Judah to be here meant; and inſtead of the elder, interpret it, the moſt prudent of them.

(1) Idem, JALLALO'DDIN. (2) JALLALO'DDIN.

know

know that your father hath received a ſolemn promiſe from you, in the name of GOD; and how perfidiouſly ye behaved heretofore towards JOSEPH? Wherefore I will by no means depart the land of EGYPT, until my father give me leave to return unto him, or GOD maketh known his will to me; for he is the beſt judge. Return ye to your father, and ſay, O father, verily thy ſons hath committed theft; we bear witneſs of no more than what we know, and we could not guard againſt what we did not foreſee: and do thou inquire in the city, where we have been, and of the company of merchants, with whom we arrived, and thou wilt find that we ſpeak the truth. And when they were returned, and had ſpoken thus to their father, he ſaid, Nay, but rather ye yourſelves have contrived the thing for your own ſakes: but patience is moſt proper for me; peradventure GOD will reſtore them all[w] unto me; for he is knowing and wiſe. And he turned from them and ſaid, O how am I grieved for JOSEPH! And his eyes became white with mourning[x], he being oppreſſed with deep ſorrow. His ſons ſaid, by GOD, thou wilt not ceaſe to remember JOSEPH, until thou be brought to death's door, or thou be actually deſtroyed by exceſſive affliction. He anſwered, I only repreſent my grief, which I am not able to contain, and my ſorrow unto GOD; but I know by revelation from GOD that which ye know not[y]. O my ſons, go and make inquiry after JOSEPH and his brother; and deſpair not of the mercy of GOD; for none deſpaireth of GOD's mercy, except

[w] Peradventure GOD will reſtore them all, &c.]—i. e. Joſeph, Benjamin, and Simeon.

[x] His eyes became white.]—That is, the pupils loſt their deep blackneſs, and became of a pearl colour, (as happens in ſuffuſions,) by his continual weeping; which very much weakened his ſight, or as ſome pretend made him quite blind (1).

[y] I know by revelation from GOD, that which ye know not.]—viz. That Joſeph is yet alive; of which ſome tell us he was aſſured by the angel of death in a dream; though others ſuppoſe he depended on the completion of Joſeph's dream, which muſt have been fruſtrated, had he died before his brethren had bowed down before him (2).

(1) Al BEIDAWI. (2) Idem.

the unbelieving people. Wherefore JOSEPH's brethren returned into EGYPT: and when they came into his preſence they ſaid, Noble lord, the famine is felt by us and our family, and we are come with a ſmall ſum of money [z]: yet give unto us full meaſure, and beſtow corn upon us as alms; for GOD rewardeth the alms-givers. JOSEPH ſaid unto them, Do ye know what ye did unto JOSEPH and his brother, when ye were ignorant of the conſequences thereof [a]? They anſwered, Art thou really JOSEPH [b]? He replied, I am JOSEPH; and this is my brother. Now GOD hath been gracious unto us. For whoſo feareth GOD, and perſevereth with patience, ſhall at length find relief; ſince GOD will not ſuffer the reward of the righteous to periſh. They ſaid, By GOD, now hath GOD choſen thee above us; and we have ſurely been ſinners. JOSEPH anſwered, Let their be no reproach caſt on you this day. GOD forgiveth you; for he is the moſt merciful of thoſe who ſhew mercy. Depart ye with this my inner garment [c], and throw it on my father's face; and he ſhall recover his ſight: and then come unto me with all your family. And when

[z] A ſmall ſum of money.]—Their money being clipped and adulterated. Some, however, imagine they did not bring money, but goods to barter, ſuch as wool and butter, or other commodities of ſmall value (1).

[a] Do ye know what ye did unto Joſeph and his brother, &c.]—The injury they did Benjamin, was the ſeparating him from his brother; after which they kept him in ſo great ſubjection, that he durſt not ſpeak to them, but with the utmoſt ſubmiſſion. Some ſay that theſe words were occaſioned by a letter which Joſeph's brethren delivered to him from their father, requeſting the releaſement of Benjamin, and by their repreſenting his extreme affliction at the loſs of him and his brother. The commentators obſerve that Joſeph, to excuſe his brethren's behaviour towards him, attributes it to their ignorance, and the heat of youth (2).

[b] Art thou really Joſeph?]—They ſay that this queſtion was not the effect of a bare ſuſpicion that he was Joſeph, but that they actually knew him, either by his face and behaviour, or by his foreteeth, which he ſhewed in ſmiling, or elſe by putting off his tiara, and diſcovering a whitiſh mole on his forehead (3).

[c] My inner garment.]——Which the commentators generally ſuppoſe to be the ſame garment with which Gabriel inveſted him in the well; which having originally come from paradiſe, had preſerved the odour of that place, and was of ſo great virtue as to cure any diſtemper in the perſon who was touched with it (4).

(1) Idem. (2) Idem. (3) Idem. (4) Idem, JALLALO'DDIN.

the

the company of travellers was departed from EGYPT, on their journey towards CANAAN, their father ſaid unto thoſe who were about him, Verily I perceive the ſmell of JOSEPH[d]: although ye think that I dote. They anſwered, By GOD, thou art in thy old miſtake[e]. But when the meſſenger of good tidings[f] was come with JOSEPH's inner garment, he threw it over his face; and he recovered his eye-ſight. And JACOB ſaid, Did I not tell you that I knew from GOD that which ye knew not? They anſwered, O father, aſk pardon of our ſins for us, for we have ſurely been ſinners. He replied, I will ſurely aſk pardon for you of my LORD[g]; for he is gracious and merciful. And when JACOB and his family arrived in EGYPT, and were introduced unto JOSEPH, he received his parents unto him[h], and ſaid, Enter ye into EGYPT, by GOD's favour, in full ſecurity. And he raiſed his parents to the ſeat of ſtate, and they, together with his brethren, fell down and did obeiſance unto him[i]. And he ſaid, O my father, this is the

[d] I perceive the ſmell of Joſeph.]—This was the odour of the garment above-mentioned, brought by the wind to Jacob, who ſmelt it, as is pretended, at the diſtance of eighty paraſangs (1); or, as others will have, three, or eight days journey off (2).

[e] Thou art in thy old miſtake.]—Being led into this imagination by thy exceſſive love of Joſeph.

[f] The meſſenger of good tidings.]—viz. Judah; who, as he had formerly grieved his father, by bringing him Joſeph's coat ſtained with blood, now rejoiced him as much, by being the bearer of this veſt, and the news of Joſeph's proſperity (3).

[g] I will aſk pardon for you, &c.]—Deferring it, as ſome fancy, till he ſhould ſee Joſeph, and have his conſent.

[h] His parents.]—viz. His father, and Leah, his mother's ſiſter, whom he looked on as his mother, after Rachel's death (4).

Al Beidâwi tells us, that Joſeph ſent carriages and proviſions for his father, and his family; and that he and the king of Egypt went forth to meet them. He adds, that the number of the children of Iſrael, who entered Egypt with him, was ſeventy-two; and that when they were led out thence by Moſes, they were increaſed to ſix hundred thouſand five hundred and ſeventy men and upwards, beſides the old people and children.

[i] And he raiſed his parents to the ſeat of ſtate, and they, together with his brethren, fell down and did obeiſance unto him.]—A tranſpoſition is ſuppoſed to be in theſe words, and that he ſeated his father and mother after they had bowed down to him, and not before (5).

(1) Idem. (2) JALLALO'DDIN. (3) AL BEIDAWI. (4) Idem. See Geneſ. xxxvii. 10. (5) Idem.

interpretation of my viſion, which I ſaw heretofore: now hath my LORD rendered it true. And he hath ſurely been gracious unto me, ſince he took me forth from the priſon, and hath brought you hither from the deſert; after that the devil had ſown diſcord between me and my brethren; for my LORD is gracious unto whom he pleaſeth; and he is the knowing, the wiſe GOD. O LORD, thou haſt given me a part of the kingdom, and haſt taught me the interpretation of dark ſayings. The Creator of heaven and earth! thou art my protector in this world, and in that which is to come: make me to die a Moſlem, and join me with the righteous[k]. This is a ſecret hiſtory, which we reveal unto thee, O MOHAMMED, although thou waſt not preſent with the brethren of JOSEPH, when they concerted their deſign, and contrived a plot againſt him. But the greater part of men, although thou earneſtly deſire it, will not believe. Thou ſhalt not demand of them any reward for thy publiſhing the KORAN; it is no other than an admonition unto all creatures. And how many ſigns ſoever there be of the being, unity, and providence of GOD, in the heavens and the earth; they will paſs by them, and will retire afar off from them. And the greater part of them believe not in GOD, without being alſo guilty of idolatry[l]. Do they not believe that ſome overwhelming affliction ſhall fall on them, as a puniſhment from GOD; or that the hour

[k] The Mohammedan authors write, that Jacob dwelt in Egypt twenty-four years, and at his death ordered his body to be buried in Paleſtine by his father, which Joſeph took care to perform; and then returning into Egypt, died twenty-three years after. They add, that ſuch high diſputes aroſe among the Egyptians, concerning his burial, that they had like to have come to blows; but at length they agreed to put his body into a marble coffin, and to ſink it in the Nile; out of a ſuperſtitious imagination, that it might help the regular increaſe of the river, and deliver them from famine, for the future: but when Moſes led the Iſraelites out of Egypt, he took up the coffin, and carried Joſeph's bones with him into Canaan, where he buried them by his anceſtors (1).

[l] Without being alſo guilty of idolatry.]—For this crime Mohammed charges not only on the idolatrous Meccans, but alſo on the Jews and Chriſtians; as has been already obſerved more than once.

(1) Idem.

of

of judgment ſhall overtake them ſuddenly, while they conſider not its approach? Say unto thoſe of MECCA, This is my way: I invite you unto GOD, by an evident demonſtration; both I and he who followeth me; and, praiſe be unto GOD! I am not an idolater. We ſent not any apoſtles before thee, except men, unto whom we revealed our will, and whom we choſe out of thoſe who dwelt in cities[m]. Will they not go through the earth, and ſee what hath been the end of thoſe who have preceded them? But the dwelling of the next life ſhall ſurely be better for thoſe who fear GOD. Will they not therefore underſtand? Their predeceſſors were borne with for a time, until, when our apoſtles deſpaired of their converſion, and they thought that they were liars, our help came unto them, and we delivered whom we pleaſed; but our vengeance was not turned away from the wicked people. Verily, in the hiſtories of the prophets and their people, there is an inſtructive example unto thoſe who are endued with underſtanding. The KORAN is not a new invented fiction; but a confirmation of thoſe ſcriptures which have been revealed before it, and a diſtinct explication of every thing neceſſary, in reſpect either to faith or practice, and a direction and mercy unto people who believe.

[m] Of thoſe who dwelt in cities.] And not of the inhabitants of the deſerts; becauſe the former are more knowing and compaſſionate, and the latter more ignorant and hard-hearted (1).

(1) Idem. See the Prelim. Diſc. ſect. I. p. 49.

CHAP. XIII.

Intitled, Thunder[n]; revealed at MECCA[o].

In the name of the moſt merciful GOD.

A L. M. R.[p] Theſe are the ſigns of the book of the KORAN: and that which hath been ſent down unto thee from thy LORD, is the truth; but the greater part of men will not believe. It is GOD who hath raiſed the heavens without viſible pillars; and then aſcended his throne, and compelled the ſun and the moon to perform their ſervices: every of the heavenly bodies runneth an appointed courſe. He ordereth all things. He ſheweth his ſigns diſtinctly, that ye may be aſſured ye muſt meet your LORD at the laſt-day. It is he who hath ſtretched forth the earth, and placed therein ſtedfaſt mountains, and rivers; and hath ordained therein of every fruit two different kinds[q]. He cauſeth the night to cover the day. Herein are certain ſigns unto people who conſider. And in the earth are tracts of land of different natures[r], though bordering on each other; and alſo vineyards, and ſeeds, and palm-trees ſpringing ſeveral from the ſame root, and ſingly from diſtinct roots. They are watered with the ſame water, yet we render ſome of them more excellent than others to eat. Herein are ſurely ſigns unto people who underſtand. If thou doſt wonder at the infidels denying the reſurrection, ſurely wonderful is their ſaying, After we ſhall have been reduced to duſt, ſhall we be reſtored

[n] This word occurs in the 56th page.

[o] Or, according to ſome copies, at Medina.

[p] The meaning of theſe letters is unknown. Of ſeveral conjectural explications which are given of them, the following is one: I am the moſt wiſe and knowing GOD.

[q] Two different kinds.]-As ſweet and ſour, black and white, ſmall and large, &c. (1).

[r] Lands of different nature.]-Some tracts being fruitful and others barren, ſome plain and others mountainous, ſome proper for corn and others for trees, &c. (2).

(1) Idem, JALLALO'DDIN. (2) Iidem.

in

in a new creature? Theſe are they who believe not in their LORD; theſe ſhall have collars on their necks [s], and theſe ſhall be the inhabitants of hell-fire: therein ſhall they abide for ever. They will aſk of thee to haſten evil rather than good [t]: although there have already been examples of the divine vengeance before them. Thy LORD is ſurely endued with indulgence towards men, notwithſtanding their iniquity; but thy LORD is alſo ſevere in puniſhing. The infidels ſay, Unleſs a ſign be ſent down unto him from his LORD, we will not believe. Thou art commiſſioned to be a preacher only, and not a worker of miracles: and unto every people hath a director been appointed. GOD knoweth what every female beareth in her womb; and what the wombs want or exceed of their due time, or number of young. With him is every thing regulated according to a determined meaſure. He knoweth that which is hidden, and that which is revealed. He is the great, the moſt high. He among you who concealeth his words, and he who proclaimeth them in public; he alſo who ſeeketh to hide himſelf in the night, and he who goeth forth openly in the day, is equal in reſpect to the knowledge of GOD. Each of them hath angels mutually ſucceeding each other, before him, and behind him; they watch him by the command of GOD [u]. Verily GOD will not change his grace which is in men, until they change the diſpoſition in their ſouls by ſin. When GOD willeth evil on a people, there ſhall be none to avert it; neither ſhall they have any protector beſide

[s] Theſe ſhall have collars on their necks.]—The collar here mentioned is an engine ſomething like a pillory, but light enough for the criminal to walk about with. Beſides the hole to fix it on the neck, there is another for one of the hands, which is thereby faſtened to the neck (1). And in this manner the Mohammedans ſuppoſe the reprobates will appear at the day of judgment (2). Some underſtand this paſſage figuratively, of the infidels being bound in the chains of error and obſtinacy (3).

[t] They will aſk of thee to haſten evil rather than good.]—Provoking and daring thee to call down the divine vengeance on them for their impenitency.

[u] See the Prelim. Diſc. ſect. IV. p. 95.

(1) V. CHARDIN, Voy. de Perſe, T. 2. p. 229. (2) See chap. 5. (3) AL BEIDAWI.

him. It is he who cauſeth the lightning to appear unto you, to ſtrike fear and to raiſe hope [w], and who formeth the pregnant clouds. The thunder celebrateth his praiſe [x], and the angels alſo, for fear of him. He ſendeth his thunderbolts, and ſtriketh therewith whom he pleaſeth, while they diſpute concerning GOD [y], for he is mighty in power. It is he who ought of right to be invoked; and the idols which they invoke beſides him, ſhall not hear them at all; otherwiſe than as he is heard, who ſtretcheth forth his hands to the water that it may aſcend to his mouth, when it cannot aſcend thither: the ſupplication of the unbelievers is utterly erroneous. Whatſoever is in heaven and on earth worſhippeth GOD, voluntarily or of force [z]; and their ſhadows alſo, morning and evening [a]. Say, Who is the LORD of heaven and earth? Anſwer, GOD. Say, Have ye

[w] To raiſe hope.]—Thunder and lightning being the ſign of approaching rain; a great bleſſing, in the eaſtern countries more eſpecially.

[x] The thunder celebrateth his praiſe.]—Or cauſeth thoſe who hear it, to praiſe him. Some commentators tell us, that by the word thunder, in this place, is meant the angel who preſides over the clouds, and drives them forwards with twiſted ſheets of fire (1).

[y] While they diſpute concerning GOD.]—This paſſage was revealed on the following occaſion. Amer Ebn al Tofail, and Arbad Ebn Rabîah, the brother of Labîd, went to Mohammed with an intent to kill him; and Amer began to diſpute with him concerning the chief points of his doctrine, while Arbad, taking a compaſs, went behind him to diſpatch him with his ſword: but the prophet perceiving his deſign, implored GOD's protection; whereupon Arbad was immediately ſtruck dead by thunder, and Amer was ſtruck with a peſtilential boil, of which he died in a ſhort time, in a miſerable condition (2).

Jallalo'ddin, however, tells another ſtory, ſaying, that Mohammed having ſent one to invite a certain man to embrace his religion, the perſon put this queſtion to the miſſionary, Who is this apoſtle, and what is GOD? is he of gold, or of ſilver, or of braſs? Upon which a thunderbolt ſtruck off his ſkull, and killed him.

[z] Whatever is in heaven and on earth worſhippeth GOD, voluntarily or of force.]—The infidels and devils themſelves being conſtrained to humble themſelves before him, though againſt their will, when they are delivered up to puniſhment.

[a] And their ſhadows alſo, morning and evening.]—This is an alluſion to the increaſing and diminiſhing of the ſhadows, according to the height of the ſun; ſo that when they are the longeſt, which is in the morning and the evening, they appear proſtrate on the ground, in the poſture of adoration.

(1) Idem, JALLALO'DDIN. (2) Al BEIDAWI. V. GOLII, not. in Adagia Arab. adject. ad Gram. Erpenii, p. 99.

therefore

therefore taken unto yourſelves protectors beſide him, who are unable either to help or defend themſelves from hurt? Say, Shall the blind and the ſeeing be eſteemed equal? or ſhall darkneſs and light be accounted the ſame? or have they attributed companions unto GOD who have created as he hath created, ſo that their creation bear any reſemblance unto his? Say, GOD is the creator of all things; he is the one, the victorious GOD. He cauſeth water to deſcend from heaven, and the brooks flow according to their reſpective meaſure, and the floods bear the floating froth: and from the metals which they melt in the fire, ſeeking to caſt ornaments or veſſels for uſe, there ariſeth a ſcum like unto it. Thus GOD ſetteth forth truth and vanity. But the ſcum is thrown off, and that which is uſeful to mankind remaineth on the earth. Thus doth GOD put forth parables. Unto thoſe who obey their LORD ſhall be given the moſt excellent reward: but thoſe who obey him not, although they were poſſeſſed of whatever is in the whole earth and as much more, they would give it all for their ranſom. Theſe will be brought to a terrible account: their abode ſhall be hell; an unhappy couch ſhall it be! Shall he therefore, who knoweth that which hath been ſent down unto thee from thy LORD, is truth, be rewarded as he who is blind? The prudent only will conſider; who fulfil the covenant of GOD, and break not their contract; and who join that which GOD hath commanded to be joined [b], and who fear their LORD, and dread an ill account; and who perſevere out of a ſincere deſire to pleaſe their LORD, and obſerve the ſtated times of prayer, and give alms out of what we have beſtowed on them, in ſecret and openly, and who turn away evil with good: the reward of theſe ſhall be paradiſe, gardens of eternal abode [c], which they ſhall enter,

[b] Who join that which GOD hath commanded to be joined.]—By believing in all the prophets without exception, and joining thereto the continual practice of their duty, both towards GOD and man (1).

[c] Gardens of eternal abode.]—Literally, gardens of Eden. See chap. 9.

(1) Idem, JALLALO'DDIN, YAHYA.

and

and alſo whoever ſhall have acted uprightly, of their fathers, and their wives, and their poſterity: and the angels ſhall go in unto them by every gate, ſaying, Peace be upon you, becauſe ye have endured with patience; how excellent a reward is paradiſe! But as for thoſe who violate the covenant of GOD, after the eſtabliſhment thereof, and who cut in ſunder that which GOD hath commanded to be joined, and act corruptly in the earth, on them ſhall a curſe fall, and they ſhall have a miſerable dwelling in hell. GOD giveth proviſion in abundance unto whom he pleaſeth, and is ſparing unto whom he pleaſeth. Thoſe of MECCA rejoice in the preſent life; although the preſent life, in reſpect of the future, is but a precarious proviſion. The infidels ſay, Unleſs a ſign be ſent down unto him from his LORD, we will not believe. Anſwer, Verily GOD will lead into error whom he pleaſeth, and will direct unto himſelf him who repenteth, and thoſe who believe, and whoſe hearts reſt ſecurely in the meditation of GOD. Shall not men's hearts reſt ſecurely in the meditation of GOD? They who believe and do that which is right ſhall enjoy bleſſedneſs, and partake of a happy reſurrection. Thus have we ſent thee to a nation which other nations have preceded, unto whom prophets have likewiſe been ſent, that thou mayeſt rehearſe unto them that which we have revealed unto thee, even while they believe not in the merciful GOD. Say unto them, He is my LORD; there is no GOD but he: in him do I truſt, and unto him muſt I return. Though a KORAN were revealed, by which mountains ſhould be removed, or the earth cleaved in ſunder, or the dead be cauſed to ſpeak [d],

[d] Though a Korân ſhould be revealed, by which mountains ſhould be removed, &c.]—Theſe are miracles which the Koreiſh required of Mohammed; demanding that he would by the power of his Korân, either remove the mountains from about Mecca, that they might have delicious gardens in their room; or that he would oblige the wind to tranſport them with their merchandiſe to Syria; (according to which tradition the words here tranſlated, or the earth cleaved in ſunder, ſhould be rendered, or the earth travelled over in an inſtant;) or elſe raiſe to life Koſai Ebn Kelâb (1), and others of their anceſtors, to bear witneſs to him: whereupon this paſſage was revealed.

(1) See chap. 8.

it would be in vain. But the matter belongeth wholly unto GOD. Do not therefore the believers know, that if GOD pleaſed, he would certainly direct all men? Adverſity ſhall not ceaſe to afflict the unbelievers for that which they have committed, or to ſit down near their habitations[e], until GOD's promiſe come[f]: for GOD is not contrary to the promiſe. Apoſtles before thee have been laughed to ſcorn; and I permitted the infidels to enjoy a long and happy life: but afterwards I puniſhed them; and how ſevere was the puniſhment which I inflicted on them! Who is it therefore that ſtandeth over every ſoul, to obſerve that which it committeth? They attribute companions unto GOD. Say, Name them: will ye declare unto him that which he knoweth not in the earth? or will ye name them in outward ſpeech only[g]? But the deceitful procedure of the infidels was prepared for them; and they are turned aſide from the right path: for he whom GOD ſhall cauſe to err, ſhall have no director. They ſhall ſuffer a puniſhment in this life; but the puniſhment of the next ſhall be more grievous: and there ſhall be none to protect them againſt GOD. This is the deſcription of paradiſe, which is promiſed to the pious. It is watered by rivers; its food is perpetual, and its ſhade alſo: this ſhall be the reward of thoſe who fear GOD. But the reward of the infidels ſhall be hell-fire. Thoſe to whom we have given the ſcriptures, rejoice at

[e] Or to ſit down near their habitations.]—It is ſuppoſed by ſome, that theſe words are ſpoken to Mohammed, and then they muſt be tranſlated in the ſecond perſon, Nor ſhalt thou ceaſe to ſit down, &c. For they ſay this verſe relates to the idolaters of Mecca; who were afflicted with a ſeries of misfortunes for their ill uſage of their prophet, and were alſo continually annoyed and harraſſed by his parties, which frequently plundered their caravans and drove off their cattle: himſelf ſitting down with his whole army near the city in the expedition of al Hodeibîya (1).

[f] Until GOD's promiſe come.]—i. e. Till death and the day of judgment overtake them; or, according to the expoſition in the preceding note, until the taking of Mecca (2).

[g] In outward ſpeech only.]—That is, calling them the companions of GOD, without being able to aſſign any reaſon, or give any proof why they deſerve to be ſharers in the honour and worſhip due from mankind to him (3).

(1) Al BEIDAWI. (2) Idem. (3) Idem.

what

what hath been revealed unto thee [h]. Yet there are ſome of the confederates who deny part thereof [i]. Say unto them, Verily I am commanded to worſhip GOD alone; and to give him no companion: upon him do I call, and unto him ſhall I return. To this purpoſe we have ſent down the KORAN, a rule of judgment, in the Arabic language. And verily if thou follow their deſires, after the knowledge which hath been given thee, there ſhall be none to defend or protect thee againſt GOD. We have formerly ſent apoſtles before thee, and beſtowed on them wives and children [k]; and no apoſtle had the power to come with a ſign, unleſs by the permiſſion of GOD. Every age hath its book of revelation: GOD ſhall aboliſh and confirm what he pleaſeth. With him is the original of the book [l]. Moreover, whether we cauſe thee to ſee any part of that puniſhment wherewith we have threatened them, or whether we cauſe thee to die before it be inflicted on them, verily unto thee belongeth preaching only, but unto us inquiſition. Do they not ſee that we come into their land, and ſtraiten the borders thereof, by the conqueſts of the true believers? When GOD judgeth, there is none to reverſe

[h] Thoſe to whom we have given the ſcriptures, &c.]—viz. The firſt proſelytes to Mohammediſm from Judaiſm and Chriſtianity; or the Jews and Chriſtians in general, who were pleaſed to find the Korân ſo conſonant to their own ſcriptures (1).

[i] Some of the confederates, &c.]—That is, ſuch of them as had entered into a confederacy to oppoſe Mohammed; as did Caab Ebn al Aſhraf, and the Jews who followed him, and al Seyid al Najrâni, al Akib, and ſeveral other Chriſtians; who denied ſuch parts of the Korân as contradicted their corrupt doctrines and traditions (2).

[k] And beſtowed on them wives and children.]—As we have on thee. This paſſage was revealed in anſwer to the reproaches which were caſt on Mohammed, on account of the great number of his wives. For the Jews ſaid, That if he was a true prophet, his care and attention would be employed about ſomething elſe than women and the getting of children (3). It may be obſerved that it is a maxim of the Jews that nothing is more repugnant to prophecy, than carnality (4).

[l] The original of the book.]—Literally the mother of the book; by which is meant the preſerved table, from which all the written revelations which have been from time to time publiſhed to mankind, according to the ſeveral diſpenſations, are tranſcripts.

(1) See chap. 3. (2) Idem. (3) JALLALO'DDIN, YAHYA. (4) V. MAIMON. More Nev. part. 2. c. 36, &c.

his

his judgment; and he will be ſwift in taking an account. Their predeceſſors formerly deviſed ſubtle plots againſt their prophets; but GOD is maſter of every ſubtle device. He knoweth that which every ſoul deſerveth: and the infidels ſhall ſurely know, whoſe will be the reward of paradiſe. The unbelievers[m] will ſay, Thou art not ſent of GOD. Anſwer, GOD is a ſufficient witneſs between me and you, and he who underſtandeth the ſcriptures.

[m] The unbelievers.]——The perſons intended in this paſſage, it is ſaid, were the Jewiſh doctors (1).

(1) Al Beidawi.

CHAP. XIV.

Intitled, ABRAHAM[n]; revealed at MECCA.

In the name of the moſt merciful GOD.

AL. R.[o] This book have we ſent down unto thee, that thou mayeſt lead men forth from darkneſs into light, by the permiſſion of their LORD, into the glorious and laudable way. GOD is he unto whom belongeth whatſoever is in heaven and on earth: and woe be to the infidels, becauſe a grievous puniſhment waiteth them; who love the preſent life above that which is to come, and turn men aſide from the way of GOD, and ſeek to render it crooked: theſe are in an error far diſtant from the truth. We have ſent no apoſtle but with the language of his people, that he might declare their duty plainly unto them[p]; for GOD cauſeth to err whom he pleaſeth, and directeth whom he pleaſeth; and he is the

[n] Mention is made of this patriarch towards the end of the chapter.

[o] See the Prelim. Diſc. ſect. III. p. 78, &c.

[p] That he might declare their duty plainly unto them.]—That ſo they might not only perfectly and readily underſtand thoſe revelations themſelves, but might alſo be able to tranſlate and interpret them unto others (1).

(1) Al Beidawi.

mighty,

mighty, the wiſe. We formerly ſent MOSES with our ſigns, and commanded him, ſaying, Lead forth thy people from darkneſs into light, and remind them of the favours of GOD[q]: verily therein are ſigns unto every patient and grateful perſon. And call to mind when MOSES ſaid unto his people, Remember the favour of GOD towards you, when he delivered you from the people of PHARAOH: they grievouſly oppreſſed you; and they ſlew your male children, but let your females live[r]: therein was a great trial from your LORD. And when your LORD declared, by the mouth of MOSES, ſaying, If ye be thankful, I will ſurely increaſe my favours towards you; but if ye be ungrateful, verily my puniſhment ſhall be ſevere. And MOSES ſaid, If ye be ungrateful, and all who are in the earth likewiſe; verily GOD needeth not your thanks, though he deſerveth the higheſt praiſe. Hath not the hiſtory of the nations your predeceſſors reached you; namely, of the people of NOAH, and of AD, and of THAMUD[s], and of thoſe who ſucceeded them; whoſe number none knoweth except GOD? Their apoſtles came unto them with evident miracles; but they clapped their hands to their mouths out of indignation, and ſaid, We do not believe the meſſage with which ye pretend to be ſent; and we are in a doubt concerning the religion to which ye invite us, as juſtly to be ſuſpected. Their apoſtles anſwered, Is there any doubt concerning GOD, the creator of heaven and earth? He inviteth you to the true faith that he may forgive you part of your ſins[t], and may reſpite your puniſhment, by granting

[q] The favours of GOD.]—Literally, the days of GOD; which may alſo be tranſlated, the battles of GOD, (the Arabs uſing the word day to ſignify a remarkable engagement, as the Italians do giornata, and the French, journée,) or his wonderful acts manifeſted in the various ſucceſs of former nations in their wars (1).

[r] See chap. 7.

[s] See Ibid.

[t] Part of your ſins.]—That is, ſuch of them as were committed directly againſt GOD, which are immediately cancelled by faith, or embracing Iſlâm; but not the crimes of injuſtice, and oppreſſion, which were committed againſt man (2): for to obtain remiſſion of theſe laſt, beſides

(1) Al Beidawi. (2) Idem.

ing you ſpace to repent, until an appointed time. They anſwered, Ye are but men like unto us: ye ſeek to turn us aſide from the gods which our fathers worſhipped; wherefore bring us an evident demonſtration, by ſome miracle, that ye ſpeak truth. Their apoſtles replied unto them, We are no other than men like unto you; but GOD is bountiful unto ſuch of his ſervants as he pleaſeth: and it is not in our power to give you a miraculous demonſtration of our miſſion, unleſs by the permiſſion of GOD; in GOD therefore let the faithful truſt. And what excuſe have we to allege, that we ſhould not put our truſt in GOD; ſince he hath directed us our paths? Wherefore we will certainly ſuffer with patience the perſecution wherewith ye ſhall afflict us: in GOD therefore let thoſe put their confidence who ſeek in whom to put their truſt. And thoſe who believed not, ſaid unto their apoſtles, We will ſurely expel you out of our land; or ye ſhall return unto our religion. And their LORD ſpake unto them by revelation, ſaying, We will ſurely deſtroy the wicked doers; and we will cauſe you to dwell in the earth, after them. This ſhall be granted unto him who ſhall dread the appearance at my tribunal, and ſhall fear my threatening. And they aſked aſſiſtance of GOD[u], and every rebellious perverſe perſon failed of ſucceſs. Hell lieth unſeen before him, and he ſhall have filthy water[w] given him to drink: he ſhall ſup it up by little and little, and he ſhall not eaſily let it paſs his throat, becauſe of its nauſeouſneſs; death alſo ſhall

beſides faith, repentance and reſtitution, according to a man's ability, are alſo neceſſary.

[u] They aſked aſſiſtance of GOD.]—The commentators are uncertain whether theſe were the prophets, who begged aſſiſtance againſt their enemies; or the infidels, who called for GOD's deciſion between themſelves and them; or both. And ſome ſuppoſe this verſe has no connection with the preceding, but is ſpoken of the people of Mecca, who begged rain in a great drought with which they were afflicted at the prayer of their prophet, but could not obtain it (1).

[w] Filthy water.]—Which will iſſue from the bodies of the damned, mixed with purulent matter and blood.

(1) Idem.

come

come upon him from every quarter, yet he ſhall not die; and before him ſhall there ſtand prepared a grievous torment. This is the likeneſs of thoſe who believe not in their LORD. Their works are as aſhes, which the wind violently ſcattereth in a ſtormy day! they ſhall not be able to obtain any ſolid advantage from that which they have wrought. This is an error moſt diſtant from truth. Doſt thou not ſee that GOD hath created the heavens and the earth in wiſdom? If he pleaſe, he can deſtroy you, and produce a new creature in your ſtead: neither will this be difficult with GOD. And they ſhall all come forth into the preſence of GOD at the laſt-day: and the weak among them ſhall ſay unto thoſe who behaved themſelves arrogantly[x], Verily we were your followers on earth; will ye not therefore avert from us ſome part of the divine vengeance? They ſhall anſwer, If GOD had directed us aright, we had certainly directed you[y]. It is equal unto us whether we bear our torments impatiently, or whether we endure them with patience: for we have no way to eſcape. And SATAN ſhall ſay, after judgment ſhall have been given, Verily GOD promiſed you a promiſe of truth: and I alſo made you a promiſe: but I deceived you. Yet I had not any power over you to compel you; but I called you only, and ye anſwered me: wherefore accuſe not me, but accuſe yourſelves[z]. I cannot aſſiſt you; neither can ye aſſiſt me. Verily I do now renounce your having aſſociated me with GOD heretofore[a]. A grievous puniſhment is prepared for the unjuſt.

[x] The weak ſhall ſay unto thoſe who behaved arrogantly.]—i.e. The more ſimple and interior people ſhall ſay to their teachers and princes who ſeduced them to idolatry, and confirmed them in their obſtinate infidelity.

[y] If GOD had directed us aright, we had certainly directed you.]—That is, We made the ſame choice for you, as we did for ourſelves; and had not GOD permitted us to fall into error, we had not ſeduced you.

[z] Wherefore accuſe not me, &c.]—Lay not the blame on my temptations, but blame your own folly in obeying and truſting to me, who had openly profeſſed myſelf your irreconcileable enemy.

[a] I do now renounce your having aſſociated me with GOD heretofore.]—Or I do now declare myſelf clear of your having obeyed me, preferably to GOD, and worſhipped idols at my

unjuſt. But they who ſhall have believed and wrought righteouſneſs, ſhall be introduced into gardens, wherein rivers flow; they ſhall remain therein for ever, by the permiſſion of their LORD; and their ſalutation therein ſhall be, Peace [b]! Doſt thou not ſee how GOD putteth forth a parable; repreſenting a good word, as a good tree, whoſe root is firmly fixed in the earth, and whoſe branches reach unto heaven; which bringeth forth its fruit in all ſeaſons, by the will of its LORD? GOD propoundeth parables unto men, that they may be inſtructed. And the likeneſs of an evil word is as an evil tree; which is torn up from the face of the earth, and hath no ſtability [c]. GOD ſhall confirm thoſe who believe, by the ſtedfaſt word of faith, both in this life and in that which is to come [d]: but GOD ſhall lead the wicked into error; for GOD doth that which he pleaſeth. Haſt thou not conſidered thoſe who have changed the grace of GOD to infidelity [e], and cauſe their people to deſcend into

my inſtigation. Or the words may be tranſlated, I believed not heretofore in that Being with whom ye did aſſociate me; intimating his firſt diſobedience in refuſing to worſhip Adam at GOD's command (1).

[b] See chap. 10. p. 2.

[c] What is particularly intended in this paſſage by the good word, and the evil word, the expoſitors differ. But the firſt ſeems to mean the profeſſion of GOD's unity, the inviting others to the true religion, or the Korân itſelf; and the latter, the acknowledging a plurality of gods, the ſeducing of others to idolatry, or the obſtinate oppoſition of GOD's prophets (2).

[d] And in that which is to come.]—Jallalo'ddin ſuppoſes the ſepulchre to be here underſtood; in which place when the true believers come to be examined by the two angels concerning their faith, they will anſwer properly and without heſitation; which the infidels will not be able to do (3).

[e] Haſt thou not conſidered thoſe who have changed the grace of GOD to infidelity, &c.]—That is, who requite his favours with diſobedience and incredulity. Or, whoſe ingratitude obligeth GOD to deprive them of the bleſſings he had beſtowed on them; as he did the Meccans, who, though GOD had placed them in the ſacred territory, and given them the cuſtody of the Caaba, and abundant proviſion of all neceſſaries and conveniencies of life, and had alſo honoured them by the miſſion of Mohammed, yet in return for all this, became obſtinate unbelievers, and perſecuted his apoſtle; for which they were not only puniſhed by a famine of ſeven years, but alſo by the loſs and diſgrace they ſuſtained at Bedr; ſo that they who had before been celebrated for their proſperity, were now ſtripped of that,

(1) Idem. (2) Idem, JALLALO'DDIN. (3) See the Prelim. Diſc. ſect. IV. p. 100.

into the houſe of perdition, namely, into hell! They ſhall be thrown to burn therein; and an unhappy dwelling ſhall it be. They alſo ſet up idols as co-partners with GOD, that they might cauſe men to ſtray from his path. Say unto them, Enjoy the pleaſures of this life for a time; but your departure hence ſhall be into hell-fire. Speak unto my ſervants who have believed, that they be aſſiduous at prayer, and give alms out of that which we have beſtowed on them, both privately and in public; before the day cometh, wherein there ſhall be no buying or ſelling, neither any friendſhip. It is GOD who hath created the heavens and the earth; and cauſeth water to deſcend from heaven, and by means thereof produceth fruits for your ſuſtenance: and by his command he obligeth [f] the ſhips to ſail in the ſea for your ſervice; and he alſo forceth the rivers to ſupply your uſes: he likewiſe compelleth the ſun and the moon, which diligently perform their courſes, to ſerve you; and hath ſubjected the day and the night to your ſervice. He giveth you of every thing which ye aſk him; and if ye attempt to reckon up the favours of GOD, ye ſhall not be able to compute the ſame. Surely man is unjuſt and ungrateful. Remember when ABRAHAM ſaid, O LORD, make this land [g] a place of ſecurity; and grant that I and my children [h] may avoid the worſhip of idols; for they, O LORD, have ſeduced a great number of men. Whoever

that, and become conſpicuous only for their infidelity (1). If this be the drift of the paſſage, it could not have been revealed at Mecca, as the reſt of the chapter is agreed to be; wherefore ſome ſuppoſe this verſe and the next to have been revealed at Medina.

[f] He obligeth.]—The word uſed here, and in the following ſentences, is ſakhkhara, which ſignifies forcibly to preſs into any ſervice (2).

[g] This land.]—viz. The territory of Mecca. See the Prelim. Diſc. ſect. IV. p. 152, &c.

[h] And my children.]—This prayer, it ſeems, was not heard as to all his poſterity, particularly as to the deſcendants of Iſmael; though ſome pretend that theſe latter did not worſhip images, but only paid a ſuperſtitious veneration to certain ſtones, which they ſet up and encompaſſed, as repreſentations of the Caaba (3).

(1) Al BEIDAWI. (2) See chap. 2. p. 29. not. [z]. (3) Al BEIDAWI. See the Prelim. Diſc. ſect. I. p. 26, 27, 28.

there-

therefore ſhall follow me, he ſhall be of me: and whoſoever ſhall diſobey me; verily thou wilt be gracious and merciful [i]. O LORD, I have cauſed ſome of my offspring [k] to ſettle in an unfruitful valley, near thy holy houſe, O LORD, that they may be conſtant at prayer. Grant, therefore, that the hearts of ſome men [l] may be affected with kindneſs toward them; and do thou beſtow on them all ſorts of fruits [m]; that they may give thanks. O LORD, thou knoweſt whatſoever we conceal, and whatſoever we publiſh: for nothing is hidden from GOD, either on earth, or in heaven. Praiſe be unto GOD, who hath given me, in my old age, ISMAEL and ISAAC: for my LORD is the hearer of ſupplication. O LORD, grant that I may be an obſerver of prayer, and a part of my poſterity alſo [n], O LORD; and receive my ſupplication. O LORD, forgive me and my parents [o], and the faithful, on the day whereon an account ſhall be taken. Think not, O prophet, that GOD is regardleſs of what the ungodly do. He only deferreth their puniſhment unto the day whereon men's

[i] Thou wilt be gracious and merciful.]—That is, by diſpoſing him to repentance. But Jallalo'ddin ſuppoſes theſe words were ſpoken by Abraham before he knew that GOD would not pardon idolatry.

[k] Some of my offspring.]—i. e. Iſmael and his poſterity. The Mohammedans ſay, that Hagar, his mother, belonged to Sarah, who gave her to Abraham; and that on her bearing him this ſon, Sarah became ſo jealous of her, that ſhe prevailed on her huſband to turn them both out of doors; whereupon he ſent them to the territory of Mecca, where GOD cauſed the fountain of Zemzem to ſpring forth for their relief, in conſideration of which the Jorhamites, who were the maſters of the country, permitted them to ſettle among them (1).

[l] The hearts of ſome men, &c.]—Had he ſaid the hearts of men abſolutely, the Perſians and Romans would alſo have treated them as friends; and both the Jews and Chriſtians would have made their pilgrimages to Mecca (2).

[m] Beſtow on them fruits.]—This part of the prayer was granted; Mecca being ſo plentifully ſupplied, that the fruits of ſpring, ſummer, and autumn, are to be found there at one and the ſame time (3).

[n] And a part of my poſterity.]—For he knew by revelation that ſome of them would be infidels.

[o] Forgive me and my parents.]—Abraham put up this petition to GOD, before he knew that his parents were the enemies of GOD (4). Some ſuppoſe his mother was a true believer, and therefore read it in the ſingular, and my father. Others fancy that by his parents the patriarch here means Adam and Eve (5).

(1) Idem. (2) Idem, JALLALO'DDIN. (3) Idem. (4) See chap. 9. (5) JALLALO'DDIN, AL BEIDAWI.

eyes ſhall be fixed: they ſhall haſten forward at the voice of the angel calling to judgment, and ſhall lift up their heads; they ſhall not be able to turn their ſight from the object whereon it ſhall be fixed, and their hearts ſhall be void of ſenſe, through exceſſive terror. Wherefore do thou threaten men with the day, whereon their puniſhment ſhall be inflicted on them, and whereon thoſe who have acted unjuſtly ſhall ſay, O LORD, give us reſpite unto a term near at hand; and we will obey thy call, and we will follow thy apoſtles. But it ſhall be anſwered unto them, Did ye not ſwear heretofore, that no reverſe ſhould befal you[p]? yet ye dwelt in the dwellings of thoſe who had treated their own ſouls unjuſtly[q]; and it appeared plainly unto you how we had dealt with them[r]; and we propounded their deſtruction as examples unto you. They employ their utmoſt ſubtilty to oppoſe the truth; but their ſubtilty is apparent unto GOD, who is able to fruſtrate their deſigns; although their ſubtilty were ſo great, that the mountains might be moved thereby. Think not therefore, O prophet, that GOD will be contrary to his promiſe of aſſiſtance, made unto his apoſtles; for GOD is mighty, able to avenge. The day will come, when the earth ſhall be changed into another earth, and the heavens into other heavens[s]; and men ſhall come forth from their graves to appear before the only, the mighty GOD. And thou ſhalt ſee the wicked on that day

[p] That no reverſe ſhould befal you.]—That is, That ye ſhould not taſte of death, but continue in this world for ever; or that ye ſhould not after death be raiſed to judgment (1).

[q] The dwellings of thoſe who had treated their own ſouls unjuſtly.]—viz. Of the Adites and Thamudites.

[r] And it appeared plainly unto you how we had dealt with them.]—Not only by the hiſtories of thoſe people revealed in the Korân, but alſo by the monuments remaining of them (as the houſes of the Thamudites,) and the traditions preſerved among you of the terrible judgments which befel them.

[s] When the earth ſhall be changed into another earth, and the heavens into other heavens.]—This the Mohammedans ſuppoſe will come to paſs at the laſt-day: the earth becoming white and even, or, as ſome will have it, of ſilver; and the heavens of gold (2).

(1) Iidem, Al ZAMAKHSHARI, YANYA. (2) Iidem. V. Prelim. Diſc. ſect. IV. p. 113.

bound

bound together in fetters: their inner garments ſhall be of pitch, and fire ſhall cover their faces; that GOD may reward every ſoul, according to what it ſhall have deſerved; for GOD is ſwift in taking an account. This is a ſufficient admonition unto men, that they may be warned thereby, and that they may know there is but one GOD; and that thoſe who are endued with underſtanding may conſider.

CHAP. XV.

Intitled, AL HEJR[t]; revealed at MECCA.

In the name of the moſt merciful GOD.

AL. R.[u] Theſe are the ſigns of the book, and of the perſpicuous KORAN. * The time may XIV. come when the unbelievers ſhall wiſh that they had been Moſlems[w]. Suffer them to eat, and to enjoy themſelves in this world; and let hope entertain them: but they ſhall hereafter know their folly. We have not deſtroyed any city, but a fixed term of repentance was appointed them. No nation ſhall be puniſhed before their time ſhall be come; neither ſhall they be reſpited after. The MECCANS ſay, O thou to whom the admonition[x] hath been ſent down, thou art certainly poſſeſſed with a devil: wouldeſt thou not have come unto us with an attendance of angels, if thou hadſt ſpoken truth? Anſwer, We ſend not down the angels unleſs on a juſt occaſion[y]: nor ſhould they be

[t] Al Hejr is a territory in the province of Hejaz, between Medina and Syria, where the tribe of Thamûd dwelt (1); and is mentioned towards the end of this chapter.

[u] See the Prelim. Diſc. ſect. III. p. 78, &c.

[w] When the unbelievers ſhall wiſh that they had been Moſlems.]—viz. When they ſhall ſee the ſucceſs and proſperity of the true believers; or when they ſhall come to die; or at the reſurrection.

[x] The admonition.]—i. e. The revelations which compoſe the Korân.

[y] A juſt occaſion.]—When the divine wiſdom ſhall judge it proper to uſe their miniſtry, as in bearing his revelations to the prophets, and the executing his ſentence on wicked people; but not to humour you with their appearance in viſible ſhapes, which, ſhould your demand be complied with, would only increaſe your confuſion, and bring GOD's vengeance on you the ſooner.

(1) See Prelim. Diſc. p. 9.

then reſpited any longer. We have ſurely ſent down the KORAN; and we will certainly preſerve the ſame from corruption[z]. We have heretofore ſent apoſtles before thee, among the ancient ſects: and there came no apoſtle unto them, but they laughed him to ſcorn. In the ſame manner will we put it into the hearts of the wicked MECCANS to ſcoff at their prophet: they ſhall not believe on him; and the ſentence of the nations of old hath been executed heretofore. If we ſhould open a gate in the heaven above them, and they ſhould aſcend thereto[a] all the day long, they would ſurely ſay, Our eyes are only dazzled: or rather we are people deluded by enchantments. We have placed the twelve ſigns in the heaven, and have ſet them out in various figures for the obſervation of ſpectators: and we guard them from every devil[b] driven away with ſtones[c]; except him who liſteneth by ſtealth, at whom a viſible flame is darted[d]. We have alſo ſpread forth the earth, and thrown thereon ſtable mountains; and we have cauſed every kind of vegetable to ſpring forth in the ſame, according to a determinate weight: and we have provided therein neceſſaries of life for you, and for him whom ye do not ſuſtain[e]. There is no one thing but the ſtore-houſes thereof are in our hands; and we diſtribute not the ſame otherwiſe than in a determinate meaſure.

[z] See the Prelim. Diſc. ſect. IV. p. 98, 99.

[a] And they ſhould aſcend thereto.]—i. e. The incredulous Meccans themſelves; or as others rather think, the angels in viſible forms.

[b] We guard them from every devil, &c.]—For the Mohammedans imagine that the devils endeavour to aſcend to the conſtellations, to pry into the actions, and overhear the diſcourſe of the inhabitants of heaven, and to tempt them. They alſo pretend that theſe evil ſpirits had the liberty of entering any of the heavens till the birth of JESUS, when they were excluded three of them; but that on the birth of Mohammed they were forbidden the other four (1).

[c] See chap. 3. p. 61. not. [*].

[d] At whom a viſible flame is darted.]—For when a ſtar ſeems to fall or ſhoot, the Mohammedans ſuppoſe the angels, who keep guard in the conſtellations, dart them at the devils who approach too near.

[e] And for him whom ye do not ſuſtain.]—viz. Your family, ſervants, and ſlaves, whom ye wrongly imagine that ye feed yourſelves; though it is GOD who provides for them as well as you (2): or, as ſome rather think, the animals, of whom men take no care (3).

(1) Al BEIDAWI. (2) Idem. (3) JALLALO'DDIN.

We

We alſo ſend the winds driving the pregnant clouds, and we ſend down from heaven water, whereof we give you to drink, and which ye keep not in ſtore. Verily we give life, and we put to death; and we are the heirs of all things[f]. We know thoſe among you who go before; and we know thoſe who ſtay behind[g]. And thy LORD ſhall gather them together at the laſt-day; for he is knowing and wiſe. We created man of dried clay, of black mud formed into ſhape[h]: and we had before created the devil of ſubtile fire. And remember when thy LORD ſaid unto the angels, Verily I am about to create man of dried clay, of black mud, wrought into ſhape; when therefore I ſhall have completely formed him, and ſhall have breathed of my ſpirit into him; do ye fall down and worſhip him. And all the angels worſhipped ADAM together, except EBLIS, who refuſed to be with thoſe who worſhipped him. And GOD ſaid unto him, O EBLIS, what hindered thee from being with thoſe who worſhipped ADAM? He anſwered, it is not fit that I ſhould worſhip man, whom thou haſt created of dried clay, of black mud, wrought into ſhape. GOD ſaid, Get thee therefore hence; for thou ſhalt be driven away with ſtones: and a curſe ſhall be on thee, until the day of judgment. The devil ſaid, O LORD, give me reſpite until the day of reſurrection. GOD anſwered, Verily thou ſhalt be one of thoſe who are reſpited until the day of the appointed time[i]. The devil replied, O LORD, becauſe thou

[f] The heirs of all things.]—i. e. Alone ſurviving, when all creatures ſhall be dead and annihilated.

[g] We know thoſe among you who go before, and thoſe who ſtay behind.]—What theſe words particularly drive at, is uncertain. Some think them ſpoken of the different times of men's ſeveral entrance into this world, and their departure out of it; others of the reſpective forwardneſs and backwardneſs of Mohammed's men in battle; and a third ſays, the paſſage was occaſioned by the different behaviour of Mohammed's followers, on ſeeing a very beautiful woman at prayers behind the prophet; ſome of them going out of the Moſque before her, to avoid looking on her more nearly, and others ſtaying behind, on purpoſe to view her (1).

[h] See chap. ii. p. 6, &c.

[i] See ibid. and chap. 7.

(1) Al BEIDAWI.

haſt ſeduced me, I will ſurely tempt them to diſobedience in the earth; and I will ſeduce them all, except ſuch of them as ſhall be thy choſen ſervants. GOD ſaid, This is the right way with me [k]. Verily as to my ſervants, thou ſhalt have no power over them; but over thoſe only who ſhall be ſeduced, and who ſhall follow thee. And hell is ſurely denounced unto them all: it hath ſeven gates; unto every gate a diſtinct company of them ſhall be aſſigned [l]. But thoſe who fear GOD ſhall dwell in gardens, amidſt fountains. The angels ſhall ſay unto them, Enter ye therein in peace and ſecurity. And we will remove all grudges from their breaſts [m]; they ſhall be as brethren, ſitting over againſt one another [n] on couches: wearineſs ſhall not affect them therein, neither ſhall they be caſt out thence for ever. Declare unto my ſervants that I am the gracious, the merciful GOD; and that my puniſhment is a grievous puniſhment. And relate unto them the hiſtory of ABRAHAM's gueſts [o]. When they went in unto him, and ſaid, Peace be unto thee; he anſwered, Verily we are afraid of you [p]; and they replied, Fear not; we bring thee the promiſe of a wiſe ſon. He ſaid, Do ye bring me the promiſe of a ſon now old age hath overtaken me? what is it therefore that ye tell me? They ſaid, We have told thee the truth; be not therefore one of thoſe who deſpair. He anſwered, And who deſpaireth of the mercy of GOD, except thoſe who err?

[k] This is the right way with me.]—The ſaving of the elect, and utter reprobation of the wicked, according to my eternal decree.

[l] See the Prelim. Diſc. ſect. IV. p. 121, 122.

[m] We will remove all grudges from their breaſts.]—That is all hatred and ill-will, which they bore each other in their life-time (1); or, as ſome chooſe to expound it, all envy or heart-burning on account of the different degrees of honour and happineſs to which the bleſſed will be promoted, according to their reſpective merits.

[n] Sitting over againſt one another.]—Never turning their backs to one another (2); which might be conſtrued a ſign of contempt.

[o] See chap. 11. p. 26, &c.

[p] We are afraid of you.]—What occaſioned Abraham's apprehenſion was, either their ſudden entering without leave, or their coming at an unſeaſonable time; or elſe their not eating with him.

(1) See chap. 7. (2) JALLALO'DDIN.

And

And he ſaid, What is your errand therefore, O meſſengers of GOD? They anſwered, Verily we are ſent to deſtroy a wicked people: but as for the family of LOT, we will ſave them all, except his wife; we have decreed that ſhe ſhall be one of thoſe who remain behind to be deſtroyed with the infidels. And when the meſſengers came to the family of LOT, he ſaid unto them, Verily ye are people who are unknown to me. They anſwered, But we are come unto thee to execute that ſentence, concerning which your fellow-citizens doubted: we tell thee a certain truth; and we are meſſengers of veracity. Therefore lead forth thy family, in ſome time of the night; and do you follow behind them, and let none of you turn back; but go whither ye are commanded [q]. And we gave him this command; becauſe the utmoſt remnant of thoſe people was to be cut off in the morning. And the inhabitants of the city came unto LOT, rejoicing at the news of the arrival of ſome ſtrangers. And he ſaid unto them, Verily theſe are my gueſts: wherefore do not diſgrace me by abuſing them; but fear GOD, and put me not to ſhame. They anſwered, Have we not forbidden thee from entertaining or protecting any man? LOT replied, Theſe are my daughters; therefore rather make uſe of them, if ye be reſolved to do what ye purpoſe. As thou liveſt they wander in their folly [r]. Wherefore a terrible ſtorm from heaven aſſailed them at ſun-riſe: and we turned the city upſide down; and we rained on them ſtones of baked clay. Verily herein are ſigns unto men of ſagacity: and thoſe cities were puniſhed, to point out a right way for men to walk in. Verily herein is a ſign unto the true believers. The inhabitants of the wood near MIDIAN [s] were alſo ungodly: wherefore we took ven-

[q] Whither ye are commanded.]—Which was into Syria; or into Egypt (1).

[r] Some will have theſe words ſpoken by the angels to Lot; others, by GOD to Mohammed.

[s] The inhabitants of the wood.]—To whom Shoaib was alſo ſent, as well as to the inhabitants of Midian. Abu'lfeda ſays theſe people dwelt near Tabûc, and that they were not of the ſame tribe with Shoaib (2).

(1) Al BEIDAWI, JALLALO'DDIN. (2) See alſo Geogr. Nub. p. 110.

geance

geance on them [t]. And both of them were deſtroyed, to ſerve as a manifeſt rule for men to direct their actions by. And the inhabitants of AL HEJR [u] likewiſe heretofore accuſed the meſſengers of GOD of impoſture: and we produced our ſigns unto them, but we retired afar off from the ſame. And they hewed houſes out of the mountains, to ſecure themſelves. But a terrible noiſe from heaven aſſailed them in the morning: neither was what they had wrought of any advantage unto them. We have not created the heavens and the earth, and whatever is contained between them, otherwiſe than in juſtice: and the hour of judgment ſhall ſurely come. Wherefore, O MOHAMMED, forgive thy people with a gracious forgiveneſs [w]. Verily thy LORD is the creator of thee and of them, and knoweth what is moſt expedient. We have already brought unto thee ſeven verſes which are frequently to be repeated [x], and the glorious KORAN. Caſt not thine eyes on the good things which we have beſtowed on ſeveral of the unbelievers, ſo as to covet the ſame [y]; neither be thou grieved on their account. Behave thyſelf with meekneſs towards the true believers; and ſay, I am a public preacher. If they believe not, we will inflict a like puniſhment on them. As we have in-

[t] We took vengeance on them.]—Deſtroying them for their incredulity and diſobedience, by a hot ſuffocating wind (1).

[u] The inhabitants of Al Hejr.]—Who were the tribe of Thamûd (2).

[w] This verſe, it is ſaid, was abrogated by that of the ſword.

[x] Seven verſes, &c.]—That is, the firſt chapter of the Korân, which conſiſts of ſo many verſes: though ſome ſuppoſe the ſeven long chapters (3) are here intended.

[y] Caſt not thine eyes on the good things which we have beſtowed on ſeveral of the unbelievers, &c.]—That is, Do not envy or covet their worldly proſperity, ſince thou haſt received in the Korân, a bleſſing, in compariſon whereof all that we have beſtowed on them, ought to be contemned as of no value. Al Beidâwi mentions a tradition, that Mohammed meeting at Adhriât (a town of Syria) ſeven caravans, very richly laden, belonging to ſome Jews of the tribes of Koreidha and al Nadîr, his men had a great mind to plunder them, ſaying, That thoſe riches would be of very great ſervice for the propagation of GOD's true religion. But the prophet repreſented to them, by this paſſage, that they had no reaſon to repine, GOD having given them the ſeven verſes, which were infinitely more valuable than thoſe ſeven caravans (4).

(1) Iidem. (2) See chap. 7. and Prelim. Diſc. p. 9. (3) See chap. 9. (4) AL BEIDAWI.

flicted

flicted on the dividers[z], who diſtinguiſhed the KORAN into different parts; for by thy LORD, we will demand an account from them all, of that which they have wrought. Wherefore publiſh that which thou haſt been commanded, and withdraw from the idolaters. We will ſurely take thy part againſt the ſcoffers[a], who aſſociate with GOD another god; they ſhall ſurely know their folly. And now we well know that thou art deeply concerned on account of that which they ſay: but do thou celebrate the praiſe of thy LORD; and be one of thoſe who worſhip; and ſerve thy LORD, until death[b] ſhall overtake thee.

[z] The dividers.]—Some interpret the original word, the obſtructers, who hindered men from entering Mecca, to viſit the temple, leſt they ſhould be perſuaded to embrace Iſlâm: and this, it is ſaid, was done by ten men who were all ſlain at Bedr. Others tranſlate the word, who bound themſelves by oath; and ſuppoſe certain Thamudites, who ſwore to kill Saleh by night, are here meant. But the ſentence more probably relates to the Jews and Chriſtians, who (ſay the Mohammedans) receive ſome part of the ſcriptures, and reject others; and alſo approved of ſome paſſages of the Korân, and diſapproved of others, according to their prejudices; or elſe to the unbelieving Meccans, ſome of whom called the Korân a piece of witchcraft; others, flights of divination; others, old ſtories; and others, a poetical compoſition (1).

[a] We will take thy part againſt the ſcoffers.]—This paſſage, it is ſaid, was revealed on account of five noble Koreiſh, whoſe names were al Walîd Ebn al Mogheira, al As Ebn Wayel, Oda Ebn Kais, al Aſwad Ebn Abd Yaghûth, and al Aſwad Ebn al Motalleb. Theſe were inveterate enemies of Mohammed, continually perſecuting him, and turning him into ridicule: wherefore at length Gabriel came and told him that he was commanded to take his part againſt them; and on the angel's making a ſign towards them one after another, al Walîd paſſing by ſome arrows, one of them hitched in his garment, and he, out of pride, not ſtooping to take it off, but walking forward, the head of it cut a vein in his heel, and he bled to death; al As was killed with a thorn, which ſtruck into the ſole of his foot, and cauſed his leg to ſwell to a monſtrous ſize; Oda died with violent and perpetual ſneezing; al Aſwad Ebn Yaghûth run his head againſt a thorny tree and killed himſelf; and al Aſwad Ebn al Motalleb was ſtruck blind (2).

[b] Death.]—Literally, That which is certain.

(1) Idem, JALLALO'DDIN. (2) Al BEIDAWI.

CHAP.

CHAP. XVI.

Intitled, The Bee[c]; revealed at MECCA[d].

In the name of the moſt merciful GOD.

THE ſentence of GOD will ſurely come to be executed; wherefore do not haſten it. Praiſe be unto him! and far be that from him which they aſſociate with him! He ſhall cauſe the angels to deſcend with a revelation by his command, unto ſuch of his ſervants as he pleaſeth, ſaying, Preach that there is no GOD, except myſelf; therefore fear me. He hath created the heavens and the earth to manifeſt his juſtice: far be that from him which they aſſociate with him! He hath created man of ſeed; and yet behold he is a profeſſed diſputer againſt the reſurrection[e]. He hath likewiſe created the cattle for you: from them ye have wherewith to keep yourſelves warm[f], and other advantages; and of them do ye alſo eat. And they are likewiſe a credit unto you[g], when ye drive them home in the evening, and when ye lead them forth to feed in the morning: and they carry your burdens to a diſtant country, at which ye could not otherwiſe arrive, unleſs with great difficulty to yourſelves; for your LORD is compaſſionate and merciful. And he hath alſo created horſes, and mules, and aſſes, that ye may ride thereon, and for an ornament unto you; and he likewiſe createth other things which ye know not. It appertaineth unto GOD, to inſtruct men in the right

[c] This inſect is mentioned about the middle of the chapter.

[d] Except the three laſt verſes.

[e] Behold he is a profeſſed diſputer againſt the reſurrection.]—The perſon particularly intended in this place, was Obba Ebn Khalf, who came to Mohammed with a rotten bone, and aſked him whether it was poſſible for GOD to reſtore it to life (1).

[f] Ye have wherewith to keep yourſelves warm.]—viz. Their ſkins, wool, and hair, which ſerve you for clothing.

[g] A credit unto you.]—Being a grace to your court-yards, and a credit to you in the eyes of your neighbours (2).

(1) Idem. (2) Idem.

way;

way; and there is who turneth aſide from the ſame: but if he had pleaſed, he would certainly have directed you all. It is he who ſendeth down from heaven rain-water, whereof ye have to drink, and from which plants, whereon ye feed your cattle, receive their nouriſhment. And by means thereof he cauſeth corn, and olives, and palm-trees, and grapes, and all kinds of fruits to ſpring forth for you. Surely herein is a ſign of the divine power and wiſdom unto people who conſider. And he hath ſubjected the night and the day to your ſervice; and the ſun, and the moon, and the ſtars, which are compelled to ſerve by his command. Verily herein are ſigns unto people of underſtanding. And he hath alſo given you dominion over whatever he hath created for you in the earth, diſtinguiſhed by its different colour [h]. Surely herein is a ſign unto people who reflect. It is he who hath ſubjected the ſea unto you, that ye might eat fiſh [i] thereout, and take from thence ornaments [k] for you to wear: and thou ſeeſt the ſhips plowing the waves thereof, that ye may ſeek to enrich yourſelves of his abundance, by commerce; and that ye might give thanks. And he hath thrown upon the earth mountains firmly rooted, leſt it ſhould move with you [l], and alſo rivers, and paths, that ye might be directed: and he hath likewiſe ordained marks whereby men may know their way; and they are directed by the ſtars [m]. Shall GOD there-

[h] Diſtinguiſhed by its different colour.]—That is, of every kind; the various colour of things being one of their chief diſtinctions (1).

[i] Fiſh.]—Literally, freſh fleſh; by which fiſh is meant, as being naturally more freſh, and ſooner liable to corruption, than the fleſh of birds and beaſts. The expreſſion is thought to have been made uſe of here the rather, becauſe the production of ſuch freſh food from ſalt water, is an inſtance of GOD's power (2).

[k] Ornaments.]—As pearls and coral.

[l] Leſt it ſhould move with you.]—The Mohammedans ſuppoſe that the earth, when firſt created, was ſmooth and equal, and thereby liable to a circular motion as well as the celeſtial orbs: and that the angels aſking, who could be able to ſtand on ſo tottering a frame, GOD fixed it the next morning by throwing the mountains on it.

[m] And they are directed by the ſtars.]—Which are their guides, not only at ſea, but alſo on land, when they travel by night through the deſerts. The ſtars which they obſerve for this purpoſe, are either the pleiades, or ſome of thoſe near the pole.

(1) Idem. (2) Idem.

fore,

fore who createth, be as he who createth not? Do ye not therefore conſider? If ye attempt to reckon up the favours of GOD, ye ſhall not be able to compute their number: GOD is ſurely gracious, and merciful; and GOD knoweth that which ye conceal, and that which ye publiſh. But the idols which ye invoke, beſides GOD, create nothing, but are themſelves created. They are dead, and not living; neither do they underſtand when they ſhall be raiſed [n]. Your GOD is one GOD. As to thoſe who believe not in the life to come, their hearts deny the plaineſt evidence, and they proudly reject the truth. There is no doubt but GOD knoweth that which they conceal, and that which they diſcover: verily he loveth not the proud. And when it is ſaid unto them, What hath your LORD ſent down unto MOHAMMED? they anſwer, Fables of ancient times. Thus are they given up to error, that they may bear their own burthens without diminution on the day of reſurrection, and alſo a part of the burthens of thoſe whom they cauſed to err, without knowledge. Will it not be an evil burthen which they ſhall bear? Their predeceſſors deviſed plots heretofore; but GOD came unto their building, to overthrow it from the foundations; and the roof fell on them from above, and a puniſhment came upon them, from whence they did not expect [o]. Alſo on the day of reſurrection he will cover them with ſhame; and will ſay, Where are my companions, concerning whom ye diſputed? Thoſe unto whom knowledge ſhall

[n] When they ſhall be raiſed.]—i. e. At what time they or their worſhippers ſhall be raiſed to receive judgment.

[o] GOD overthrew their building, &c.]—Some underſtand this paſſage figuratively, of GOD's diſappointing their wicked deſigns; but others ſuppoſe the words literally relate to the tower which Nimrod, (whom the Mohammedans will have to be the ſon of Canaan, the ſon of Ham, and ſo the nephew of Cuſh, and not his ſon) built in Babel, and carried to an immenſe height, (five thouſand cubits, ſay ſome,) fooliſhly purpoſing thereby to aſcend to heaven and wage war with the inhabitants of that place; but GOD fruſtrated his attempt, utterly overthrowing the tower by a violent wind and earthquake (1).

(1) Idem, JALLALO'DDIN. V. D'HERBEL. Bibl. Orient. Art. Nimrod.

have

have been given[p], ſhall anſwer, This day ſhall ſhame and miſery fall upon the unbelievers. They whom the angels ſhall cauſe to die, having dealt unjuſtly, with their own ſouls, ſhall offer to make their peace[q] in the article of death, ſaying, We have done no evil. But the angels ſhall reply, Yea; verily GOD well knoweth that which ye have wrought: wherefore enter the gates of hell, therein to remain for ever; and miſerable ſhall be the abode of the proud. And it ſhall be ſaid unto thoſe who ſhall fear GOD, What hath your LORD ſent down? They ſhall anſwer, Good: unto thoſe who do right ſhall be given an excellent reward in this world; but the dwelling of the next life ſhall be better; and happy ſhall be the dwelling of the pious! namely, gardens of eternal abode[r] into which they ſhall enter; rivers ſhall flow beneath the ſame; therein ſhall they enjoy whatever they wiſh. Thus will GOD recompenſe the pious. Unto the righteous whom the angels ſhall cauſe to die, they ſhall ſay, Peace be upon you; enter ye into paradiſe, as a reward for that which ye have wrought. Do the unbelievers expect any other than that the angels come unto them, to part their ſouls from their bodies; or that the ſentence of thy LORD come to be executed on them? So did they act who were before them: and GOD was not unjuſt towards them in that he deſtroyed them; but they dealt unjuſtly with their own ſouls: the evils of that which they committed, reached them; and the divine judgment which they ſcoffed at, fell upon them. The idolaters ſay, If GOD had pleaſed, we had not worſhipped any thing beſides him, neither had our fathers: neither had we

[p] Thoſe unto whom knowledge ſhall have been given.]—viz. The prophets, and the teachers and profeſſors of GOD's unity; or, the angels.

[q] Shall offer to make their peace.]—Making their ſubmiſſion, and humbly excuſing their evil actions, as proceeding from ignorance, and not from obſtinacy or malice (1).

[r] Gardens of eternal abode.]—Literally, gardens of Eden. See chap. 9.

(1) Idem Interp.

forbidden

forbidden any thing, without him[s]. So did they who were before them. But is the duty of the apoſtles any other, than public preaching? We have heretofore raiſed up in every nation an apoſtle to admoniſh them, ſaying, Worſhip GOD, and avoid TAGHUT[t]. And of them there were ſome whom GOD directed, and there were others of them who were decreed to go aſtray. Wherefore go through the earth, O tribe of KOREISH, and ſee what hath been the end of thoſe who accuſed their apoſtles of impoſture. If thou, O prophet, doſt earneſtly wiſh for their direction; verily GOD will not direct him whom he hath reſolved to lead into error; neither ſhall they have any helpers. And they ſwear moſt ſolemnly by GOD, ſaying, GOD will not raiſe the dead. Yea, the promiſe thereof is true: but the greater part of men know it not. He will raiſe them that he may clearly ſhew them the truth concerning which they now diſagree, and that the unbelievers may know that they are liars. Verily our ſpeech unto any thing, when we will the ſame, is, that we only ſay unto it, Be; and it is. As for thoſe who have fled their country for the ſake of GOD, after they had been unjuſtly perſecuted[u], we will ſurely provide them an excellent habitation in this world, but the reward of the next life ſhall be greater; if they knew it[w]. They

[s] If GOD had pleaſed, we had not worſhipped any beſides him, &c.]—This they ſpoke in a ſcoffing manner, juſtifying their idolatry and ſuperſtitious abſtaining from certain cattle (1), by pretending, that had theſe things been diſagreeable to GOD, he would not have ſuffered them to be practiſed.

[t] Taghût.]—See chap. ii. p. 48.

[u] Who have fled their country after they had been unjuſtly perſecuted.]—Some ſuppoſe the prophet and the companions of his flight in general, are here intended: others ſuppoſe that thoſe are particularly meant in this place, who, after Mohammed's departure, were impriſoned at Mecca on account of their having embraced his religion, and ſuffered great perſecution from the Koreiſh; as, Belâl, Soheib, Khabbab, Ammâr, Abes, Abu'l Jandal, and Sohail (2).

[w] If they knew it.]—It is uncertain whether the pronoun, they, relates to the infidels, or to the true believers. If to the former, the conſequence would be, that they would be deſirous of attaining to the happineſs of the Mohajerîn, by profeſſing the ſame faith: if to the latter, the knowledge of this is urged as a motive to patience and perſeverance (3).

(1) See chap. 9. (2) Al BEIDAWI. (3) Idem.

who

who perſevere patiently, and put their truſt in their LORD, ſhall not fail of happineſs in this life and in that which is to come. We have not ſent any before thee, as our apoſtles, other than men[x], unto whom we ſpake by revelation. Inquire therefore of thoſe who have the cuſtody of the ſcriptures, if ye know not this to be truth. We ſent them with evident miracles, and written revelations; and we have ſent down unto thee this KORAN[y], that thou mayeſt declare unto mankind that which hath been ſent down unto them, and that they may conſider. Are they who have plotted evil againſt their prophet ſecure, that GOD will not cauſe the earth to cleave under them, or that a puniſhment will not come upon them, from whence they do not expect; or that he will not chaſtiſe them while they are buſied in travelling from one place to another, and in traffick? (for they ſhall not be able to elude the power of GOD,) or that he will not chaſtiſe them by a gradual deſtruction? But your LORD is truly gracious and merciful in granting you reſpite. Do they not conſider the things which GOD hath created; whoſe ſhadows are caſt on the right-hand and on the left, worſhipping GOD[z], and become contracted? Whatever moveth both in heaven and on earth, worſhippeth GOD, and the angels alſo; and they are not elated with pride, ſo as to diſdain his ſervice: they fear their LORD, who is exalted above them, and perform that which they are commanded. GOD ſaid, Take not unto yourſelves two gods; for there is but one GOD: and revere me. Unto him belongeth whatſoever is in heaven and on earth; and unto him is obedience eternally due. Will ye therefore fear any beſides GOD? Whatever favours ye have received, are certainly from GOD; and when evil afflicteth you, unto him do ye make your ſupplication; yet when he taketh the

[x] See chap. 7. and chap. 12. p. 53.

[y] This Korân.]—Literally, this admonition (1).

[z] See chap. 13. p. 56. not. [s].

(1) See the Prelim. Diſc. ſect. III. p. 75.

evil from off you, behold, a part of you give a companion unto their LORD, to ſhew their ingratitude for the favours we have beſtowed on them. Delight yourſelves in the enjoyments of this life: but hereafter ſhall ye know that ye cannot eſcape the divine vengeance. And they ſet apart unto idols which have no knowledge [a], a part of the food which we have provided for them. By GOD, ye ſhall ſurely be called to account for that which ye have falſely deviſed. They attribute daughters unto GOD [b]; (far be it from him!) but unto themſelves children of the ſex which they deſire [c]. And when any of them is told the news of the birth of a female, his face becometh black [d], and he is deeply afflicted: he hideth himſelf from the people, becauſe of the ill tidings which have been told him; conſidering within himſelf whether he ſhall keep it with diſgrace, or whether he ſhall bury it in the duſt. Do they not make an ill judgment? Unto thoſe who believe not in the next life, the ſimilitude of evil ought to be applied, and unto GOD the moſt ſublime ſimilitude [e]: for he is mighty and wiſe. If GOD ſhould puniſh men for their iniquity, he would not leave on the earth any moving thing: but he giveth them reſpite unto an appointed time; and when their time ſhall come, they ſhall not be reſpited

[a] Idols which have no knowledge.]—Or, which they know not; fooliſhly imagining that they have power to help them, or intereſt with GOD to intercede for them.

As to the ancient Arabs ſetting apart a certain portion of the produce of their lands for their idols, and their ſuperſtitious abſtaining from the uſe of certain cattle, in honour to the ſame, ſee chap. 5. and chap. 6. and the notes there.

[b] See the Ptelim. Diſc. p. 23. Al Beidâwi ſays, that the tribes of Khozâah and Kenâna, in particular, uſed to call the angels the daughters of GOD.

[c] Of the ſex which they deſire.]——viz. Sons: for the birth of a daughter was looked on as a kind of misfortune among the Arabs; and they often uſed to put them to death by burying them alive (1).

[d] His face becometh black.]—i. e. Clouded with confuſion and ſorrow.

[e] This paſſage condemns the Meccans injudicious and blaſphemous application of ſuch circumſtances to GOD as were unworthy of him, and not only derogatory to the perfections of the Deity, but even diſgraceful to man; while they arrogantly applied the more honourable circumſtances to themſelves.

(1) See chap. 81.

an

an hour, neither ſhall their puniſhment be anticipated. They attribute unto GOD that which they diſlike themſelves [f], and their tongues utter a lie; namely, that the reward of paradiſe is for them. There is no doubt but that the fire of hell is prepared for them, and that they ſhall be ſent thither before the reſt of the wicked. By GOD, we have heretofore ſent meſſengers unto the nations before thee: but SATAN prepared their works for them; he was their patron in this world [g], and in that which is to come they ſhall ſuffer a grievous torment. We have not ſent down the book of the KORAN unto thee, for any other purpoſe, than that thou ſhouldeſt declare unto them that truth concerning which they diſagree; and for a direction and mercy unto people who believe. GOD ſendeth down water from heaven, and cauſeth the earth to revive after it hath been dead. Verily herein is a ſign of the reſurrection unto people who hearken. Ye have alſo in cattle an example of inſtruction: we give you to drink of that which is in their bellies, a liquor between digeſted dregs, and blood [h], namely pure milk [i], which is ſwallowed with pleaſure by thoſe who drink it. And of the fruits of palm-trees, and of grapes, ye obtain an inebriating liquor, and alſo good nouriſhment [k]. Verily herein is a ſign unto people who underſtand. Thy LORD ſpake by inſpi-

[f] They attribute unto GOD that which they diſlike themſelves.]—By giving him daughters, and aſſociates in power and honour; by diſregarding his meſſengers; and by ſetting apart the better ſhare of the preſents and offerings for their idols, and the worſe for him (1).

[g] He was their patron in this world.]—or, He is the patron of them, (viz. the Koreiſh) this day, &c.

[h] A liquor between digeſted dregs, and blood.]—The milk conſiſting of certain particles of the blood, ſupplied from the finer parts of the aliment. Ebn Abbas ſays, that the groſſer parts of the food ſubſide into excrement, and that the finer parts are converted into milk, and the fineſt of all into blood.

[i] Pure milk.]—Having neither the colour of the blood, nor the ſmell of the excrements.

[k] And of the fruit of palm-trees and of grapes, ye obtain an inebriating liquor, and alſo good nouriſhment.]—Not only wine, which is forbidden, but alſo lawful food, as dates, raiſins, a kind of honey flowing from the dates, and vinegar.

Some have ſuppoſed that theſe words allow the moderate uſe of wine; but the contrary is the received opinion (2).

(1) Al BEIDAWI. (2) See chap. 2. p. 39.

ration unto the bee, ſaying, Provide thee houſes[l] in the mountains, and in the trees, and of thoſe materials wherewith men build hives for thee: then eat of every kind of fruit, and walk in the beaten paths of thy LORD[m]. There proceedeth from their bellies a liquor of various colour[n]; wherein is a medicine for men[o]. Verily herein is a ſign unto people who conſider. GOD hath created you, and he will hereafter cauſe you to die: and ſome of you ſhall have his life prolonged to a decrepit age, ſo that he ſhall forget whatever he knew; for GOD is wiſe and powerful. GOD cauſeth ſome of you to excel others in worldly poſſeſſions; yet they who are cauſed to excel, do not give their wealth unto the ſlaves whom their right-hands poſſeſs, that they may become equal ſharers therein[p]. Do they therefore deny the beneficence of GOD? GOD hath ordained you wives from among yourſelves[q], and of your wives hath granted you children and grand-children; and hath beſtowed on

[l] Houſes.]——So the apartments which the bee builds are here called, becauſe of their beautiful workmanſhip, and admirable contrivance, which no geometrician can excel (1).

[m] And walk in the beaten paths of thy LORD.]—i. e. The ways through which, by GOD's power, the bitter flowers paſſing the bee's ſtomach become honey; or, the methods of making honey, which he has taught her by inſtinct; or elſe the ready way home from the diſtant places to which that inſect flies (2).

[n] A liquor of various colour.]—viz. Honey; the colour of which is very different, occaſioned by the different plants on which the bees feed: ſome being white, ſome yellow, ſome red, and ſome black (3).

[o] Wherein is a medicine for men.]——The ſame being not only good food, but a uſeful remedy in ſeveral diſtempers, particularly thoſe occaſioned by phlegm. There is a ſtory that a man came once to Mohammed, and told him that his brother was afflicted with a violent pain in his belly: upon which the prophet bade him give him ſome honey. The fellow took his advice; but ſoon after coming again, told him that the medicine had done his brother no manner of ſervice: Mohammed anſwered, Go and give him more honey, for GOD ſpeaks truth, and thy brother's belly lies. And the doſe being repeated, the man, by GOD's mercy, was immediately cured (4).

[p] They give not their wealth unto their ſlaves, &c.]—Theſe words reprove the idolatrous Meccans who could admit created being to a ſhare of the divine honour, though they ſuffered not their ſlaves to ſhare with themſelves in what GOD had beſtowed on them (5).

[q] From among yourſelves.]—That is, of your own nations and tribes. Some think the formation of Eve from Adam is here intended.

(1) Al BEIDAWI. (2) Idem. (3) Idem. (4) Idem. (5) Idem.

you

you good things for food. Will they therefore believe in that which is vain, and ungratefully deny the goodneſs of GOD? They worſhip, beſides GOD, idols which poſſeſs nothing wherewith to ſuſtain them, either in heaven or on earth; and have no power. Wherefore liken not any thing unto GOD[r]: for GOD knoweth, but ye know not. GOD propoundeth as a parable a poſſeſſed ſlave, who hath power over nothing, and him on whom we have beſtowed a good proviſion from us, and who giveth alms thereout both ſecretly and openly[s]: ſhall theſe two be eſteemed equal? GOD forbid! But the greater part of them know it not. GOD alſo propoundeth as a parable two men; one of them born dumb, who is unable to do or underſtand any thing, but is a burthen unto his maſter; whitherſoever he ſhall ſend him, he ſhall not return with any good ſucceſs: ſhall this man, and he who hath his ſpeech and underſtanding, and who commandeth that which is juſt, and followeth the right way, be eſteemed equal[t]? Unto GOD alone is the ſecret of heaven and earth known. And the buſineſs of the laſt hour[u] ſhall be only as the twinkling of an eye, or even more quick: for GOD is almighty. GOD hath brought you forth from the wombs of your mothers; ye knew nothing,

[r] Liken not any thing unto GOD.]——Or propound no ſimilitudes or compariſons between him and his creatures. One argument the Meccans employed in defence of their idolatry, it ſeems, was, that the worſhip of inferior deities did honour to GOD; in the ſame manner as the reſpect ſhewed to the ſervants of a prince, does honour to the prince himſelf (1).

[s] GOD propoundeth as a parable a poſſeſſed ſlave, &c.]—The idols are here likened to a ſlave, who is ſo far from having any thing of his own, that he is himſelf in the poſſeſſion of another; whereas GOD is as a rich free man, who provideth for his family abundantly, and alſo aſſiſteth others who have need, both in public and private (2).

[t] GOD alſo propoundeth as a parable two men, &c.]—The idol is here again repreſented under the image of one who, by a defect in his ſenſes, is a uſeleſs burthen to the man who maintains him; and GOD, under that of a perſon completely qualified either to direct or to execute any uſeful undertaking. Some ſuppoſe the compariſon is intended of a true believer and an infidel.

[u] The buſineſs of the laſt hour.]—That is, The reſurrection of the dead.

(1) Idem. (2) Idem, JALLALO'DDIN.

and he gave you the ſenſes of hearing and ſeeing, and underſtandings, that ye might give thanks. Do they not behold the fowls which are enabled to fly in the open firmament of heaven? none ſupporteth them except GOD. Verily herein are ſigns unto people who believe. GOD hath alſo provided your houſes for habitations for you; and hath alſo provided you tents of the ſkins of cattle, which ye find light to be removed on the day of your departure to new quarters, and eaſy to be pitched on the day of your ſitting down therein: and of their wool, and their fur, and their hair hath he ſupplied you with furniture and houſehold-ſtuff for a ſeaſon. And GOD hath provided for you, of that which he hath created, conveniencies to ſhade you from the ſun [w], and he hath alſo provided you places of retreat in the mountains [x], and he hath given you garments to defend you from the heat [y], and coats of mail to defend you in your wars. Thus doth he accompliſh his favour towards you, that ye may reſign yourſelves unto him. But if they turn back; verily thy duty is public preaching only. They acknowledge the goodneſs of GOD, and afterwards they deny the ſame [z], but the greater part of them are unbelievers [a]. On a certain day we will raiſe a witneſs out of every nation [b]: then they who ſhall have been unbelievers ſhall not be ſuffered to excuſe themſelves, neither ſhall they be received into favour. And when they who ſhall have acted unjuſtly ſhall ſee the torment prepared for them; (it ſhall not be mitigated unto them, neither ſhall they be

[w] Conveniencies to ſhade you from the ſun.]—As trees, houſes, tents, mountains, &c.

[x] Places of retreat in the mountains.]—viz. Caves and grottos both natural and artificial.

[y] To defend you from the heat.]—Al Beidawi ſays, that one extreme, and that the moſt inſupportable in Arabia, is here put for both; but Jallalo'ddin ſuppoſes that by heat we are in this place to underſtand cold.

[z] They acknowledge the goodneſs of GOD, and afterwards they deny the ſame.]—Confeſſing GOD to be the author of all the bleſſings they enjoy; and yet directing their worſhip and thanks to their idols, by whoſe interceſſion they imagine bleſſings are obtained.

[a] But the greater part of them are unbelievers.]—Abſolutely denying GOD's providence, either through ignorance, or perverſeneſs.

[b] See chap. 4.

reſpited;)

reſpited;) and when thoſe who have been guilty of idolatry ſhall ſee their falſe gods [c], they ſhall ſay, O LORD, theſe are our idols which we invoked, beſides thee. But they ſhall return an anſwer unto them, ſaying, Verily ye are liars [d]. And on that day ſhall the wicked offer ſubmiſſion unto GOD; and the falſe deities which they imagined ſhall abandon them. As for thoſe who ſhall have been infidels, and ſhall have turned aſide others from the way of GOD, we will add unto them puniſhment upon puniſhment, becauſe they have corrupted others. On a certain day we will raiſe up in every nation a witneſs againſt them from among themſelves; and we will bring thee, O MOHAMMED, as a witneſs againſt theſe ARABIANS. We have ſent down unto thee the book of the KORAN, for an explication of every thing neceſſary both as to faith and practice, and a direction, and mercy and good tidings unto the Moſlems. Verily GOD commandeth juſtice, and the doing of good, and the giving unto kindred what ſhall be neceſſary; and he forbiddeth wickedneſs, and iniquity, and oppreſſion: he admoniſheth you that ye may remember [e]. Perform your covenant with GOD [f], when ye enter into covenant with him; and violate not your oaths, after the ratification thereof; ſince ye have made GOD a

[c] Their falſe gods.]——Literally, Their companions.

[d] Ye are liars.]—For that we are not the companions of GOD, as ye imagined; neither did ye really ſerve us, but your own corrupt affections and luſts; nor yet were ye led into idolatry by us, but ye fell into it of your own accord (1).

[e] This verſe, which was the occaſion of the converſion of Othmân Ebn Matûn, the commentators ſay, containeth the whole, which it is a man's duty either to perform or to avoid; and is alone a ſufficient demonſtration of what is ſaid in the foregoing verſe. Under the three things here commanded, they underſtand the belief of GOD's unity, without inclining to atheiſm, on the one hand, or polytheiſm, on the other; obedience to the commands of GOD; and charity towards thoſe in diſtreſs. And under the three things forbidden, they comprehend all corrupt and carnal affections; all falſe doctrines and heretical opinions; and all injuſtice towards man (2).

[f] Perform your covenant with GOD.]—By perſevering in his true religion. Some think that the oath of fidelity taken to Mohammed by his followers, is chiefly intended here.

(1) Al Beidawi. (2) Idem.

witneſs over you. Verily GOD knoweth that which ye do. And be not like unto her who undoeth that which ſhe hath ſpun, untwiſting it after ſhe hath twiſted it ſtrongly [g]; taking your oaths between you deceitfully, becauſe one party is more numerous than another party [h]. Verily GOD only tempteth you therein; and he will make that manifeſt unto you, on the day of reſurrection, concerning which ye now diſagree. If GOD had pleaſed, he would ſurely have made you one people [i]: but he will lead into error whom he pleaſeth, and he will direct whom he pleaſeth; and ye ſhall ſurely give an account of that which ye have done. Therefore take not your oaths between you deceitfully, leſt your foot ſlip, after it hath been ſtedfaſtly fixed, and ye taſte evil in this life, for that ye have turned aſide from the way of GOD; and ye ſuffer a grievous puniſhment in the life to come. And ſell not the covenant of GOD for a ſmall price [k]; for with GOD is a better recompenſe prepared for you, if ye be men of underſtanding. That which is with you will fail; but that which is with GOD is permanent: and we will ſurely reward thoſe who ſhall perſevere, according to the utmoſt merit of their actions. Whoſo worketh righteouſneſs, whether he be male or female, and is a true believer, we will ſurely raiſe him to a happy life; and we will give them their reward according to the utmoſt merit of their actions. When

[g] Be not like her who undoeth that which ſhe hath ſpun, &c.—— Some ſuppoſe that a particular woman is meant in this paſſage, who uſed (like Penelope) to undo at night, the work that ſhe had done in the day. Her name, they ſay, was Reita Bint Saad Ebn Teym, of the tribe of Koreiſh (1).

[h] Taking your oaths deceitfully, becauſe one party is more numerous than another.]—Of this inſincerity in their alliances the Koreiſh are accuſed; it being uſual with them, when they ſaw the enemies of their confederates to be ſuperior in force, to renounce their league with their old friends, and ſtrike up one with the others (2).

[i] One people.]—Or, of one religion.

[k] Sell not the covenant of GOD for a ſmall price.]—That is, Be not prevailed on to renounce your religion, or your engagements with your prophet, by any promiſes or gifts of the infidels. For, it ſeems, the Koreiſh, to tempt the poorer Moſlems to apoſtatize, made them offers, not very conſiderable indeed, but ſuch as they imagined might be worth their acceptance (3).

(1) Al BEIDAWI. (2) Idem. (3) Idem.

thou

thou readeſt the KORAN, have recourſe unto GOD, that he may preſerve thee from SATAN driven away with ſtones[1]: he hath no power over thoſe who believe, and who put their confidence in their LORD; but his power is over thoſe only who take him for their patron, and who give companions unto GOD. When we ſubſtitute in the KORAN an abrogating verſe in lieu of a verſe abrogated, (and GOD beſt knoweth the fitneſs of that which he revealeth,) the infidels ſay, Thou art only a forger of theſe verſes: but the greater part of them know not truth from falſehood. Say, The holy ſpirit[m] hath brought the ſame down from thy LORD with truth; that he may confirm thoſe who believe, and for a direction and good tidings unto the Moſlems. We alſo know that they ſay, Verily, a certain man teacheth him to compoſe the KORAN. The tongue of the perſon unto whom they incline, is a foreign tongue; but this, wherein the KORAN is written, is the perſpicuous Arabic tongue[n]. Moreover as for thoſe who believe not in

[1] When thou readeſt the Korân, have recourſe unto GOD, &c.]-Mohammed one day reading in the Korân, uttered a horrid blaſphemy, to the great ſcandal of thoſe who were preſent, as will be obſerved in another place (1); to excuſe which he aſſured them that thoſe words were put into his mouth by the devil; and to prevent any ſuch accident for the future, he is here taught to beg GOD's protection before he entered on that duty (2). Hence the Mohammedans, before they begin to read any part of this book, repeat theſe words, I have recourſe unto GOD for aſſiſtance againſt Satan driven away with ſtones.

[m] The holy ſpirit.]—viz. Gabriel. See chap. 2. p. 17.

[n] A certain man teacheth him, &c.]—This was a great objection made by the Meccans to the authority of the Korân; for when Mohammed inſiſted, as a proof of its divine original, that it was impoſſible a man ſo utterly unacquainted with learning as himſelf, could compoſe ſuch a book: they replied, that he had one or more aſſiſtants in the forgery; but as to the particular perſon or perſons, ſuſpected of this confederacy, the traditions differ. One ſays, it was Jabar, a Greek, ſervant to Amer Ebn al Hadrami, who could read and write well (3); another, that they were Jabar and Yeſâr, two ſlaves, who followed the trade of ſword-cutlers at Mecca, and uſed to read the pentateuch and goſpel, and had often Mohammed for their auditor, when he paſſed that way (4). Another tells us, it was one Aïſh, or Yâïſh, a domeſtic

(1) In not. ad cap. 22. (2) JALLALO'DDIN, AL BEIDAWI, YAHYA, &c. (3) AL ZAMAKHSHARI, AL BEIDAWI, YAHYA. (4) AL ZAMAKHSHARI, AL BEIDAWI. See PRID. Life of Mah. p. 32.

in the ſigns of GOD, GOD will not direct them, and they ſhall ſuffer a painful torment: verily they imagine

domeſtic of al Haweiteb Ebn abd al Uzza, who was a man of ſome learning, and had embraced Mohammediſm (1). Another ſuppoſes it was one Kais, a Chriſtian, whoſe houſe Mohammed frequented (2); another, that it was Addâs, a ſervant of Otha Ebn Rabîa (3); and another, that it was Salmân the Perſian (4).

According to ſome Chriſtian writers (5), Abdallah Ebn Salâm, the Jew who was ſo intimate with Mohammed, (named by one, according to the Hebrew dialect, Abdias Ben Salon, and by another, Abdala Celen) was aſſiſting to him in the compiling his pretended revelations. This Jew Dr. Prideaux confounds with Salmân the Perſian, who was a very different man, as a late author (6) has obſerved before me; wherefore, and for that we may have occaſion to ſpeak of Salmân hereafter, it may be proper to add a brief extract of his ſtory as told by himſelf. He was of a good family of Iſpahan, and, in his younger years, left the religion of his country to embrace Chriſtianity; and travelling into Syria, was adviſed by a certain monk of Amuria, to go into Arabia; where a prophet was expected to ariſe about that time, who ſhould eſtabliſh the religion of Abraham, and whom he ſhould know, among other things, by the ſeal of prophecy between his ſhoulders. Salmân performed the journey, and meeting with Mohammed at Koba, where he reſted in his flight to Medina, ſoon found him to be the perſon he ſought, and profeſſed Iſlâm (7).

The general opinion of the Chriſtians however is, that the chief help Mohammed had in the contriving his Korân was from a Neſtorian monk named Sergius, ſuppoſed to be the ſame perſon with the monk Boheira, with whom Mohammed in his younger years had ſome conference at Boſra, a city of Syria Damaſcena, where that monk reſided (8). To confirm which ſuppoſition, a paſſage has been produced from an Arab writer (9), who ſays that Boheira's name in the books of the Chriſtians, is Sergius; but this is only a conjecture; and another (10) tells us, his true name was Saïd, or Felix, and his ſurname Boheira. But be that as it will, if Boheira and Sergius were the ſame man, I find not the leaſt intimation in the Mohammedan writers, that he ever quitted his monaſtery to go into Arabia (as is ſuppoſed by the Chriſtians); and his acquaintance with Mohammed at Boſra was too early to favour the ſurmiſe of his aſſiſting him in the Korân, which was compoſed long after; though Mohammed might, from his diſcourſe, gain ſome knowledge of Chriſtianity and of the ſcriptures, which might be of uſe to him therein.

From the anſwer given in this paſſage of the Korân, to the objection of the infidels, viz. that the perſon ſuſpected by them to have a hand in the Korân, ſpoke a foreign language, and therefore could not, with any face of probability, be ſuppoſed to aſſiſt in a compoſition written in the Arabic tongue, and with ſo great elegance, it is plain this

(1) Idem. (2) JALLALO'DDIN. (3) Al ZAMAKH. YAHYA. (4) Al ZAMAKH. Al BEIDAWI. (5) RICARDI Confut. legis Saracenicæ, c. 13. JOH. ANDREAS, de confut. ſectæ Mahometanæ, c. 2. See PRID. Life of Mah. p. 33, 34. (6) GAGNIER not. in Abulf. vit. Moh. p. 74. (7) Ex Ebn. ISHAK. V. GAGNIER. ibid. (8) See PRID. ubi ſup. p. 35, &c. GAGNIER, ubi ſup. p. 10, 11. MARRAC. de Alcor. p. 87. (9) Al MASUDI. (10) ABU'L HASAN al BACRI in Korân.

gine a falſehood who believe not in the ſigns of GOD, and they are really the liars. Whoever denieth GOD, after he hath believed, except him who ſhall be compelled againſt his will, and whoſe heart continueth ſtedfaſt in the faith, ſhall be ſeverely chaſtiſed°: but whoever

this perſon was no Arabian. The word Ajami, which is here uſed, ſignifies any foreign or barbarous language in general; but the Arabs applying it more particularly to the Perſian, it has been thence concluded by ſome, that Salmân was the perſon; however, if it be true that he came not to Mohammed till after the Hejra, either he could not be the man here intended, or elſe this verſe muſt have been revealed at Medina, contrary to the common opinion.

° Except him who ſhall be compelled againſt his will, &c.]—Theſe words were added for the ſake of Ammâr Ebn Yaſer, and ſome others, who being taken and tortured by the Koreiſh, renounced their faith out of fear, though their hearts agreed not with their mouths (1). It ſeems Ammâr wanted the conſtancy of his father and mother, Yâſer and Sommeya, who underwent the like trial at the ſame time with their ſon, and reſolutely refuſing to recant, were both put to death, the infidels tying Sommeya between two camels, and ſtriking a lance through her privy parts (2). When news was brought to Mohammed, that Ammâr had denied the faith, he ſaid, it could not be, for that Ammâr was full of faith from the crown of his head to the ſole of his foot, faith being mixed and incorporated with his very fleſh and blood; and when Ammâr himſelf came weeping to the prophet, he wiped his eyes, ſaying, What fault was it of thine, if they forced thee?

But though it be here ſaid, that thoſe who apoſtatize in appearance only, to avoid death or torments, may hope for pardon from GOD, yet it is unanimouſly agreed by the Mohammedan doctors, to be much more meritorious and pleaſing in the ſight of GOD, courageouſly and nobly to perſiſt in the true faith, and rather to ſuffer death itſelf than renounce it, even in words. Nor did the Mohammedan religion want its martyrs, in the ſtrict ſenſe of the word: of which I will here give two inſtances, beſides the abovementioned. One is that of Khobaib Ebn Ada, who being perfidiouſly ſold to the Koreiſh, was by them put to death in a cruel manner, by mutilation, and cutting off his fleſh piece-meal; and being aſked in the midſt of his tortures, whether he did not wiſh Mohammed was in his place, anſwered, I would not wiſh to be with my family, my ſubſtance, and my children, on condition that Mohammed was only to be pricked with a thorn (3). The other is that of a man who was put to death by Moſeilama, on the following occaſion. That falſe prophet having taken two of Mohammed's followers, aſked one of them what he ſaid of Mohammed? the man anſwered That he was the apoſtle of GOD: And what ſayeſt thou of me? added Moſeilama; to which he replied, Thou alſo art the apoſtle of GOD; whereupon he was immediately diſmiſſed in ſafety. But the other, having returned the ſame anſwer to the former queſtion, refuſed to give any to the laſt, though required to do it three ſeveral times, but pretended to be deaf, and was therefore ſlain. It is related that Mohammed, when the

(1) Al BEIDAWI, Al ZAMAKH. YAHYA; (2) Al BEIDAWI.
(3) EBN SHOHNAH.

whoever ſhall voluntarily profeſs infidelity, on thoſe ſhall the indignation of GOD fall, and they ſhall ſuffer a grievous puniſhment. This ſhall be their ſentence, becauſe they loved the preſent life above that which is to come, and for that GOD directeth not the unbelieving people. Theſe are they whoſe hearts, and hearing, and ſight, GOD hath ſealed up; and theſe are the negligent: there is no doubt but that in the next life they ſhall periſh. Moreover thy LORD will be favourable unto thoſe who have fled their country, after having ſuffered perſecution [p], and been compelled to deny the faith by violence, and who have ſince fought in defence of the true religion, and have perſevered with patience; verily unto theſe will thy LORD be gracious and merciful, after they ſhall have ſhewn their ſincerity. On a certain day ſhall every ſoul come to plead for itſelf [q], and every ſoul ſhall be repaid that which it ſhall have wrought; and they ſhall not be treated unjuſtly. GOD propoundeth as a parable a city [r] which was ſecure and quiet, unto which her proviſions came in abundance from every ſide; but ſhe ungratefully denied the favours of GOD: wherefore GOD cauſed her to taſte the extreme famine, and fear, becauſe of that which they had done. And now is an apoſtle come unto the inhabitants of MECCA from among themſelves: and they accuſe him of im-

the ſtory of theſe two men was told him, ſaid, The firſt of them threw himſelf on GOD's mercy; but the latter profeſſed the truth; and he ſhall find his account in it (1).

[p] Thoſe who have fled their country, after having ſuffered perſecution, &c.]—As did Ammâr, who made one in both the flights. Some, reading the verb with different vowels, render the laſt words, after having perſecuted the true believers; and inſtance in al Hadrami, who obliged a ſervant of his to renounce Mohammediſm, by force, but afterwards, together with that ſervant, profeſſed the ſame faith, and fled for it (2).

[q] Every ſoul ſhall come to plead for itſelf.]—That is, Every perſon ſhall be ſolicitous for his own ſalvation, not concerning himſelf with the condition of another, but crying out, My own ſoul, my own ſoul (3)!

[r] GOD propoundeth as a parable a city, &c.]—This example is applied to every city which, having received great bleſſings from GOD, becometh inſolent and unthankful, and is therefore chaſtiſed by ſome ſignal judgment; or rather to Mecca in particular, on which the calamities threatened in this paſſage, viz. both famine and ſword, were inflicted (4).

(1) Al Beidawi. (2) Idem. (3) Idem. (4) Idem.

poſture:

poſture: wherefore a puniſhment ſhall be inflicted on them, while they are acting unjuſtly. Eat of what GOD hath given you for food, that which is lawful and good; and be thankful for the favours of GOD, if ye ſerve him. He hath only forbidden you that which dieth of itſelf, and blood, and ſwine's fleſh, and that which hath been ſlain in the name of any, beſides GOD[t]. But unto him who ſhall be compelled by neceſſity to eat of theſe things, not luſting nor wilfully tranſgreſſing, GOD will ſurely be gracious and merciful. And ſay not that wherein your tongues utter a lie: This is lawful, and this is unlawful[t]; that ye may deviſe a lie concerning GOD: for they who deviſe a lie concerning GOD, ſhall not proſper. They ſhall have ſmall enjoyment in this world, and in that which is to come they ſhall ſuffer grievous torment. Unto the Jews did we forbid that which we have told thee formerly[u]: and we did them no injury in that reſpect; but they injured their own ſouls[w]. Moreover thy LORD will be favourable unto thoſe who do evil through ignorance; and afterwards repent and amend: verily unto theſe will thy LORD be gracious and merciful after their repentance. ABRAHAM was a model of true religion, obedient unto GOD, orthodox, and not an idolater[x]: he was alſo grateful for his benefits: wherefore GOD choſe him, and directed him into the right way. And we beſtowed on him good in this world; and in the next he ſhall ſurely be one of the righteous. We have alſo ſpoken unto thee, O MOHAMMED, by revelation, ſaying, Follow the religion of ABRAHAM, who was orthodox, and was no idolater. The ſabbath was only appointed unto thoſe who differed with their

[t] See chap. 5.

[t] And ſay not—This is lawful, and this is unlawful.]—Allowing what GOD hath forbidden, and ſuperſtitiouſly abſtaining from what he hath allowed. See chap. 6.

[u] Formerly.]—viz. In the 6th chapter.

[w] They injured their own ſouls.]—i. e. They were forbidden things which were in themſelves indifferent, as a puniſhment for their wickedneſs and rebellion.

[x] And was not an idolater.]—This was to reprehend the idolatrous Koreiſh, who pretended that they profeſſed the religion of Abraham.

prophet

prophet concerning it [y]; and thy LORD will ſurely judge between them, on the day of reſurrection, as to that concerning which they differed. Invite men unto the way of thy LORD, by wiſdom and mild exhortation; and diſpute with them in the moſt condeſcending manner: for thy LORD well knoweth him who ſtrayeth from his path, and he well knoweth thoſe who are rightly directed. If ye take vengeance on any, take a vengeance proportionable to the wrong which hath been done you [z]; but if ye ſuffer wrong patiently, verily this will be better for the patient [a]. Wherefore do thou bear oppoſition with patience; but thy patience ſhall not be practicable, unleſs with GOD's aſſiſtance. And be not thou grieved on account of the unbelievers; neither be thou troubled for that which they ſubtilely deviſe; for GOD is with thoſe who fear him, and are upright.

[y] Who differed with their prophet concerning it.]——Theſe were the Jews; who being ordered by Moſes to ſet apart Friday (the day now obſerved by the Mohammedans) for the exerciſe of divine worſhip, refuſed it, and choſe the ſabbath-day, becauſe on that day GOD reſted from his works of creation: for which reaſon they were commanded to keep the day they had choſen in the ſtricteſt manner (1).

[z] If ye take vengeance, &c.]-This paſſage is ſuppoſed to have been revealed at Medina, on occaſion of Hamza, Mohammed's uncle, being ſlain at the battle of Ohod. For the infidels having abuſed his dead body, by taking out his bowels, and cutting off his ears and his noſe, when Mohammed ſaw it, he ſwore that if GOD granted him ſucceſs, he would retaliate thoſe cruelties on ſeventy of the Koreiſh; but he was by theſe words forbidden to execute what he had ſworn, and accordingly made void his oath (2). Abu'lfeda makes the number on which Mohammed ſwore to wreak his vengeance, to be but thirty (3): but it may be obſerved by the way, that the tranſlator renders the paſſage in that author, GOD hath revealed unto me that I ſhall retaliate, &c. inſtead of, If GOD grant me victory over the Koreiſh, I will retaliate, &c. reading Laïn adhharni, for adhfarni; GOD, far from putting this deſign into the prophet's head by a revelation, expreſsly forbidding him to put it in execution.

[a] The patient.]—Here, ſays al Beidâwi, the Korân principally points at Mohammed, who was of all men the moſt conſpicuous for meekneſs and clemency.

(1) Idem, JALLALO'DDIN. (2) Idem. (3) ABU'LF. Vit. Moh. p. 68.

CHAP.

CHAP. XVII.

Intitled, The Night-Journey[b]; revealed at MECCA[c].

In the name of the moſt merciful GOD.

*PRAISE be unto him who tranſported his XV.
ſervant by night from the ſacred temple of MECCA to the farther temple of JERUSALEM[d], the circuit of which we have bleſſed, that we might ſhew him ſome of our ſigns; for GOD is he who heareth, and ſeeth. And we gave unto MOSES the book of the law, and appointed the ſame to be a direction unto the children of ISRAEL, commanding them, ſaying, Beware that ye take not any other patron beſides me. O poſterity of thoſe whom we carried in the ark with NOAH[e]: verily he was a grateful

[b] The reaſon of this inſcription appears in the firſt words. Some intitle the chapter, The children of Iſrael.

[c] Some except eight verſes, beginning at theſe words, It wanted little but that the infidels had ſeduced thee, &c.

[d] Who tranſported his ſervant by night, from the temple of Mecca to the temple of Jeruſalem.]—From whence he was carried through the ſeven heavens to the preſence of GOD, and brought back again to Mecca the ſame night.

This journey of Mohammed to heaven is ſo well known, that I may be pardoned if I omit the deſcription of it. The Engliſh reader may find it in Dr. Prideaux's life of Mahomet (1), and the learned in Abu'l-feda (2), whoſe annotator has corrected ſeveral miſtakes in the relation of Dr. Prideaux, and in other writers.

It is a diſpute among the Mohammedan divines, whether their prophet's night-journey was really performed by him corporally, or whether it was only a dream or viſion. Some think the whole was no more than a viſion; and allege an expreſs tradition of Moâwiyah (3), one of Mohammed's ſucceſſors, to that purpoſe. Others ſuppoſe he was carried bodily to Jeruſalem, but no farther; and that he aſcended thence to heaven in ſpirit only. But the received opinion is, that it was no viſion, but that he was actually tranſported in the body to his journey's end; and if any impoſſibility be objected, they think it a ſufficient anſwer to ſay, that it might eaſily be effected by an omnipotent agent (4).

[e] O poſterity of thoſe, &c.]—The commentators are put to it to find out the connexion of theſe words with the foregoing. Some think the

(1) Pag. 43, &c. See alſo MORGAN's Mahometiſm explained, vol. 2.
(2) Vit. Moham. cap. 19. (3) V. Ibid. c. 18. (4) Al BEIDAWI.

grateful ſervant. And we expreſsly declared unto the children of ISRAEL in the book of the law, ſaying, Ye will ſurely commit evil in the earth twice[f], and ye will be elated with great inſolence. And when the puniſhment threatened for the firſt of thoſe tranſgreſſions came to be executed, we ſent againſt you our ſervants[g], endued with exceeding ſtrength in war, and they ſearched the inner apartments of your houſes: and the prediction became accompliſhed. Afterwards we gave you the victory over them[h], in your turn, and we granted you increaſe of wealth and children, and we made you a more numerous people, ſaying, If ye do well, ye will do well to your own ſouls; and if ye do evil, ye will do it unto the ſame. And when the puniſhment threatened for your latter tranſgreſſion came to be executed, we ſent enemies againſt you to afflict you[i], and

the accuſative caſe is here put for the vocative, as I have tranſlated it: and others interpret the words thus, Take not for your patrons, beſides me, the poſterity of thoſe, &c. meaning, mortal men.

[f] Ye will ſurely commit evil in the earth twice.]——Their firſt tranſgreſſion was their rejecting the deciſions of the law, their putting Iſaiah to death (1), and their impriſoning of Jeremiah (2): and the ſecond, was their ſlaying of Zachariah, and John the Baptiſt, and their imagining the death of JESUS (3).

[g] We ſent againſt you our ſervants, &c.]—Theſe were Jalût, or Goliath, and his forces (4); or Sennacherib the Aſſyrian; or elſe Nebuchadnezzar, whom the eaſtern writers call Bakhtnaſr, (which was however only his ſurname, his true name being Gudarz, or Raham) the governor of Babylon under Lohoraſp, king of Perſia (5), who took Jeruſalem, and deſtroyed the temple.

[h] Afterwards we gave you the victory over them, &c.]—By permitting David to kill Goliath; or by the miraculous defeat of Sennacherib's army; or for that GOD put it into the heart of Bahman the ſon of Iſfandiyar, when he ſucceeded his grandfather Lohoraſp, to order Kireſh, or Cyrus, then governor of Babylon, to ſend home the Jews from their captivity, under the conduct of Daniel; which he accordingly did, and they prevailed againſt thoſe whom Bakhtnaſr had left in the land (6).

[i] We ſent enemies againſt you to afflict you.]—Some imagine the army meant in this place was that of Bakhtnaſr (7); but others ſay the Perſians conquered the Jews this ſecond time by the arms of Gudarz (by whom they ſeem to intend Antiochus Epiphanes,) one of the ſucceſſors of Alexander at Babylon. It is related that the general in this expedition, entering the temple, ſaw blood bubbling up on the great altar,

(1) Idem. (2) JALLALO'DDIN. (3) Iidem. (4) JALLALO'DDIN, YAHYA. (5) Al ZAMAKHSHARI, Al BEIDAWI. (6) Iidem. (7) YAHYA, JALLALO'DDIN.

and to enter the temple, as they entered it the first time, and utterly to destroy that which they had conquered. Peradventure your LORD will have mercy on you hereafter: but if ye return to transgress a third time, we also will return to chastise you [k]; and we have appointed hell to be the prison of the unbelievers. Verily this KORAN directeth unto the way which is most right, and declareth unto the faithful, who do good works, that they shall receive a great reward; and that for those who believe not in the life to come, we have prepared a grievous punishment. Man prayeth for evil, as he prayeth for good [l]; for man is hasty [m]. We have ordained the night and the day for two

altar, and asking the reason of it, the Jews told him it was the blood of a sacrifice which had not been accepted of GOD; to which he replied, that they had not told him the truth, and ordered a thousand of them to be slain on the altar: but the blood not ceasing, he told them, that if they would not confess the truth, he would not spare one of them; whereupon they acknowledged it was the blood of John: and the general said, Thus hath your LORD taken vengeance on you; and then cried out, O John, my LORD and thy LORD knoweth, what hath befallen thy people for thy sake; wherefore let thy blood stop, by GOD's permission, lest I leave not one of them alive; upon which the blood immediately stopped (1).

These are the explications of the commentators, wherein their ignorance in ancient history is sufficiently manifest; though perhaps Mohammed himself, in this latter passage, intended the destruction of Jerusalem by the Romans.

[k] But if ye return to transgress a third time, we also will return to chastise you.]—And this came accordingly to pass: for the Jews being again so wicked as to reject Mohammed, and conspire against his life, GOD delivered them into his hands; and he exterminated the tribe of Koreidha, and slew the chiefs of that of al Nadir, and obliged the rest of the Jewish tribes to pay tribute (2).

[l] Man prayeth for evil, as he prayeth for good.]—Out of ignorance, mistaking evil for good; or making wicked imprecations on himself and others, out of passion and impatience.

[m] Man is hasty.]—Or inconsiderate, not weighing the consequence of what he asks.

It is said that the person here meant is Adam, who when the breath of life was breathed into his nostrils, and had reached so far as his navel, though the lower part of his body was, as yet, but a piece of clay, must needs try to rise up, and got an ugly fall by the bargain. But others pretend the passage was revealed on the following occasion. Mohammed committed a certain captive to the charge of his wife, Sawda bint Zamâa, who, moved with compassion at the man's groans, unbound him, and let him escape: upon which the prophet, in the first motions of his anger, wished her hand might fall off; but immediately composing himself, said aloud,

(1) Al BEIDAWI. (2) Idem.

two ſigns of our power: afterwards we blot out the ſign of the night, and we cauſe the ſign of the day to ſhine forth, that ye may endeavour to obtain plenty from your LORD by doing your buſineſs therein, and that ye may know the number of years, and the computation of time; and every thing neceſſary have we explained by a perſpicuous explication. The fate[n] of every man have we bound about his neck[o]; and we will produce unto him, on the day of reſurrection, a book wherein his actions ſhall be recorded: it ſhall be offered him open, and the angels ſhall ſay unto him, Read thy book; thine own ſoul will be a ſufficient accomptant againſt thee, this day[p]. He who ſhall be rightly directed, ſhall be directed to the advantage only of his own ſoul; and he who ſhall err, ſhall err only againſt the ſame: neither ſhall any laden ſoul be charged with the burthen of another. We did not puniſh any people, until we had firſt ſent an apoſtle to warn them. And when we reſolved to deſtroy a city, we commanded the inhabitants thereof, who lived in affluence, to obey our apoſtle; but they acted corruptly therein: wherefore the ſentence was juſtly pronounced againſt that city; and we deſtroyed it with an utter deſtruction. And how many generations have we conſumed ſince NOAH? for thy LORD ſufficiently knoweth and ſeeth the ſins of his ſervants. Whoſoever chooſeth this tranſitory life, we will beſtow on him therein before-hand that which we pleaſe; on him, namely, whom we pleaſe: afterwards will we appoint him hell for his abode; he ſhall be thrown into the ſame to be ſcorched, covered with ignominy,

loud, O GOD, I am but a man; therefore turn my curſe into a bleſſing (1).

[n] The fate.]—Literally, the bird, which is here uſed to ſignify a man's fortune or ſucceſs; the Arabs, as well as the Greeks and Romans, taking omens from the flight of birds, which they ſuppoſed to portend good luck, if they flew from the left to the right, but if from the right to the left, the contrary; the like judgment they alſo made when certain beaſts paſſed before them.

[o] Have we bound about his neck.] Like a collar, which he cannot by any means get off. See the Prelim. Diſc. ſect. IV. p. 137.

[p] See ibid. p. 117.

(1) JALLALO'DDIN.

and

and utterly rejected from mercy. But whoſoever chooſeth the life to come, and directeth his endeavour towards the ſame, being alſo a true believer; the endeavour of theſe ſhall be acceptable unto GOD. On all will we beſtow the bleſſings of this life, both on theſe and on thoſe, of the gift of thy LORD; for the gift of thy LORD ſhall not be denied unto any. Behold, how we have cauſed ſome of them to ſurpaſs others in wealth and dignity: but the next life ſhall be more conſiderable in degrees of honour, and greater in excellence. Set not up another god with the true GOD, leſt thou ſit down in diſgrace, and deſtitute. Thy LORD hath commanded that ye worſhip none, beſides him; and that ye ſhew kindneſs unto your parents, whether the one of them, or both of them attain to old age with thee [q]. Wherefore ſay not unto them, Fy on you! neither reproach them, but ſpeak reſpectfully unto them; and ſubmit to behave humbly [r] towards them, out of tender affection, and ſay, O LORD, have mercy on them both, as they nurſed me when I was little. Your LORD well knoweth that which is in your ſouls; whether ye be men of integrity: and he will be gracious unto thoſe who ſincerely return unto him. And give unto him who is of kin to you his due [s], and alſo unto the poor, and the traveller. And waſte not thy ſubſtance profuſely: for the profuſe are brethren of the devils [t]: and the devil was ungrateful unto his LORD. But if thou turn from them, in expectation of the mercy which

[q] With thee.]—That is, receiving their ſupport and maintenance from thee.

[r] Submit to behave humbly, &c.] Literally, Lower the wing of humility, &c.

[s] His due.]—That is, friendſhip and affection, and aſſiſtance in time of need.

[t] The profuſe are brethren of the devils.]——Prodigality, and ſquandering away one's ſubſtance in folly or luxury being a very great ſin. The Arabs were particularly guilty of extravagance in killing camels, and diſtributing them by lot, merely out of vanity and oſtentation; which they are forbidden by this paſſage, and commanded to beſtow what they could ſpare on their poor relations, and other indigent people (1).

(1) Al BEIDAWI.

thou hopeſt from thy LORD[u]; at leaſt, ſpeak kindly unto them. And let not thy hand be tied up to thy neck; neither open it with an unbounded expanſion[w], leſt thou become worthy of reprehenſion, and be reduced to poverty. Verily thy LORD will enlarge the ſtore of whom he pleaſeth, and will be ſparing unto whom he pleaſeth; for he knoweth and regardeth his ſervants. Kill not your children for fear of being brought to want; we will provide for them and for you: verily the killing them is a great ſin[x]. Draw not near unto fornication; for it is wickedneſs, and an evil way. Neither ſlay the ſoul which GOD hath forbidden you to ſlay, unleſs for a juſt cauſe[y]; and whoſoever ſhall be ſlain unjuſtly, we have given his heir power to demand ſatisfaction[z]; but let him not exceed the bounds of moderation in putting to death the murderer in too cruel a manner, or by revenging his friend's blood on any other than the perſon who killed him; ſince he is aſſiſted by this law[a]. And meddle not with the ſubſtance of the orphan unleſs it be to improve it, until he attain his age of ſtrength[b]: and perform your covenant; for the performance of your covenant ſhall be inquired into hereafter. And give full meaſure, when you meaſure aught; and weigh with a juſt balance. This will be better, and more

[u] If thou turn from them in expectation, &c.]—That is, if thy preſent circumſtances will not permit thee to aſſiſt others, defer thy charity till GOD ſhall grant thee better ability.

[w] Let not thy hand be tied up, neither open it with an unbounded expanſion.]—i. e. Be neither niggardly nor profuſe, but obſerve the means between the two extremes, wherein conſiſts true liberality (1).

[x] See chap. 6, and chap. 81.

[y] Unleſs for a juſt cauſe.]—The crimes for which a man may juſtly be put to death are theſe: apoſtaſy, adultery, and murder (2).

[z] We have given his heir power to demand ſatisfaction.]—It being at the election of the heir, or next of kin, either to take the life of the murderer, or to accept of a fine in lieu of it (3).

[a] Since he is aſſiſted, &c.]—Some refer the pronoun, he, to the perſon ſlain, for the avenging whoſe death this law was made; ſome to the heir, who has a right granted him to demand ſatisfaction for his friend's blood (4); and others to him who ſhall be ſlain by the heir, if he carry his vengeance too far (5).

[b] See chap. 4. p. 93.

(1) AL BEIDAWI. (2) Idem, (3) See chap. 2. p. 32. (4) YAHYA. (5) V. AL BEIDAWI.

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easy for determining every man's due[c]. And follow not that whereof thou haſt no knowledge[d]; for the hearing, and the ſight, and the heart, every of theſe ſhall be examined at the laſt-day. Walk not proudly in the land, for thou canſt not cleave the earth, neither ſhalt thou equal the mountains in ſtature. All this is evil, and abominable in the ſight of thy LORD. Theſe precepts are a part of the wiſdom which thy LORD hath revealed unto thee. Set not up any other GOD as equal unto GOD, leſt thou be caſt into hell, reproved and rejected. Hath your LORD preferably granted unto you ſons, and taken for himſelf daughters from among the angels[e]? Verily in aſſerting this ye utter a grievous ſaying. And now have we uſed various arguments and repetitions in this KORAN, that they may be warned; yet it only rendereth them more diſpoſed to fly from the truth. Say unto the idolaters, If there were other gods with him, as ye ſay, they would ſurely ſeek an occaſion of making ſome attempt againſt the poſſeſſor of the throne[f]: GOD forbid! and far, very far, be that from him which they utter! The ſeven heavens praiſe him, and the earth, and all who are therein: neither is there any thing which doth not celebrate his praiſe; but ye underſtand not their celebration thereof: he is gracious and merciful. When thou readeſt the KORAN, we place between thee and thoſe who believe not in the life to come, a dark veil; and we put coverings over their hearts, leſt they ſhould underſtand it, and in their ears thickneſs of hearing. And when thou makeſt

[c] More easy for determining, &c.]—Or, more advantageous in the end (1).

[d] Follow not that whereof thou haſt no knowledge.]—i. e. Vain and uncertain opinions, which thou haſt not good reaſon to believe true, or at leaſt probable. Some interpret the words, Accuſe not another of a crime whereof thou haſt no knowledge; ſuppoſing they forbid the bearing falſe witneſs, or the ſpreading or giving credit to idle reports of others (2).

[e] See chap. 16. p. 82, 83.

[f] They would make ſome attempt againſt the poſſeſſor of the throne.]—i. e. They would in all probability contend with GOD for ſuperiority, and endeavour to dethrone him, in the ſame manner as princes act with one another on earth.

(1) Idem, Al ZAMAKH. (2) Idem.

mention, in repeating the KORAN, of thy LORD only [g], they turn their backs, flying the doctrine of his unity. We well know with what design they hearken, when they hearken unto thee, and when they privately discourse together: when the ungodly say, Ye follow no other than a mad-man. Behold! what epithets they bestow on thee. But they are deceived: neither can they find any just occasion to reproach thee. They also say, After we shall have become bones and dust, shall we surely be raised a new creature? Answer, Be ye stones, or iron, or some creature more improbable in your opinions to be raised to life. But they will say, Who shall restore us to life? Answer, He who created you the first time: and they will wag their heads at thee, saying, When shall this be? Answer, Peradventure it is nigh. On that day shall GOD call you forth from your sepulchres, and ye shall obey, with celebration of his praise [h]; and ye shall think that ye tarried [i] but a little while. Speak unto my servants, that they speak mildly unto the unbelievers, lest ye exasperate them; for SATAN soweth discord among them, and SATAN is a declared enemy unto man. Your LORD well knoweth you; if he pleaseth, he will have mercy on you, or, if he pleaseth, he will punish you [k]: and we have not sent thee to be a steward over them. Thy LORD well knoweth all persons in heaven and on earth [l]. We have bestowed pecu-

[g] Of thy LORD only.]—Not allowing their gods to be his associates, nor praying their intercession with him.

[h] Ye shall obey, with celebration of his praise.]—The dead, says al Beidâwi, at his call shall immediately rise, and shaking the dust off their heads, shall say, Praise be unto thee, O GOD.

[i] That ye tarried.]—viz. In your graves; or, in the world.

[k] Your LORD well knoweth you, &c.]—These words are designed as a pattern for the Moslems to follow, in discoursing with the idolaters; by which they are taught to use soft and dubious expressions, and not to tell them directly that they are doomed to hell-fire; which, besides the presumption in offering to determine the sentence of others, would only make them more irreconcileable enemies (1).

[l] Thy LORD well knoweth all persons, &c.]—And may choose whom he pleases for his embassador. This is an answer to the objections of the Koreish, that Mohammed was the orphan pupil of Abu Taleb, and followed by a parcel of naked and hungry fellows (2).

(1) Al BEIDAWI. (2) Idem.

liar

liar favours on ſome of the prophets, preferably to others; and we gave unto DAVID the pſalms [m]. Say, Call upon thoſe whom ye imagine to be gods beſides him; yet they will not be able to free you from harm, or to turn it on others. Thoſe whom ye invoke [n], do themſelves deſire to be admitted to a near conjunction with their LORD; ſtriving which of them ſhall approach neareſt unto him: they alſo hope for his mercy, and dread his puniſhment; for the puniſhment of thy LORD is terrible. There is no city but we will deſtroy the ſame before the day of reſurrection, or we will puniſh it with a grievous puniſhment. This is written in the book of our eternal decrees. Nothing hindered us from ſending thee with miracles, except that the former nations have charged them with impoſture. We gave unto the tribe of THAMUD, at their demand, the ſhe-camel viſible to their ſight; yet they dealt unjuſtly with her [o]: and we ſent not a prophet with miracles, but to ſtrike terror. Remember when we ſaid unto thee, Verily thy LORD encompaſſeth men by his knowledge and power. We have appointed the viſion which we ſhewed thee [p], and alſo the tree

[m] The pſalms.]—Which were a greater honour to him than his kingdom; and wherein Mohammed and his people are foretold by theſe words, among others (1); The righteous ſhall inherit the earth (2).

[n] Thoſe whom ye invoke.]—viz. The angels and prophets, who are the ſervants of GOD as well as yourſelves.

[o] See chap. 7.

[p] The viſion which we ſhewed thee, &c.]—Mohammed's journey to heaven is generally agreed to be intended in this place; which occaſioned great heats and debates among his followers, till they were quieted by Abu Becr's bearing teſtimony to the truth of it (3). The word viſion, here uſed, is urged by thoſe who take this journey to have been no more than a dream, as a plain confirmation of their opinion. Some, however, ſuppoſe the viſion meant in this paſſage was not the night-journey, but the dream Mohammed ſaw at Hodeibiya, wherein he ſeemed to make his entrance into Mecca (4); or that at Bedr (5); or elſe a viſion he had relating to the family of Ommeya, whom he ſaw mount his pulpit, and jump about in it like monkeys; upon which he ſaid, This is their portion in this world,

(1) V. MARRAC. in Alc. p. 28, &c. PRID. life of Mah. p. 122. (2) Pſal. xxxvii. 28. Al BRIDAWI. (3) V. ABULF. vit. Moh. p. 39. & not. ibid. PRIDEAUX, life of Mah. p. 50, and Prelim. Diſc. ſect. II. p. 61. (4) See Kor. chap. 48. (5) See chap. 8.

tree[q] curſed in the KORAN, only for an occaſion of diſpute unto men, and to ſtrike them with terror; but it ſhall cauſe them to tranſgreſs only the more enormouſly. And remember when we ſaid unto the angels, Worſhip ADAM; and they all worſhipped him except EBLIS, who ſaid, Shall I worſhip him whom thou haſt created of clay? And he ſaid, What thinkeſt thou, as to this man whom thou haſt honoured above me? verily, if thou grant me reſpite until the day of reſurrection, I will extirpate his offſpring, except a few. GOD anſwered, Be gone, I grant thee reſpite: but whoſoever of them ſhall follow thee, hell ſhall ſurely be your reward; an ample reward for your demerits[r]! And entice to vanity ſuch of them as thou canſt, by thy voice; and aſſault them on all ſides, with thy horſemen and thy footmen[s]; and partake with them in their riches, and their children[t]; and make them promiſes; (but the devil ſhall make them no other than deceitful promiſes:) as to my ſervants thou ſhalt have no power over them; for thy LORD is a ſufficient protector of thoſe who truſt in him. It is your LORD who driveth forward the ſhips for you in the ſea, that ye may ſeek to enrich yourſelves of his abundance by commerce; for he is merciful towards you. When a misfortune befalleth you at ſea, the falſe deities whom ye invoke are forgotten by you, except him alone: yet when he bringeth you ſafe to dry land, ye retire afar off from him, and return to your idols; for man is ungrateful[u]. Are ye therefore ſecure that he will not cauſe the dry land to ſwallow you up, or that he will not ſend

world, which they have gained by their profeſſion of Iſlam (1). But if any of theſe latter expoſitions be true, the verſe muſt have been revealed at Medina.

[q] The curſed tree.]——Called al Zakkûm, which ſprings from the bottom of hell (2).

[r] See chap. 2. p. 7, 8, and chap. 7.

[s] With thy horſemen and with thy footmen.]—i. e. With all thy forces.

[t] And partake with them in their riches and their children.]—Inſtigating them to get wealth by unlawful means, and to ſpend it in ſupporting vice and ſuperſtition; and tempting them to inceſtuous mixtures, and to give their children names in honour of their idols, as Abd Yaghuth, Abd' al Uzza, &c. (3).

[u] See chap. 10. p. 3, 4.

(1) Al BEIDAWI. (2) See chap. 37. (3) Al BEIDAWI.

againſt

againſt you a whirlwind, driving the ſands to overwhelm you? then ſhall ye find none to protect you. Or are ye ſecure that he will not cauſe you again to commit yourſelves to the ſea another time, and ſend againſt you a tempeſtuous wind, and drown you; for that ye have been ungrateful? then ſhall ye find none to defend you againſt us, in that diſtreſs. And now have we honoured the children of ADAM by ſundry peculiar privileges and endowments; and we have given them conveniencies of carriage by land and by ſea, and have provided food for them of good things; and we have preferred them before many of our creatures which we have created, by granting them great prerogatives. On a certain day we will call all men to judgment with their reſpective leader [w]: and whoſoever ſhall have his book given him into his right-hand, they ſhall read their book with joy and ſatisfaction [x]: and they ſhall not be wronged a hair [y]. And whoever hath been blind in this life, ſhall be alſo blind in the next, and ſhall wander more widely from the path of ſalvation. It wanted little but the unbelievers had tempted thee to ſwerve from the inſtructions which we had revealed unto thee, that thou ſhouldeſt deviſe concerning us a different thing [z]; and then would

[w] Their reſpective leader.]—Some interpret this of the prophet ſent to every people; others, of the heads of ſects; others, of the various religions profeſſed in the world; others, of the books which ſhall be given to every man at the reſurrection, containing a regiſter of their good and bad actions (1).

[x] See the Prelim. Diſc. ſect. IV. p. 117.

[y] See chap. 4. p. 104. note [w].

[z] It wanted little but the unbelievers had ſeduced thee, &c.]—Theſe are generally ſuppoſed to have been the tribe of Thakîf, the inhabitants of al Tâyef, who inſiſted on Mohammed's granting them ſeveral very extraordinary privileges, as the terms of their ſubmiſſion to him; for they demanded that they might be free from the legal contribution of alms, and from obſerving the appointed times of prayer; that they might be allowed to keep their idol Allât for a certain time (2), and that their territory might be declared a place of ſecurity, and not be violated, like that of Mecca, &c. And they added, that if the other Arabs aſked him the reaſon of theſe conceſſions, he ſhould ſay, that God had commanded him ſo to do (3). According to which explication it is plain this verſe muſt have been revealed long after the Hejra.

Some,

(1) Al BEIDAWI. (2) See Prelim. Diſc. p. 23. (3) Al BEIDAWI, JALLALO'DDIN. V. ABULF. vit. Moham. p. 126, &c.

would they have taken thee for their friend: and unleſs we had confirmed thee, thou hadſt certainly been very near inclining unto them a little. Then would we ſurely have cauſed thee to taſte the puniſhment of life, and the puniſhment of death [a]; and thou ſhouldeſt not have found any to protect thee againſt us. The unbelievers had likewiſe almoſt cauſed thee to depart the land, that they might have expelled thee thence [b]: but then ſhould they not have tarried therein after thee, except a little while [c]. This is the method of dealing which we have preſcribed ourſelves in reſpect to our apoſtles, whom we have already ſent before thee: and thou ſhalt not find any change in our preſcribed method. Regularly perform thy prayer at the declenſion of the ſun [d], at the firſt darkneſs

Some, however, will have the paſſage to have been revealed at Mecca, on occaſion of the Koreiſh; who told Mohammed they would not ſuffer him to kiſs the black ſtone in the wall of Caaba, unleſs he alſo viſited their idols, and touched them with his hand, to ſhew his reſpect.

[a] The puniſhment of life, and the puniſhment of death.]—i. e. Both of this life and the next. Some interpret the firſt of the puniſhment in the next world, and the latter of the torture of the ſepulchre (1).

[b] The unbelievers had likewiſe almoſt cauſed thee to depart the land, &c.]—The commentators differ as to the place were this paſſage was delivered, and the occaſion of it. Some think it was revealed at Mecca, and that it refers to the violent enmity which the Koreiſh bore Mohammed, and their reſtleſs endeavours to make him leave Mecca (2); as he was at length obliged to do. But as the perſons here ſpoken of ſeem not to have prevailed in their project, others ſuppoſe that the verſe was revealed at Medina, on the following occaſion. The Jews, envious of Mohammed's good reception and ſtay there, told him, by way of counſel, that Syria was the land of the prophets, and that if he was really a prophet, he ought to go thither. Mohammed ſeriouſly reflecting on what they had ſaid, began to think they had adviſed well; and actually ſet out, and proceeded a day's journey in his way to Syria: whereupon GOD acquainted him with their deſign by the revelation of this verſe; and he returned to Medina (3).

[c] Then ſhould they not have tarried therein after thee, except a little while.]—This was fulfilled, according to the former of the above-mentioned explications, by the loſs of the Koreiſh at Bedr; and according to the latter, by the great ſlaughter of the Jews of Koreidha and al Nadîr (4).

[d] At the declenſion of the ſun.]—i. e. At the time of noon prayer, when the ſun declines from the meridian; or, as ſome chooſe to tranſlate the words, at the ſetting of the ſun, which is the time of the firſt evening prayer.

(1) Al BEIDAWI. (2) Idem. (3) Idem, JALLALO'DDIN. (4) Idem.

of

of the night[e], and the prayer of day-break[f]; for the prayer of day-break is born witneſs unto by the angels[g]. And watch ſome part of the night in the ſame exerciſe, as a work of ſupererogation for thee; peradventure thy LORD will raiſe thee to an honourable ſtation[h]. And ſay, O LORD, cauſe me to enter with a favourable entry, and cauſe me to come forth with a favourable coming forth[i]; and grant me from thee an aſſiſting power. And ſay, Truth is come, and falſehood is vaniſhed: for falſehood is of ſhort continuance[k]. We ſend down of the KORAN that which is a medicine and mercy unto the true believers, but it ſhall only increaſe the perdition of the unjuſt. When we beſtow favours on man, he retireth and withdraweth himſelf ungratefully from us: but when evil toucheth him, he deſpaireth of our mercy. Say, Every one acteth after his own manner[l]: but your LORD beſt knoweth who is moſt truly di-

[e] At the firſt darkneſs of the night.]—The time of the laſt evening prayer.

[f] The prayer of day-break.]—Literally, the reading of the day-break; whence ſome ſuppoſe the reading of the Korân at that time is here meant.

[g] By the angels.]—viz. The guardian angels, who, according to ſome, are relieved at that time; or elſe the angels appointed to make the change of night into day, &c. (1).

[h] An honourable ſtation.]—According to a tradition of Abu Horeira, the honourable ſtation here intended, is that of interceſſor for others (2).

[i] Cauſe me to enter with a favourable entry, and cauſe me to come forth with a favourable coming forth.]—That is, Grant that I may enter my grave with peace, and come forth from it, at the reſurrection, with honour and ſatisfaction. In which ſenſe this petition is the ſame with that of Balaam, Let me die the death of the righteous, and let my laſt end be like his (3).

But as the perſon here ſpoken to is generally ſuppoſed to be Mohammed, the commentators ſay he was commanded to pray in theſe words for a ſafe departure from Mecca, and a good reception at Medina; or for a ſure refuge in the cave, where he hid himſelf when he fled from Mecca (4); or (which is the more common opinion) for a victorious entrance into Mecca, and a ſafe return thence (5).

[k] Say, Truth is come, and falſehood is vaniſhed, &c.]—Theſe words Mohammed repeated, when he entered the temple of Mecca, after the taking of that city, and cleanſed it of the idols; a great number of which are ſaid to have fallen down on his touching them with the end of the ſtick he held in his hand (6).

[l] Every one acteth after his own manner.]—i. e. According to his judgment or opinion, be it true or falſe; or according to the bent of his mind, and the natural conſtitution of his body (7).

(1) Al BEIDAWI. (2) Idem. (3) Numb. xxiii. 10. (4) See the Prelim. Diſc. ſect. II. p. 66, 67. (5) Al BEIDAWI, JALLALO'DDIN. (6) Idem. V. GAGNIER, Vie de Mahomet, tom. 2. p. 127. (7) Al BEIDAWI.

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rected in his way. They will aſk thee concerning the ſpirit[m]; anſwer, The ſpirit was created at the command of my LORD[n]: but ye have no knowledge given unto you, except a little[o]. If we pleaſed, we ſhould certainly take away that which we have revealed unto thee[p], in ſuch caſe thou couldeſt not find any to aſſiſt thee therein againſt us, unleſs through mercy from thy LORD; for his favour towards thee hath been great. Say, Verily if men and genii were purpoſely aſſembled, that they might produce a book like this KORAN, they could not produce one like unto it, although the one of them aſſiſted the other. And we have variouſly propounded unto men in this KORAN, every kind of figurative argument; but the greater part of men refuſe to receive it, merely out of infidelity. And they ſay, We will by no means believe on thee, until thou cauſe a ſpring of water to guſh forth for us out of the earth[q]; or thou have a garden of palm-trees and vines, and thou cauſe rivers to ſpring forth from the midſt thereof in

[m] Concerning the ſpirit.]—Or the ſoul of man. Some interpret it of the angel Gabriel, or of the divine revelation (1).

[n] The ſpirit was created at the command of my LORD.]—viz. by the word Kun, i. e. Be; conſiſting of an immaterial ſubſtance, and not generated, like the body. But, according to a different opinion, this paſſage ſhould be tranſlated, The ſpirit is of thoſe things, the knowledge of which thy LORD hath reſerved to himſelf. For it is ſaid that the Jews bid the Koreiſh aſk Mohammed to relate the hiſtory of thoſe who ſlept in the cave (2), and of Dhu'lkarnein (3), and to give them an account of the ſoul of man; adding, that if he pretended to anſwer all the three queſtions, or could anſwer none of them, they might be ſure he was no prophet; but if he gave an anſwer to one or two of the queſtions and was ſilent as to the other, he was really a prophet. Accordingly when they propounded the queſtions to him, he told them the two hiſtories, but acknowledged his ignorance as to the origin of the human ſoul (4).

[o] Ye have no knowledge given unto you, except a little.]—All your knowledge being acquired from the information of your ſenſes, which muſt neceſſarily fail you in ſpiritual ſpeculations, without the aſſiſtance of divine revelation (5).

[p] We ſhould certainly take away that which we have revealed.]—viz. the Korân; by raſing it both from the written copies, and the memories of men.

[q] Until thou cauſe a ſpring of water to guſh forth, &c.]—This and the following miracles were demanded of Mohammed by the Koreiſh, as proofs of his miſſion.

(1) Idem. (2) See the next chapter. (3) See ibid. (4) Al BEIDAWI. (5) Idem.

abundance;

abundance; or thou cauſe the heaven to fall down upon us, as thou haſt given out, in pieces; or thou bring down GOD and the angels to vouch for thee; or thou have a houſe of gold; or thou aſcend by a ladder to heaven; neither will we believe thy aſcending thither alone[r], until thou cauſe a book to deſcend unto us, bearing witneſs of thee, which we may read. Anſwer, My LORD be praiſed! Am I other than a man, ſent as an apoſtle? And nothing hindereth men from believing, when a direction is come unto them, except that they ſay, Hath GOD ſent a man for his apoſtle? Anſwer, If the angels had walked on earth as familiar inhabitants thereof, we had ſurely ſent down unto them from heaven an angel for our apoſtle. Say, GOD is a ſufficient witneſs between me and you: for he knoweth and regardeth his ſervants. Whom GOD ſhall direct, he ſhall be the rightly directed; and whom he ſhall cauſe to err, thou ſhalt find none to aſſiſt, beſides him. And we will gather them together on the day of reſurrection, creeping on their faces, blind, and dumb, and deaf[s]: their abode ſhall be hell; ſo often as the fire thereof ſhall be extinguiſhed, we will rekindle a burning flame to torment them[t]. This ſhall be their reward, becauſe they diſbelieve in our ſigns, and ſay, When we ſhall have been reduced to bones and duſt, ſhall we ſurely be raiſed new creatures? Do they not perceive that GOD, who created the heavens and the earth, is able to create other bodies, like their preſent? And he hath appointed them a limited term[u], there is no doubt thereof: but the ungodly reject the truth, merely out of unbelief. Say, If ye poſſeſſed the treaſures of the

[r] Thy aſcending thither alone.]—As thou pretendeſt to have done in thy night-journey; but of which no man was witneſs.

[s] See the Prelim. Diſc. ſect. IV. p. 112.

[t] So often as the fire ſhall be extinguiſhed, we will rekindle it to torment them.]—i. e. When the fire ſhall go out or abate for want of fuel, after the conſumption of the ſkins and fleſh of the damned, we will add freſh vigour to the flames by giving them new bodies (1).

[u] A limited term.]—Of life, or reſurrection.

(1) Al BEIDAWI. See chap. 4, p. 105.

mercy

mercy of my LORD, ye would ſurely refrain from uſing them, for fear of ſpending them[w], for man is covetous. We heretofore gave unto MOSES the power of working nine evident ſigns[x]. And do thou aſk the children of ISRAEL as to the ſtory of MOSES[y]; when he came unto them, and PHARAOH ſaid unto him, Verily I eſteem thee, O MOSES, to be deluded by ſorcery. MOSES anſwered, Thou well knoweſt that none hath ſent down theſe evident ſigns except the LORD of heaven and earth; and I ſurely eſteem thee, O PHARAOH, a loſt man. Wherefore PHARAOH ſought to drive them out of the land; but we drowned him, and all thoſe who were with him. And we ſaid unto the children of ISRAEL, after his deſtruction, Dwell ye in the land: and when the promiſe of the next life ſhall come to be fulfilled, we will bring you both promiſcuouſly to judgment. We have ſent down the KORAN with truth, and it hath deſcended with truth: and we have not ſent thee otherwiſe than to be a bearer of good tidings, and a denouncer of threats. And we have divided the KORAN, revealing it by parcels, that thou mighteſt read it unto men with deliberation; and we have ſent it down, cauſing

[w] For fear of ſpending them.]—That is, leſt they ſhould be exhauſted.

[x] Nine ſigns.]—Theſe were, the changing his rod into a ſerpent; the making his hand white and ſhining, the producing locuſts, lice, frogs, and blood, the dividing of the red-ſea, the bringing water out of the rock, and the ſhaking of mount Sinai over the children of Iſrael. In lieu of the three laſt ſome reckon the inundation of the Nile, the blaſting of the corn, and ſcarcity of the fruits of the earth (1). Theſe words, however, are interpreted by others, not of nine miracles, but of nine commandments, which Moſes gave his people, and were thus numbered by Mohammed himſelf to a Jew, who aſked him the queſtion, viz. That they ſhould not be guilty of idolatry, nor ſteal, nor commit adultery or murder, nor practice ſorcery or uſury, nor accuſe an innocent man to take away his life, or a modeſt woman of whoredom, nor deſert the army; to which he added the obſerving of the ſabbath, as a tenth commandment, but which peculiarly regarded the Jews: upon which anſwer, it is ſaid, the Jew kiſſed the prophet's hands and feet (2).

[y] Do thou aſk the children of Iſrael, &c.]—Some think theſe words are directed to Moſes, who is hereby commanded to demand the children of Iſrael of Pharaoh, that he might let them go with him.

(1) Idem, JALLALO'DDIN. (2) Al BEIDAWI.

it

it to deſcend as occaſion required[z]. Say, Whether ye believe therein, or do not believe, verily thoſe who have been favoured with the knowledge of the ſcriptures which were revealed before it, when the ſame is rehearſed unto them, fall down on their faces[a], worſhipping, and ſay, Our LORD be praiſed, for that the promiſe of our LORD is ſurely fulfilled! And they fall down on their faces, weeping; and the hearing thereof increaſeth their humility. Say, Call upon GOD, or call on the Merciful: by whichſoever of the two names ye invoke him, it is equal; for he hath moſt excellent names[b]. Pronounce not thy prayer aloud, neither pronounce it with too low a voice[c], but follow a middle way between theſe: and ſay, Praiſe be unto GOD, who hath not begotten any child; who hath no partner in the kingdom, nor hath any to protect him from contempt: and magnify him by proclaiming his greatneſs.

[z] See the Prelim. Diſc. ſect. III. p. 85.

[a] On their faces.]—Literally, on their chins.

[b] Call on GOD, or the Merciful, &c.]—The infidels hearing Mohammed ſay, O GOD, and O Merciful, imagined the Merciful was the name of a deity different from GOD, and that he preached the worſhip of two; which occaſioned this paſſage. See chap. 7.

[c] Pronounce not thy prayer aloud, nor with too low a voice, &c.]—Neither ſo loud that the infidels may overhear thee, and thence take occaſion to blaſpheme and ſcoff; nor ſo ſoftly as not to be heard by the aſſiſtants. Some ſuppoſe that by the word prayer, in this place, is meant the reading of the Korân.

CHAP. XVIII.

Intitled, The Cave[d]; revealed at MECCA[e].

In the name of the moſt merciful GOD.

PRAISE be unto GOD, who hath ſent down unto his ſervant the book of the KORAN, and hath not inſerted therein any crookedneſs, but

[d] The chapter is thus inſcribed becauſe it makes mention of the cave wherein the ſeven ſleepers concealed themſelves.

[e] Some except one verſe, which begins thus, Behave thyſelf with conſtancy, &c.

hath

hath made it a ſtrait rule: that he ſhould threaten a grievous puniſhment unto the unbelievers, from his preſence; and ſhould bear good tidings unto the faithful, who work righteouſneſs, that they ſhall receive an excellent reward, namely, paradiſe, wherein they ſhall remain for ever: and that he ſhould warn thoſe who ſay, GOD hath begotten iſſue; of which matter they have no knowledge, neither had their fathers. A grievous ſaying it is, which proceedeth from their mouths: they ſpeak no other than a lie. Peradventure thou wilt kill thyſelf with grief after them, out of thy earneſt zeal for their converſion, if they believe not in this new revelation of the KORAN. Verily we have ordained whatſoever is on the earth for the ornament thereof, that we might make trial of men, and ſee which of them excelleth in works: and we will ſurely reduce whatever is thereon, to dry duſt. Doſt thou conſider that the companions of the cave [f], and AL RAKIM [g], were one of our ſigns,

[f] The companions of the cave.]—Theſe were certain Chriſtian youths, of a good family in Epheſus, who, to avoid the perſecution of the emperor Decius, by the Arab writers called Decianus, hid themſelves in a cave, where they ſlept for a great number of years (1).

This apocryphal ſtory (for Baronius (2) treats it as no better, and father Marracci (3) acknowledges it to be partly falſe, or at leaſt doubtful, though he calls Hottinger a monſter of impiety, and the off-ſcum of heretics, for terming it a fable (4),) was borrowed by Mohammed from the Chriſtian traditions (5), but has been embelliſhed by him and his followers with ſeveral additional circumſtances (6).

[g] Al Rakim.]—What is meant by this word the commentators cannot agree. Some will have it to be the name of the mountain, or the valley, wherein the cave was; ſome ſay it was the name of their dog; and others (who ſeem to come neareſt the true ſignification) that it was a braſs plate, or ſtone table placed near the mouth of the cave, on which the names of the young men were written.

There are ſome, however, who take the companions of al Rakim to be different from the ſeven ſleepers: for they ſay the former were three men who were driven by ill weather into a cave for ſhelter, and were ſhut in there by the falling down of a vaſt ſtone, which ſtopped the cave's mouth; but on their begging GOD's mercy, and their relating each of them a meritorious action which they hoped might intitle them to it, were miraculouſly delivered by the rock's rending in ſunder to give them paſſage (7).

(1) Al BEIDAWI, JALLALO'DDIN, &c. (2) In Martyrol. ad 27. Julii. (3) In Alcor. p. 425. & in Prodr. part. 4. p. 103. (4) HOTTING. Hiſt. Orient. p. 40. (5) V. GREG. TURON. & SIMEON. METAPHRAST. (6) V. D'HERBELOT. Bibl. Orient. p. 189. (7) Al BEIDAWI, ex trad. Nooman Ebn Baſhir.

and

and a great miracle? When the young men took refuge in the cave, they ſaid, O LORD, grant us mercy from before thee, and diſpoſe our buſineſs for us to a right iſſue. Wherefore we ſtruck their ears with deafneſs, ſo that they ſlept without diſturbance in the cave for a great number of years: then we awaked them, that we might know which of the two parties [h] was more exact in computing the ſpace which they had remained there. We will relate unto thee their hiſtory with truth. Verily they were young men who had believed in their LORD; and we had abundantly directed them: and we fortified their hearts with conſtancy when they ſtood before the tyrant; and they ſaid our LORD is the LORD of heaven and earth: we will by no means call on any god beſides him; for then ſhould we ſurely utter an extravagance. Theſe our fellow people have taken other gods, beſides him; although they bring no demonſtrative argument for them: and who is more unjuſt than he who deviſeth a lie concerning GOD? And they ſaid one to the other, When ye ſhall ſeparate yourſelves from them, and from the deities which they worſhip, except GOD [i], fly into the cave: your LORD will pour his mercy on you abundantly, and will diſpoſe your buſineſs for you to advantage. And thou mighteſt have ſeen the ſun, when it had riſen to decline from their cave towards the right-hand; and when it went down, to leave them on the left-hand [k]: and they were in the ſpacious part of the cave [l]. This was one of the ſigns of GOD. Whomſoever GOD ſhall direct, he ſhall be rightly directed; and whomſoever he ſhall

[h] The two parties.]—viz. Of the ſleepers themſelves, or others, who were divided in opinion as to the length of their ſtay in the cave.

[i] Except GOD.]—For they, like other idolaters, worſhipped the true GOD and idols alſo (1).

[k] The ſun declined from their cave, &c.]—Leſt it ſhould be offenſive to them, the cave opened towards the ſouth (2).

[l] In the ſpacious part of the cave.]—i. e. In the midſt of it, where they were incommoded neither by the heat of the ſun nor the cloſeneſs of the cave (3).

(1) Idem. (2) Idem. (3) Idem.

cauſe to err, thou ſhalt not find any to defend or to direct. And thou wouldſt have judged them to have been awake [m], while they were ſleeping; and we cauſed them to turn themſelves to the right-hand, and to the left [n]. And their dog [o] ſtretched forth his fore-legs in the mouth of the cave: if thou hadſt come ſuddenly upon them, verily thou wouldeſt have turned thy back and fled from them, and thou wouldeſt have been filled with fear at the ſight of them [p]. And ſo we awaked them from their ſleep, that they might aſk queſtions of one another. One of them ſpake and ſaid, How long have ye tarried here? They anſwered, We have tarried a day, or part of a day. The others ſaid, Your LORD beſt knoweth

[m] Thou wouldeſt have judged them to have been awake.]—Becauſe of their having their eyes open, or their frequent turning themſelves from one ſide to the other (1).

[n] And they turned themſelves, &c.]—Leſt their lying ſo long on the ground ſhould conſume their fleſh (2).

[o] Their dog.]—This dog had followed them as they paſſed by him when they fled to the cave, and they drove him away; whereupon GOD cauſed him to ſpeak, and he ſaid, I love thoſe who are dear unto GOD; go ſleep therefore, and I will guard you. But ſome ſay, it was a dog belonging to a ſhepherd who followed them, and that the dog followed the ſhepherd; which opinion is ſupported by reading, as ſome do, calebohom, their dog's maſter, inſtead of calbohom, their dog (3). Jallalo'ddin adds, that the dog behaved as his maſters did, in turning himſelf, in ſleeping, and in waking.

The Mohammedans have a great reſpect for this dog, and allow him a place in paradiſe with ſome other favourite brutes: and they have a ſort of proverb which they uſe in ſpeaking of a covetous perſon, that he would not throw a bone to the dog of the ſeven ſleepers: nay it is ſaid that they have the ſuperſtition to write his name, which they ſuppoſe to be Katmîr, (though ſome, as is obſerved above, think he was called al Rakîm) on their letters which go far, or which paſs the ſea, as a protection, or kind of taliſman, to preſerve them from miſcarriage (4).

[p] Thou wouldeſt have been filled with fear at the ſight of them.]—For that GOD had given them terrible countenances, or elſe becauſe of the largeneſs of their bodies, or the horror of the place.

It is related that the Khalif Moâwiyah, in an expedition he made againſt Natolia, paſſed by the cave of the ſeven ſleepers, and would needs ſend ſomebody into it, notwithſtanding Ebn Abbâs remonſtrated to him the danger of it, ſaying, That a better man than him, (meaning the prophet) had been forbidden to enter it, and repeated this verſe; but the men, the Khalif ſent in, had no ſooner entered the cave, than they were ſtruck dead by a burning wind (5).

(1) Idem. (2) Idem, JALLALO'DDIN. (3) Idem. (4) LA ROQUE, Voy. de l'Arabie heur. p. 74. V. D'HERBEL. ubi ſup. (5) AL BEIDAWI.

the

the time ye have tarried[q]: and now ſend one of you with this your money into the city[r], and let him ſee which of its inhabitants hath the beſt and cheapeſt food, and let him bring you proviſion from him; and let him behave circumſpectly, and not diſcover you to any one. Verily, if they come up againſt you, they will ſtone you, or force you to return to their religion; and then ſhall ye not proſper for ever. And ſo we made their people acquainted with what had happened to them; that they might know that the promiſe of GOD is true, and that there is no doubt of the laſt-hour[s]; when they diſputed among themſelves concerning their matter[t]. And they ſaid, Erect a building over them: their LORD beſt knoweth their condition. Thoſe who prevailed in their affair anſwered, We will ſurely build a chapel over them[u]. Some ſay, The ſleepers were three; and their dog was the fourth[w]: and others ſay, They were five; and their dog was the ſixth[x]; gueſſing at a ſecret matter: and others ſay, They were ſeven; and their

[q] Your LORD beſt knoweth the time ye have tarried.]—As they entered the cave in the morning, and waked about noon, they at firſt imagined they had ſlept half a day, or a day and a half at moſt; but when they found their nails and hair grown very long they uſed theſe words (1).

[r] Into the city.]—Which ſome commentators ſuppoſe was Tarſus.

[s] That there is no doubt of the laſt-hour.]—The long ſleep of theſe young men, and their waking after ſo many years, being a repreſentation of the ſtate of thoſe who die, and are afterwards raiſed to life.

[t] Concerning their matter.]—i. e. Concerning the reſurrection; ſome ſaying that the ſouls only ſhould be raiſed, others, that they ſhould be raiſed with the body: or, concerning the ſleepers, after they were really dead; one ſaying, that they were dead, and another, that they were only aſleep: or elſe concerning the erecting a building over them, as it follows in the next words; ſome adviſing a dwelling-houſe to be built there, and others a temple (2).

[u] Thoſe who prevailed ſaid, We will build a chapel over them.]—When the young man who was ſent into the city, went to pay for the proviſion he had bought, his money was ſo old, being the coin of Decianus, that they imagined he had found a treaſure, and carried him before the prince, who was a Chriſtian, and having heard his ſtory, ſent ſome with him to the cave, who ſaw and ſpoke to the others: after which they fell aſleep again and died; and the prince ordered them to be buried in the ſame place, and built a chapel over them.

[w] Some ſay, They were three, &c.]—This was the opinion of al Seyid, a Jacobite Chriſtian of Najrân.

[x] Others ſay they were five, &c.]—Which was the opinion of certain Chriſtians, and particularly of a Neſtorian prelate.

(1) Idem. (2) Idem.

dog was the eighth[y]. Say, My LORD beſt knoweth their number: none ſhall know them, except a few. Wherefore diſpute not concerning them, unleſs with a clear diſputation, according to what hath been revealed unto thee: and aſk not any of the Chriſtians concerning them. Say not of any matter, I will ſurely do this to-morrow; unleſs thou add, if GOD pleaſe[z]. And remember thy LORD, when thou forgetteſt[a], and ſay, My LORD, is able to direct me with eaſe, that I may draw near unto the truth of this matter rightly. And they remained in their cave three hundred years, and nine years over[b]. Say, GOD beſt knoweth how long they continued there: unto him are the ſecrets of heaven and earth known; do thou make him to ſee and to hear[c]. The inhabitants thereof have no protector beſides him; neither doth he ſuffer any one to have a ſhare in the eſtabliſhment or knowledge of his decree. Read that which hath been revealed unto

[y] Others ſay, They were ſeven, &c.]—And this is the true opinion (1).

[z] Say not of any thing, I will do this to-morrow; unleſs thou add, If GOD pleaſe.]—It is ſaid, that when the Koreiſh, by the direction of the Jews, put the three queſtions abovementioned to Mohammed, he bid them come to him the next day, and he would give them an anſwer, but added not, if it pleaſe GOD; for which reaſon he had the mortification to wait above ten days, before any revelation was vouchſafed him concerning thoſe matters, ſo that the Koreiſh triumphed, and bitterly reproached him as a liar: but at length Gabriel brought him directions what he ſhould ſay; with this admonition however, that he ſhould not be ſo confident for the future (2).

[a] Remember thy LORD, &c.]—i. e. Give the glory to him, and aſk pardon for thy omiſſion, in caſe thou forget to ſay, If it pleaſe GOD.

[b] Three hundred and nine years.]—Jallalo'ddin ſuppoſes the whole ſpace was three hundred ſolar years, and that the odd nine are added to reduce them to lunar years.

Some think theſe words are introduced as ſpoken by the Chriſtians, who differed among themſelves about the time; one ſaying it was about three hundred years, and another, three hundred and nine years (3). The interval between the reign of Decius, and that of Theodoſius the younger, in whoſe time the ſleepers are ſaid to have awaked, will not allow them to have ſlept quite two hundred years; though Mohammed is ſomewhat excuſable, ſince the number aſſigned by Simeon Metaphraſtes (4) is three hundred and ſeventy-two years.

[c] Do thou make him to ſee, and to hear.]—This is an ironical expreſſion, intimating the folly and madneſs of man's preſuming to inſtruct GOD (5).

(1) Idem, JALLALO'DDIN. (2) Al BEIDAWI. (3) Idem.
(4) Ubi ſup. (5) Al BEIDAWI, JALLALO'DDIN.

thee,

thee, of the book of thy LORD, without preſuming to make any change therein[d]: there is none who hath power to change his words; and thou ſhalt not find any to fly to, beſides him, if thou attempt it. Behave thyſelf with conſtancy towards thoſe who call upon their LORD morning and evening, and who ſeek his favour; and let not thine eyes be turned away from them, ſeeking the pomp of this life[e]; neither obey him whoſe heart we have cauſed to neglect the remembrance of us[f], and who followeth his luſts, and leaveth the truth behind him. And ſay, The truth is from your LORD; wherefore let him who will, believe, and let him who will, be incredulous. We have ſurely prepared for the unjuſt hell-fire, the flame and ſmoke whereof ſhall ſurround them like a pavilion: and if they beg relief, they ſhall be relieved with water like molten braſs, which ſhall ſcald their faces; O how miſerable a potion, and how unhappy a couch! As to thoſe who believe, and do good works, we will not ſuffer the reward of him who ſhall work righteouſneſs to periſh: for them are prepared gardens of eternal abode[g], which ſhall be watered by rivers; they ſhall be adorned therein with bracelets of gold, and ſhall be clothed in green garments of fine ſilk and brocades; repoſing themſelves therein on thrones. O how happy a reward, and how eaſy a couch! And propound unto them as a parable two men[h]: on the one of whom we had beſtowed

[d] Read that which hath been revealed unto thee, without making any change therein.]-As the unbelievers would perſuade thee to do (1).

[e] Let not thine eyes be turned away from them, &c.]—That is, Deſpiſe not the poor believers, becauſe of their meanneſs, nor honour the rich becauſe of their wealth and grandeur.

[f] Whoſe heart we have cauſed to neglect the remembrance of us.]-The perſon more particularly intended here, it is ſaid, was Ommeya Ebn Khalf, who deſired Mohammed to diſcard his indigent companions, out of reſpect to the Koreiſh. See chap. 6.

[g] Gardens of eternal abode.]—Literally of Eden. See chap. 9.

[h] Two men.]—Though theſe ſeem to be general characters only, deſigned to repreſent the different end of the wicked, and of the good; yet

(1) Idem.

beſtowed two vineyards, and had ſurrounded them with palm-trees, and had cauſed corn to grow between them. Each of the gardens brought forth its fruit every ſeaſon, and failed not at all; and we cauſed a river to flow in the midſt thereof: and he had great abundance. And he ſaid unto his companion, by way of debate, I am ſuperior to thee in wealth, and have a more powerful family. And he went into his garden[i], being guilty of injuſtice againſt his own ſoul, and ſaid, I do not think this garden will decay for ever; neither do I think that the laſt-hour will come: and although I ſhould return unto my LORD, verily I ſhall find a better garden than this in exchange[k]. And his companion ſaid unto him, by way of debate, Doſt thou not believe in him who created thee of the duſt, and afterwards of ſeed; and then faſhioned thee into a perfect man? But as for me, GOD is my LORD; and I will not aſſociate any other deity with my LORD. And when thou entereſt thy garden, wilt thou not ſay, What GOD pleaſeth ſhall come to paſs; there is no power but in GOD alone? Although thou ſeeſt me to be inferior to thee in wealth and number of children, my LORD is well able to beſtow on me a better gift than thy garden, and to ſhoot his arrows againſt the ſame from heaven, ſo that it ſhall become barren duſt; or its

yet it is ſuppoſed, by ſome, that two particular perſons are here meant. One ſays they were two Iſraelites and brothers, who had a conſiderable ſum left them by their father, which they divided between them; and that one of them, being an unbeliever, bought large fields and poſſeſſions with his portion, while the other, who was a true believer, diſpoſed of his to pious uſes; but that in the end the former was ruined, and the latter proſpered. Another thinks they were two men of the tribe of Makhzûm: the one named al Aſwad Ebn Abd'al Aſhadd, an infidel; and the other Abu Salma Ebn Abd'allah, the huſband of Omm Salma (whom the prophet married after his death,) and a true believer (1).

[i] And he went into his garden.]—Carrying his companion with him, out of oſtentation, and to mortify him with the view of his large poſſeſſions (2).

[k] I ſhall find a better garden in exchange.]—Vainly imagining that his proſperity was not ſo much the free gift of GOD, as due to his merit (3).

(1) Al BEIDAWI. (2) Idem. (3) Idem.

water

water may ſink deep into the earth, that thou canſt not draw thereof. And his poſſeſſions were encompaſſed with deſtruction, as his companion had forewarned him: wherefore he began to turn down the palms of his hands out of ſorrow and regret for that which he had expended thereon; for the vines thereof were fallen down on their trails: and he ſaid, Would to GOD that I had not aſſociated any other deity with my LORD! And he had no party to aſſiſt him, beſides GOD, neither was he able to defend himſelf againſt his vengeance. In ſuch caſe protection belongeth of right unto GOD alone; he is the beſt rewarder, and the beſt giver of ſucceſs. And propound to them a ſimilitude of the preſent life. It is like water which we ſend down from heaven; and the herb of the earth is mixed therewith, and after it hath been green and flouriſhing, in the morning it becometh dry ſtubble, which the winds ſcatter abroad: and GOD is able to do all things. Wealth and children are the ornament of this preſent life: but good works, which are permanent, are better in the ſight of thy LORD, with reſpect to the reward, and better with reſpect to hope. On a certain day we will cauſe the mountains to paſs away [1], and thou ſhalt ſee the earth appearing plain and even; and we will gather mankind together, and we will not leave any one of them behind. And they ſhall be ſet before thy LORD in diſtinct order, and he ſhall ſay unto them, Now are ye come unto us naked, as we created you the firſt time: but ye thought that we ſhould not perform our promiſe unto you. And the book wherein every one's actions are recorded ſhall be put into his hand; and thou ſhalt ſee the wicked in great terror, becauſe of that which is written therein, and they ſhall ſay, Alas for us! what meaneth this book? it omitteth neither a ſmall action nor a great one, but

[1] The mountains ſhall paſs away.] ——For being torn up by the roots, they ſhall fly in the air, and be reduced to atoms (1).

(1) Idem. See Prelim. Diſc. ſect. IV. p. 108, 109.

it compriſeth the ſame; and they ſhall find that which they have wrought, preſent before their eyes: and thy LORD will not deal unjuſtly with any one. Remember when we ſaid unto the angels, Worſhip ye ADAM: and they all worſhipped him, except EBLIS[m], who was one of the genii[n], and departed from the command of his LORD. Will ye therefore take him and his offspring for your patrons beſides me, notwithſtanding they are your enemies? Miſerable ſhall ſuch a change be to the ungodly! I called not them to be preſent at the creation of the heavens and of the earth, nor at the creation of themſelves, neither did I take thoſe ſeducers for my aſſiſtants. On a certain day, GOD ſhall ſay unto the idolaters, Call thoſe whom ye imagined to be my companions, to protect you: and they ſhall call them, but they ſhall not anſwer them; and we will place a valley of deſtruction between them[o]: and the wicked ſhall ſee hell-fire and they ſhall know that they ſhall be thrown into the ſame, and they ſhall find no way to avoid it. And now have we variouſly propounded unto men, in this KORAN, a parable of every kind; but man cavilleth at moſt things therein. Yet nothing hindereth men from believing, now a direction is come unto them, and from aſking pardon of their LORD, excepting that they wait until the puniſhment of their predeceſſors come to be inflicted on them, or that the chaſtiſement of the next life come upon them publicly. We ſend not our meſſengers but to bear good tidings, and to denounce threats. Thoſe who believe not, diſpute with vain arguments, that they

[m] See chap. 2. p. 7. and chap. 7.

[n] Who was one of the genii.]—Hence ſome imagine the genii are a ſpecies of angels; others ſuppoſe the devil to have been originally a genius, which was the occaſion of his rebellion, and call him the father of the genii, whom he begat after his fall (1); it being a conſtant opinion, among the Mohammedans, that the angels are impeccable, and do not propagate their ſpecies (2).

[o] A valley of deſtruction between them.]—i. e. Between the idolaters and their falſe gods. Some ſuppoſe the meaning is no more than that GOD will ſet them at variance and diviſion.

(1) JALLALO'DDIN, &c. (2) See the Prelim. Diſc. ſect. IV. p. 94, &c.

may

may thereby render the truth of no effect: and they hold my ſigns, and the admonitions which have been made them, in deriſion. And who is more unjuſt than he who hath been acquainted with the ſigns of his LORD, and retireth afar off from the ſame, and forgetteth that which his hands have formerly committed? Verily we have caſt veils over their hearts, leſt they ſhould underſtand the KORAN, and into their ears thickneſs of hearing: if thou invite them to the true direction, yet will they not therefore be directed for ever. Thy LORD is gracious, endued with mercy; if he would have puniſhed them for that which they have committed, he would doubtleſs have haſted their puniſhment: but a threat hath been denounced againſt them [p], and they ſhall find no refuge, beſides him. And thoſe former cities [q] did we deſtroy, when they acted unjuſtly; and we gave them previous warning of their deſtruction. And remember when MOSES ſaid unto his ſervant JOSHUA, the ſon of NUN, I will not ceaſe to go forward, until I come to the place where the two ſeas meet; or I will travel for a long ſpace of time [r]. But when they were arrived at the meeting of the two ſeas [s], they

[p] A threat hath been denounced againſt them.]—viz. Of their calamity at Bedr, (for the Koreiſh are the infidels here intended,) or their puniſhment at the reſurrection (1).

[q] Thoſe former cities.]—That is, the towns of the Adites, Thamudites, Sodomites, &c.

[r] For a long ſpace of time.]—The original word properly ſignifies the ſpace of eighty years and upwards. To explain this long paſſage, the commentators tell the following ſtory. They ſay that Moſes once preaching to the people, they admired his knowledge and eloquence ſo much, that they aſked him, whether he knew any man in the world who was wiſer than himſelf; to which he anſwered in the negative: whereupon GOD, in a revelation, having reprehended him for his vanity (though ſome pretend that Moſes aſked GOD the queſtion of his own accord) acquainted him that his ſervant al Khedr was more knowing than he; and at Moſes's requeſt, told him he might find that perſon at a certain rock, where the two ſeas met; directing him to take a fiſh with him in a baſket, and that where he miſſed the fiſh, that was the place. Accordingly Moſes ſet out, with his ſervant Joſhua, in ſearch of al Khedr; which expedition is here deſcribed (2).

[s] The meeting of the two ſeas.]—viz. Thoſe of Perſia and Greece. Some fancy that the meeting of Moſes and al Khedr is here intended, as of two ſeas of knowledge (3).

(1) Al BEIDAWI. (2) Idem, Al ZAMAKHSHARI, Al BOKHARI, in Sonna, &c. (3) Idem.

forgot

forgot their fiſh, which they had taken with them[t]; and the fiſh took its way freely[u] in the ſea. And when they had paſſed beyond that place, MOSES ſaid unto his ſervant, Bring us our dinner; for now are we fatigued with this our journey. His ſervant anſwered, Doſt thou know what has befallen me? When we took up our lodging at the rock, verily I forgot the fiſh: and none made me to forget it, except SATAN, that I ſhould not remind thee of it. And the fiſh took its way in the ſea, in a wonderful manner. MOSES ſaid, This is what we ſought after. And they both went back, returning by the way they came. And coming to the rock they found one of our ſervants[w], unto whom we had granted mercy from us, and whom we had taught wiſdom from before us. And MOSES ſaid unto him, Shall I follow thee, that thou mayeſt teach me part of that which thou haſt been taught, for a direction unto me? He anſwered, Verily thou canſt not bear with me: for how canſt

[t] They forgot their fiſh, &c.]—Moſes forgot to inquire concerning it, and Joſhua forgot to tell him when he miſſed it. It is ſaid, that when they came to the rock, Moſes falling aſleep, the fiſh, which was roaſted, leaped out of the baſket into the ſea; ſome add, that Joſhua making the ablution at the fountain of life, (of which immediately), ſome of the water happened to be ſprinkled on the fiſh, which immediately reſtored it to life (1).

[u] The fiſh took its way freely in the ſea.]—The word here tranſlated, freely, ſignifying alſo a pipe or arched canal for conveyance of water, ſome have imagined that the water of the ſea was miraculouſly kept from touching the body of the fiſh, which paſſed through it as under an arch (2).

[w] One of our ſervants.]——This perſon, according to the general opinion, was the prophet al Khedr; whom the Mohammedans uſually confound with Phineas, Elias, and St. George, ſaying that his ſoul paſſed by a metempſychoſis ſucceſſively through all three. Some, however, ſay his true name was Balya Ebn Malcân, and that he lived in the time of Afridûn, one of the ancient kings of Perſia, and that he preceded Dhu'lkarnein, and lived to the time of Moſes. They ſuppoſe al Khedr, having found out the fountain of life and drank thereof, became immortal; and that he had therefore this name, from his flouriſhing and continual youth (3).

Part of theſe fictions they took from the Jews, ſome of whom alſo fancy Phineas was Elias (4).

(1) Idem. (2) Idem. (3) Idem. V. D'HERBELOT. Bibl. Orient. Art. Khedher. SEPTEMCASTRENS. de Turcar. moribus. BUSBEQ. Epiſt. 1. p. 92, &c. HOTTING. Hiſt. Orient. p. 58, &c. 99, &c. 292, &c. (4) R. LEVI BEN GERSON in append. l. 1. Reg. 1. 27.

thou

thou patiently ſuffer thoſe things, the knowledge whereof thou doſt not comprehend? MOSES replied, Thou ſhalt find me patient, if GOD pleaſe; neither will I be diſobedient unto thee in any thing. He ſaid, If thou follow me therefore, aſk me not concerning any thing, until I ſhall declare the meaning thereof unto thee. So they both went on by the ſea-ſhore, until they went up into a ſhip; and he made a hole therein [x]. And MOSES ſaid unto him, Haſt thou made a hole therein, that thou mighteſt drown thoſe who are on board? now haſt thou done a ſtrange thing. He anſwered, Did I not tell thee that thou couldeſt not bear with me? MOSES ſaid, Rebuke me not, becauſe I did forget; and impoſe not on me a difficulty in what I am commanded. Wherefore they left the ſhip and proceeded, until they met with a youth; and he ſlew him [y]. MOSES ſaid, Haſt thou ſlain an innocent perſon, without his having killed another? now haſt thou committed an unjuſt action.

* He anſwered, Did I not tell thee that thou couldeſt not bear with me? MOSES ſaid, If I aſk thee concerning any thing hereafter, ſuffer me not to accompany thee: now haſt thou received an excuſe from me. They went forwards therefore, until they came to the inhabitants of a certain city [z], and they aſked food of the inhabitants thereof; but they refuſed to receive them. And they found therein a wall, which was ready to fall down; and he ſet it upright [a]. Whereupon MOSES ſaid unto him, If thou wouldeſt, thou mighteſt doubtleſs have received a reward for it. He anſwered, This ſhall be a ſeparation between me and thee: but I will firſt declare unto thee the ſig- XVI.

[x] He made a hole in the ſhip.]—For al Khedr took an ax, and knocked out two of her planks (1).

[y] He ſlew him.]—By twiſting his neck round, or daſhing his head againſt a wall, or elſe by throwing him down and cutting his throat (2).

[z] A certain city.]—This city was Antioch; or, as ſome rather think, Obollah, near Baſra, or elſe Bâjirwân in Armenia (3).

[a] He ſet it upright.]—By only ſtroking it with his hand; though others ſay he threw it down and rebuilt it (4).

(1) AL BEIDAWI. (2) Idem. (3) Idem. (4) Idem.

nification

nification of that which thou couldeſt not bear with patience. The veſſel belonged to certain poor men[b], who did their buſineſs in the ſea: and I was minded to render it unſerviceable, becauſe there was a king[c] behind them, who took every ſound ſhip by force. As to the youth, his parents were true believers; and we feared leſt he, being an unbeliever, ſhould oblige them to ſuffer his perverſeneſs and ingratitude: wherefore we deſired that their LORD might give them a more righteous child in exchange for him, and one more affectionate towards them[d]. And the wall belonged to two orphan youths[e] in the city, and under it was a treaſure hidden which belonged to them; and their father was a righteous man: and thy LORD was pleaſed that they ſhould attain their full age, and take forth their treaſure, through the mercy of thy LORD. And I did not what thou haſt ſeen of mine own will, but by GOD's direction. This is the interpretation of that which thou couldeſt not bear with patience. The Jews will aſk thee concerning DHU'LKARNEIN[f]. Anſwer, I will rehearſe unto

[b] Certain poor men.]—They were ten brothers, five of whom were paſt their labour by reaſon of their age (1).

[c] A king.]—Named Jaland Ebn Karkar, or Minwâr Ebn Jaland al Azdi (2), who reigned in Omân. See Poc. Spec. p. 42.

[d] That their LORD might give them a more righteous child, &c.]—It is ſaid that they had afterwards a daughter, who was the wife and the mother of a prophet; and that her ſon converted a whole nation (3).

[e] Two orphans.]—Their names were Aſram and Sarim (4).

[f] Dhu'lkarnein.]—Or, The two-horned. The generality of the commentators (5) ſuppoſe the perſon here meant to be Alexander the Great, or, as they call him, Iſcander al Rûmi, king of Perſia and Greece; but there are very different opinions as to the reaſon of this ſurname. Some think it was given him becauſe he was king of the Eaſt and Weſt, or becauſe he had made expeditions to both thoſe extreme parts of the earth; or elſe becauſe he had two horns on his diadem, or two curls of hair, like horns, on his forehead; or, which is moſt probable, by reaſon of his great valour. Several modern writers (6) rather ſuppoſe the ſurname was occaſioned by his being repreſented in his coins and ſtatues with horns, as the ſon of Jupiter Ammon; or elſe by his being compared by the prophet Daniel to a he-goat (7); though he is there

(1) Idem. (2) Idem. (3) Idem. (4) Idem. (5) Idem, Al ZAMAKHSHARI, JALLALO'DDIN, YAHYA. (6) SCALIGER, de Emend. temp. L'EMPEREUR, not. in Jachiad. Dan. viii. 5. GOL. in Alfrag. p. 58, &c. (7) SCHICKARD. Tarikh. reg. Perſ. p. 73.

unto you an account of him. We made him powerful in the earth, and we gave him means to accompliſh every thing he pleaſed. And he followed his way, until he came to the place where the ſun ſetteth; and he found it to ſet in a ſpring of black mud[g]; and he found near the ſame a certain people[h]. And we ſaid, O DHU'LKARNEIN, either puniſh this people, or uſe gentleneſs towards them[i]. He anſwered, Whoſoever of them ſhall commit injuſtice, we will ſurely puniſh him in this world; afterwards ſhall he return unto his LORD, and he ſhall puniſh him with a ſevere puniſhment. But whoſoever believeth, and doth that which is right, ſhall receive the moſt excellent reward, and we will give him in command that which is eaſy. Then he continued his way, until he came to the place where the ſun riſeth[k]; and he found it to riſe on certain people, unto whom we had not given any thing wherewith to ſhelter themſelves therefrom[l]. Thus it was; and we comprehended

there repreſented with but one horn (1).

There are ſome good writers, however, who believe the prince intended in this paſſage of the Korân, was not Alexander the Grecian, but another great conqueror, who bore the ſame name and ſurname, and was much more ancient than he, being contemporary with Abraham, and one of the kings of Perſia of the firſt race (2); or, as others ſuppoſe, a king of Yaman, named Aſaah Ebn al Râyeſh (3).

They all agree he was a true believer, but whether he was a prophet or no, is a diſputed point.

[g] He found the ſun to ſet in a ſpring of black mud.]—That is, it ſeemed ſo to him, when he came to the ocean, and ſaw nothing but water (4).

[h] A certain people.]—An unbelieving nation, who were clothed in the ſkins of wild beaſts, and lived upon what the ſea caſt on ſhore (5).

[i] Either puniſh them or uſe them with gentleneſs.]—For GOD gave Dhu'lkarnein his choice, either to deſtroy them for their infidelity, or to inſtruct them in the true faith; or, according to others, either to put them to the ſword, or to take them captives; but the words which follow confirm the former interpretation, by which it appears he choſe to invite them to the true religion, and to puniſh only the diſobedient and incredulous.

[k] The place where the ſun riſeth.]—i. e. That part of the habitable world on which the ſun firſt riſes.

[l] And he found it to riſe on a certain people, &c.]—Who had neither clothes nor houſes, their country not bearing any buildings, but dwelt in holes under ground, into which they

(1) See Dan. viii. (2) ABU'LFEDA, KHONDEMIR, Tarikh Montakhab, &c. V. D'HERBEL. Bibl. Orient. Art. Eſcander. (3) Ex trad. EBN ABBAS. V. Poc. Spec. p. 58. (4) Al BEIDAWI, JALALO'DDIN. (5) Idem.

hended with our knowledge the forces which were with him. And he profecuted his journey from ſouth to north, until he came between the two mountains [m], beneath which he found certain people, who could ſcarce underſtand what was ſaid [n]. And they ſaid, O DHU'LKARNEIN, verily GOG and MAGOG waſte the land [o]; ſhall we therefore pay thee tribute, on condition that thou build a rampart between us and them? He anſwered, The power wherewith my LORD hath ſtrengthened me, is better than your tribute: but aſſiſt me ſtrenuouſly, and I will ſet a ſtrong wall between you and them. Bring me iron in large pieces, until it fill up the ſpace between the two ſides of theſe mountains. And he ſaid to the workmen, Blow with your bellows, until it make the iron red hot as fire. And he ſaid further, Bring me molten braſs, that I may pour upon it. Wherefore, when this wall was finiſhed, GOG and MAGOG could not ſcale, neither could they dig through it [p]. And DHU'LKARNEIN ſaid,

they retreated from the heat of the ſun (1). Jallalo'ddin ſays they were the Zenj, a black nation lying ſouth-weſt of Ethiopia. They ſeem to be the Troglodytes of the ancients.

[m] The two mountains.]—Between which Dhu'lkarnein built the famous rampart, mentioned immediately, againſt the irruptions of Gog and Magog. Theſe mountains are ſituate in Armenia and Adherbijân, or, according to others, much more northwards, on the confines of Turkeſtân (2). The relation of a journey taken to this rampart, by one who was ſent on purpoſe to view it by the Khalîf al Wathec, may be ſeen in D'Herbelot (3).

[n] Who could ſcarce underſtand what was ſaid.]—By reaſon of the ſtrangeneſs of their ſpeech and their ſlowneſs of apprehenſion; wherefore they were obliged to make uſe of an interpreter (4).

[o] Gog and Magog waſte the land.]—The Arabs call them Yajûi and Majûj, and ſay they are two nations or tribes deſcended from Japhet the ſon of Noah, or, as others write, Gog are a tribe of the Turks, and Magog of thoſe of Gilân (5), the Geli and Gelæ of Ptolemy and Strabo (6).

It is ſaid theſe barbarous people made their irruptions into the neighbouring countries in the ſpring, and deſtroyed and carried off all the fruits of the earth; and ſome pretend they were man-eaters (7).

[p] The commentators ſay the wall was built in this manner. They dug till they found water, and having laid the foundation of ſtone and melted braſs, they built the ſuperſtructure of large pieces of iron, between which they laid wood and coals, till they equalled the height of the mountains: and then ſetting fire

(1) Idem. (2) Al BEIDAWI. (3) Bibl. Orient. Art. Jagiouge. (4) Al BEIDAWI. (5) Idem. V. D'HERBEL. ubi ſupra. (6) V. GOL. in Alfrag. p. 207. (7) Al BEIDAWI.

ſaid, This is a mercy from my LORD: but when the prediction of my LORD ſhall come to be fulfilled [q], he ſhall reduce the wall to duſt; and the prediction of my LORD is true. On that day we will ſuffer ſome of them to preſs tumultuouſly like waves on others [r]; and the trumpet ſhall be ſounded, and we will gather them in a body together. And we will ſet hell, on that day, before the unbelievers; whoſe eyes have been veiled from my remembrance, and who could not hear my words. Do the unbelievers think that I will not puniſh them, for that they take my ſervants for their protectors beſides me? Verily we have prepared hell for the abode of the infidels. Say, Shall we declare unto you thoſe whoſe works are vain, whoſe endeavour in the preſent life hath been wrongly directed, and who think they do the work which is right? Theſe are they who believe not in the ſigns of their LORD, or that they ſhall be aſſembled before him; wherefore their works are vain, and we will not allow them any weight on the day of reſurrection. This ſhall be their reward, namely, hell; for that they have diſbelieved, and have held my ſigns and my apoſtles in deriſion. But as for thoſe who believe and do good works, they ſhall have the gardens of paradiſe for their abode; they ſhall remain therein for ever; they ſhall wiſh for no change therein. Say, If the ſea were ink to write the words of my LORD, verily the ſea would fail, before the words of my LORD would fail; although

fire to the combuſtibles, by the help of large bellows, they made the iron red hot, and over it poured melted braſs, which filling up the vacancies between the pieces of iron, rendered the whole work as firm as a rock. Some tell us that the whole was built of ſtones joined by cramps of iron, on which they poured melted braſs to faſten them (1).

[q] When the prediction of my LORD ſhall come to be fulfilled, &c.] That is, when the time ſhall come for Gog and Magog to break forth from their confinement; which ſhall happen ſome time before the reſurrection (2).

[r] To preſs tumultuouſly like waves, &c.]—Theſe words repreſent either the violent irruption of Gog and Magog, or the tumultuous aſſembly of all creatures, men, genii, and brutes, at the reſurrection (3).

(1) Idem, &c. (2) See the Prelim. Diſc. ſect. IV. p. 107. (3) See ib. p. 115.

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we added another ſea like unto it as a farther ſupply. Say, Verily I am only a man as ye are. It is revealed unto me that your GOD is only one GOD: let him therefore who hopeth to meet his LORD, work a righteous work; and let him not make any other to partake in the worſhip of his LORD.

CHAP. XIX.

Intitled, MARY[s]; revealed at MECCA[t].

In the name of the moſt merciful GOD.

C. H. Y. A. S.[u] A commemoration of the mercy of thy LORD towards his ſervant ZACHARIAS[w]. When he called upon his LORD, invoking him in ſecret, and ſaid, O LORD, verily my bones are weakened, and my head is become white with hoarineſs, and I have never been unſucceſsful in my prayers to thee, O LORD. But now I fear my nephews, who are to ſucceed after me[x], for my wife is barren: wherefore give me a ſucceſſor of my own body from before thee, who may be my heir, and may be an heir of the family of JACOB[y]; and grant, O LORD, that he may be acceptable unto thee. And the angel anſwered him, O ZACHARIAS, verily we bring thee tidings of a ſon, whoſe name ſhall be JOHN; we have

[s] Several circumſtances relating to the virgin Mary being mentioned in this chapter, her name was pitched upon for the title.

[t] Except the verſe of Adoration.

[u] See the Prelim. Diſc. ſect. III. p. 78, &c.

[w] See chap. 3. p. 61, &c.

[x] I fear my nephews, &c.]—Theſe were his brother's ſons, who were very wicked men, and Zacharias was apprehenſive, leſt, after his death, inſtead of confirming the people in the true religion, they ſhould ſeduce them to idolatry (1). And ſome commentators imagine that he made this prayer in private, leſt his nephew ſhould overhear him.

[y] And may be an heir of the family of Jacob.]—viz. In holineſs and knowledge; or in the government and ſuperintendence of the Iſraelites. There are ſome who ſuppoſe it is not the patriarch who is here meant, but another Jacob, the brother of Zacharias, or of Imrân Ebn Mâthân, of the race of Solomon (2).

(1) Al BEIDAWI, JALLALO'DDIN. (2) Idem.

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not cauſed any to bear the ſame name before him [z]. ZACHARIAS ſaid, LORD, how ſhall I have a ſon, ſeeing my wife is barren, and I am now arrived at a great age [a], and am decrepit? The angel ſaid, So ſhall it be: thy LORD ſaith, This is eaſy with me; ſince I created thee heretofore, when thou waſt nothing. ZACHARIAS anſwered, O LORD, give me a ſign. The angel replied, Thy ſign ſhall be, that thou ſhalt not ſpeak to men for three nights, although thou be in perfect health. And he went forth unto his people, from the chamber, and he made ſigns unto them [b], as if he ſhould ſay, Praiſe ye GOD in the morning and in the evening. And we ſaid unto his ſon, O JOHN, receive the book of the law, with a reſolution to ſtudy and obſerve it. And we beſtowed on him wiſdom, when he was yet a child, and mercy from us, and purity of life [c]; and he was a devout perſon, and dutiful towards his parents, and was not proud or rebellious. Peace be on him the day whereon he was born, and the day whereon he ſhall die, and the day whereon he ſhall be raiſed to life. And remember in the book of the KORAN the ſtory of MARY; when ſhe retired from her family to a place towards the eaſt [d], and took a veil

[z] We have not cauſed any to bear that name before him.]—For he was the firſt who bore the name of John, or Yahya (as the Arabs pronounce it;) which fancy ſeems to be occaſioned by the words of St. Luke miſunderſtood, that none of Zacharias's kindred was called by that name (1): for otherwiſe John, or, as it is written in Hebrew, Johanan, was a common name among the Jews.

Some expoſitors avoid this objection, by obſerving that the original word ſamiyyan ſignifies, not only one who is actually called by the ſame name, but alſo one who by reaſon of his poſſeſſing the like qualities and privileges, deſerves, or may pretend to the ſame name.

[a] I am arrived at a great age, &c.]—The Mohammedan traditions greatly differ as to the age of Zacharias at this time: we have mentioned one already (2): Jallalo'ddin ſays, he was an hundred and twenty, and his wife ninety-eight; and the Sonna takes notice of ſeveral other opinions.

[b] He made ſigns unto them.]—Some ſay he wrote the following words on the ground.

[c] And purity of life.]—Or, as the word alſo ſignifies, The love of alms-deeds.

[d] To a place towards the eaſt.]—viz. To the eaſtern part of the temple; or to a private chamber in the houſe, which opened to the eaſt: whence, ſays al Beidâwi, the Chriſtians pray towards that quarter.

(1) Luke i. 61. (2) Chap. iii. p. 62. not. [y].

veil to conceal herſelf from them; and we ſent our ſpirit GABRIEL unto her, and he appeared unto her in the ſhape of a perfect man[e]. She ſaid, I fly for refuge unto the merciful GOD, that he may defend me from thee: if thou feareſt him, thou wilt not approach me. He anſwered, Verily I am the meſſenger of thy LORD, and am ſent to give thee a holy ſon. She ſaid, How ſhall I have a ſon, ſeeing a man hath not touched me, and I am no harlot? GABRIEL replied, So ſhall it be: thy LORD ſaith, This is eaſy with me; and we will perform it, that we may ordain him for a ſign unto men, and a mercy from us: for it is a thing which is decreed. Wherefore ſhe conceived him[f]: and ſhe retired aſide with him in her womb to a diſtant place[g]; and the pains of child-birth came upon her near the trunk of a palm-tree[h]. She ſaid, Would to GOD I had died

There is a tradition, that when the virgin was grown to years of puberty, ſhe uſed to leave her apartment in the temple, and retire to Zacharias's houſe to her aunt, when her courſes came upon her; and ſo ſoon as ſhe was clean, ſhe returned again to the temple; and that at the time of the angel's viſiting her, ſhe was at her aunt's on the like occaſion, and was ſitting to waſh herſelf, in an open place, behind a veil to prevent her being ſeen (1). But others more prudently ſuppoſe the deſign of her retirement was to pray (2).

[e] In the ſhape of a man.]—Like a full-grown but beardleſs youth. Al Beidâwi, not contented with having given one good reaſon why he appeared in that form, viz. to moderate her ſurpriſe, that ſhe might hear his meſſage with leſs ſhyneſs, adds, that perhaps it might be to raiſe an emotion in her, and aſſiſt her conception.

[f] She conceived.]—For Gabriel blew into the boſom of her ſhift, which he opened with his fingers (3), and his breath reaching her womb, cauſed the conception (4). The age of the virgin Mary at the time of her conception was thirteen, or, as others ſay, ten; and ſhe went ſix, ſeven, eight, or nine months with him, according to different traditions; though ſome ſay the child was conceived at its full growth of nine months, and that ſhe was delivered of him within an hour after (5).

[g] To a diſtant place.]—To conceal her delivery, ſhe went out of the city by night, to a certain mountain.

[h] Her pains came upon her near the trunk of a palm-tree.]—The palm to which ſhe fled, that ſhe might lean on it in her travail, was a withered trunk, without any head or verdure, and this happened in the winter ſeaſon; notwithſtanding which it miraculouſly ſupplied her with fruits for her refreſhment (6); as is mentioned immediately.

It

(1) YAHYA, Al BEIDAWI. (2) Al ZAMAKH. (3) YAHYA.
(4) JALALO'DDIN, Al BEIDAWI. (5) Al BEIDAWI, YAHYA.
(6) Iidem, Al ZAMAKH.

died before this, and had become a thing forgotten, and loſt in oblivion! And he who was beneath her called to her [i], ſaying, Be not grieved: now hath GOD provided a rivulet under thee; and do thou ſhake the body of the palm-tree, and it ſhall let fall ripe dates upon thee, ready gathered [k]. And eat, and drink, and calm thy mind [l]. Moreover if thou ſee any man, and he queſtion thee, ſay, Verily I have vowed a faſt unto the Merciful; wherefore I will by no means ſpeak to a man this day [m]. So ſhe brought the child to her people, carrying him in her arms. And they ſaid unto her, O MARY, now haſt thou done a ſtrange thing: O ſiſter of AARON [n], thy father was not a bad man, neither was thy mother a harlot.

It has been obſerved, that the Mohammedan account of the delivery of the virgin Mary, very much reſembles that of Latona, as deſcribed by the poets (1), not only in this circumſtance of their laying hold on a palm-tree (2), (though ſome ſay Latona embraced an olive-tree, or an olive and a palm, or elſe two laurels,) but alſo in that of their infants ſpeaking; which Apollo is fabled to have done in the womb (3).

[i] He who was beneath.]——This ſome imagine to have been the child himſelf; but others ſuppoſe it was Gabriel, who ſtood ſomewhat lower than ſhe did (4). According to a different reading this paſſage may be rendered, And he called to her from beneath her, &c. And ſome refer the pronoun, tranſlated, her, to the palm-tree; and then it ſhould be, beneath it, &c.

[k] Shake the palm-tree, and it ſhall let fall ripe dates, &c.]——And accordingly ſhe had no ſooner ſpoken it than the dry trunk revived, and ſhot forth green leaves, and a head loaden with ripe fruit.

[l] Calm thy mind.]——Literally, thine eye.

[m] I have vowed a faſt, &c.]–During which ſhe was not to ſpeak to any body, unleſs to acquaint them with the reaſon of her ſilence: and ſome ſuppoſe ſhe did that by ſigns.

[n] O ſiſter of Aaron.]—Several Chriſtian writers think the Korân ſtands convicted of a manifeſt falſehood in this particular, but I am afraid the Mohammedans may avoid the charge (5); as they do by ſeveral anſwers. Some ſay the virgin Mary had really a brother named Aaron, who had the ſame father, but a different mother; others ſuppoſe Aaron the brother of Moſes is here meant, but ſay Mary is called his ſiſter, either becauſe ſhe was of the Levitical race, (as by her being related to Elizabeth, it ſhould ſeem ſhe was,) or by way of compariſon; others ſay that it was a different perſon of that name who was contemporary with her, and conſpicuous for his good or bad qualities, and that they likened her to him either by way of commendation, or of reproach (6), &c.

(1) V. SIKII not. in Evang. Infant. p. 9, 21, &c. (2) HOMER. Hymn. in Apoll. CALLIMACH. Hymn. in Delun. (3) CALLIMACH. ibid. See Kor. chap. 3. p. 63. (4) Al BEIDAWI, JALLALO'DDIN. (5) See chap. 3. p. 59. (6) Al ZAMAKH. Al BEIDAWI, JALLALO'DDIN, YAHYA, &c.

But ſhe made ſigns unto the child to anſwer them; and they ſaid, How ſhall we ſpeak to him who is an infant in the cradle? Whereupon the child ſaid, Verily I am the ſervant of GOD [o]; he hath given me the book of the goſpel, and hath appointed me a prophet. And he hath made me bleſſed, whereſoever I ſhall be; and hath commanded me to obſerve prayer, and to give alms, ſo long as I ſhall live; and he hath made me dutiful towards my mother, and hath not made me proud, or unhappy. And peace be on me the day whereon I was born, and the day whereon I ſhall die, and the day whereon I ſhall be raiſed to life. This was JESUS the ſon of MARY; the Word of truth [p], concerning whom they doubt. It is not meet for GOD, that he ſhould have any ſon: GOD forbid! When he decreeth a thing, he only ſaith unto it, Be; and it is. And verily GOD is my LORD, and your LORD; wherefore ſerve him: this is the right way. Yet the ſectaries differ among themſelves concerning JESUS; but woe be unto thoſe who are unbelievers, becauſe of their appearance at the great day. Do thou cauſe them to hear, and do thou cauſe them to ſee [q], on the day whereon they ſhall come unto us to be judged; but the ungodly are this day in a manifeſt error. And do thou forewarn them of the day of ſighing, when the matter ſhall be determined, while they are now ſunk in negligence and do not believe. Verily we will inherit

[o] Whereupon the child ſaid, I am the ſervant of GOD.]—Theſe were the firſt words which were put into the mouth of JESUS, to obviate the imagination of his partaking of the divine nature, or having a right to the worſhip of mankind, on account of his miraculous ſpeaking ſo ſoon after his birth (1).

[p] The Word of truth.]—This expreſſion may either be referred to JESUS, as the Word of GOD; or to the account juſt given of him.

[q] Do thou cauſe them to hear, and to ſee, &c.]—Theſe words are variouſly expounded: ſome taking them to expreſs admiration (2) at the quickneſs of thoſe ſenſes in the wicked, at the day of judgment, when they ſhall plainly perceive the torments prepared for them, though they have been deaf and blind in this life; and others ſuppoſe the words contain a threat to the unbelievers, of what they ſhall then hear and ſee; or elſe a command to Mohammed to lay before them the terrors of that day (3).

(1) Al BEIDAWI, &c. (2) See chap. 18. p. 115. (3) Al BEIDAWI.

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the earth, and whatever creatures are therein[r]; and unto us ſhall they all return. And remember ABRAHAM in the book of the KORAN; for he was one of great veracity, and a prophet. When he ſaid unto his father[s], O my father, why doſt thou worſhip that which heareth not, neither ſeeth, nor profiteth thee at all? O my father, verily a degree of knowledge hath been beſtowed on me, which hath not been beſtowed on thee: wherefore follow me; I will lead thee into an even way. O my father, ſerve not SATAN; for SATAN was rebellious unto the Merciful. O my father, verily I fear, leſt a puniſhment be inflicted on thee from the Merciful, and thou become a companion of SATAN. His father anſwered, Doſt thou reject my gods, O ABRAHAM? If thou forbear not, I will ſurely ſtone thee: wherefore leave me for a long time. ABRAHAM replied, Peace be on thee: I will aſk pardon for thee of my LORD: for he is gracious unto me. And I will ſeparate myſelf from you, and from the idols which ye invoke beſides GOD; and I will call upon my LORD: it may be that I ſhall not be unſucceſsful in calling on my LORD, as ye are in calling upon them. And when he had ſeparated himſelf from them, and from the idols which they worſhipped beſides GOD[t], we gave him ISAAC and JACOB; and we made each of them a prophet; and we beſtowed on them, through our mercy, the gift of prophecy, and children, and wealth; and we cauſed them to deſerve the higheſt commendations[u]. And remember MOSES in the book of the KORAN: for he was ſincerely upright, and was an apoſtle and a prophet. And we called unto him from the right ſide of mount SINAI, and cauſed him to draw near, and to diſcourſe privately with us[w]. And we gave him,

[r] We will inherit the earth, &c.]—i. e. Alone ſurviving, when all creatures ſhall be dead and annihilated. See chap. 15. p. 70, 71.

[s] See chap. 6. p. 168, &c.

[t] When he had ſeparated himſelf from them.]—By flying to Harrân, and thence to Paleſtine.

[u] We cauſed them to deſerve the higheſt commendations.]—Literally, We granted them a lofty tongue of truth.

[w] And to diſcourſe privately with us.]—Or, as ſome expound it, And we

him, through our mercy, his brother AARON, a prophet, for his aſſiſtant. Remember alſo ISMAEL in the ſame book: for he was true to his promiſe [x]; and was an apoſtle, and a prophet. And he commanded his family to obſerve prayer, and to give alms; and he was acceptable unto his LORD. And remember EDRIS [y] in the ſame book; for he was a juſt perſon, and a prophet: and we exalted him to a high place [z]. Theſe are they unto whom GOD hath been bounteous, of the prophets of the poſterity of ADAM, and of thoſe whom we carried in the ark with NOAH; and of the poſterity of ABRAHAM, and of ISRAEL, and of thoſe whom we have directed and choſen. When the ſigns of the Merciful were read unto them, they fell down worſhipping, and wept: but a ſucceeding generation have come after them, who neglect prayer, and follow their luſts; and they ſhall ſurely fall into evil: except him who repenteth, and believeth, and doth that which is right: theſe ſhall enter paradiſe, and they ſhall not in the leaſt be wronged: gardens of perpetual abode ſhall be their reward, which the Merciful hath promiſed unto his ſervants, as an object of faith; for his promiſe will ſurely come to be fulfilled.

we raiſed him on high; for, ſay they, he was raiſed to ſo great an elevation, that he heard the creaking of the pen writing on the table of GOD's decrees (1).

[x] He was true to his promiſe.]—Being celebrated on that account; and particularly for his behaving with that reſignation and conſtancy which he had promiſed his father, on his receiving GOD's command to ſacrifice him (2): for the Mohammedans ſay it was Iſmael, and not Iſaac, whom he was commanded to offer.

[y] Edris.]—Or Enoch, the great-grandfather of Noah, who had that ſurname from his great knowledge: for he was favoured with no leſs than thirty books of divine revelations, and was the firſt who wrote with a pen, and ſtudied the ſciences of aſtronomy and arithmetic, &c. (3).

The learned Bartolocci endeavours to ſhew from the teſtimonies of the ancient Jews, that Enoch, ſurnamed Edris, was a very different perſon from the Enoch of Moſes, and many ages younger (4).

[z] And we exalted him to a high place.]—Some underſtand by this the honour of the prophetic office, and his familiarity with GOD: but others ſuppoſe his tranſlation is here meant: for they ſay that he was taken up by GOD into heaven at the age of three hundred and fifty, having firſt ſuffered death, and been reſtored to live; and that he is now alive in one of the ſeven heavens, or in paradiſe (5).

(1) Idem. (2) Idem. (3) Idem, JALLALO'DDIN, &c. (4) BARTOL. Bibl. Rabb. part 2. p. 845. (5) Idem, ABU'LFEDA.

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Therein ſhall they hear no vain diſcourſe, but peace[a]; and their proviſion ſhall be prepared for them therein morning and evening. This is paradiſe, which we will give for an inheritance unto ſuch of our ſervants as ſhall be pious. We deſcend not from heaven, unleſs by the command of thy LORD: unto him belongeth whatſoever is before us, and whatſoever is behind us, and whatſoever is in the intermediate ſpace; neither is thy LORD forgetful of thee[b]. He is the LORD of heaven and of earth, and of whatſoever is between them: wherefore worſhip him, and be conſtant in his worſhip. Doſt thou know any named like him[c]? Man ſaith[d], After I ſhall have been dead, ſhall I really be brought forth alive from the grave? Doth not man remember that we created him heretofore, when he was nothing? But by thy LORD we will ſurely aſſemble them and the devils to judgment[e]; then will we ſet them round about hell on their knees: afterwards we will draw forth from every ſect ſuch of them as ſhall have been a more obſtinate rebel againſt the Merciful[f]; and we beſt know which of them are

[a] Peace.]—i. e. Words of peace and comfort; or the ſalutations of the angels (1), &c.

[b] We deſcend not from heaven, unleſs at the command of thy LORD, &c.]—Theſe are generally ſuppoſed to have been the words of the angel Gabriel, in anſwer to Mohammed's complaint for his long delay of fifteen, or according to another tradition, of forty days, before he brought him inſtructions what ſolution he ſhould give to the queſtions which had been aſked him concerning the ſleepers, Dhu'lkarnein, and the ſpirit (2).

Others, however, are of opinion that they are the words which the godly will uſe at their entrance into paradiſe; and that their meaning is, We take up our abode here at the command and through the mercy of GOD alone, who ruleth all things, paſt, future, and preſent; and who is not forgetful of the works of his ſervants (3).

[c] Doſt thou know any named like him.]—That is, Deſerving, or having a right to the name and attributes of GOD.

[d] Man ſaith.]—Some ſuppoſe a particular perſon is here meant, namely, Obba Ebn Khalf (4).

[e] We will aſſemble them and the devils.]—It is ſaid that every infidel will appear at the day of judgment, chained to the devil who ſeduced him (5).

[f] We will ſeparate from every ſect him who ſhall have been a more obſtinate rebel againſt the Merciful.]—Hence, ſays al Beidâwi, it appears, that GOD will pardon ſome of the rebellious people. But perhaps the diſtinguiſhing the unbelievers into different claſſes, in order to conſign them to different places and degrees of torment is here meant.

(1) See chap. 10. p. 2. (2) See before, chap. 18. p. 115, 116. (3) Al BEIDAWI. (4) See chap. 16. p. 76. not. [c]. (5) Al BEIDAWI.

more worthy to be burned therein [g]. There ſhall be none of you but ſhall approach near the ſame [h]: this is an eſtabliſhed decree with thy LORD. Afterwards we will deliver thoſe who ſhall have been pious, but we will leave the ungodly therein on their knees. When our manifeſt ſigns are read unto them, the infidels ſay unto the true believers, Which of the two parties is in the more eligible condition, and formeth the more excellent aſſembly [i]? But how many generations have we deſtroyed before them, which excelled them in wealth, and in outward appearance? Say, Whoſoever is in error, the Merciful will grant him a long and proſperous life; until they ſee that with which they are threatened, whether it be the puniſhment of this life, or that of the laſt-hour; and hereafter they ſhall know who is in the worſe condition, and the weaker in forces. GOD ſhall more fully direct thoſe who receive direction; and the good works which remain for ever, are better in the ſight of thy LORD than worldly poſſeſſions, in reſpect to the reward, and more eligible in reſpect to the future recompenſe. Haſt thou ſeen him who believeth not in our ſigns, and ſaith, I ſhall ſurely have riches and children beſtowed on me [k]? Is he acquainted with the ſecrets of

[g] We beſt know which are more worthy to be burned in hell.]—viz. The more obſtinate and perverſe, and eſpecially the heads of ſects, who will ſuffer a double puniſhment for their own errors and their ſeducing of others.

[h] There is none of you but ſhall approach the ſame.]—For the true believers muſt alſo paſs by or through hell, but the fire will be damped, and the flames abated, ſo as not to hurt them, though it will lay hold on the others. Some, however, ſuppoſe that the words intend no more than the paſſage over the narrow bridge which is laid over hell (1).

[i] Which of the two parties, &c.]—viz. Of us, or of you. When the Koreiſh were unable to produce a compoſition to equal the Korân, they began to glory in their wealth and nobility, valuing themſelves highly on that account, and deſpiſing the followers of Mohammed.

[k] Haſt thou ſeen him who believeth not, &c.]—This paſſage was revealed on account of al As Ebn Wayel, who being indebted to Khabbâb, when he demanded the money, refuſed to pay it unleſs he would deny Mohammed; to which propoſal Khabbâb anſwered, that he would never deny that prophet, neither alive, nor dead, nor when he ſhould be raiſed to life at the laſt-day; therefore replied al As, when thou art raiſed again, come to me, for I ſhall then have abundance of riches, and children, and I will pay you (2).

(1) Idem. See the Prel. Diſc. ſect. IV. p. 120. (2) Idem, JALLALO'DDIN.

futurity;

ſuturity; or hath he received a covenant from the Merciful that it ſhall be ſo? By no means. We will ſurely write down that which he ſaith; and increaſing we will increaſe his puniſhment: and we will be his heir as to that which he ſpeaketh of[l], and on the laſt-day he ſhall appear before us alone and naked. They have taken other gods, beſides GOD, that they may be a glory unto them. By no means. Hereafter ſhall they deny their worſhip[m]; and they ſhall become adverſaries[n] unto them. Doſt thou not ſee that we ſend the devils againſt the infidels to incite them to ſin by their inſtigations? Wherefore be not in haſte to call down deſtruction upon them; for we number unto them a determined number of days of reſpite. On a certain day we will aſſemble the pious before the Merciful in an honourable manner, as embaſſadors come into the preſence of a prince; but we will drive the wicked into hell, as cattle are driven to water: they ſhall obtain no interceſſion, except he only who hath received a covenant from the Merciful[o]. They ſay, The Merciful hath begotten iſſue. Now have ye uttered an impious thing: it wanteth little but that on occaſion thereof the heavens be rent, and the earth cleave in ſunder, and the mountains be overthrown and fall, for that they attribute children unto the Merciful; whereas it becometh not GOD to beget children. Ve-

[l] We will inherit what he ſpeaketh of.]—i. e. He ſhall be obliged to leave all his wealth and his children behind him at his death.

[m] Hereafter ſhall they deny their worſhip, &c.]——viz. At the reſurrection; when the idolaters ſhall diſclaim their idols, and the idols their worſhippers, and ſhall mutually accuſe one another (1).

[n] Adverſaries.]—Or, the contrary; that is to ſay, a diſgrace inſtead of an honour.

[o] They ſhall obtain no interceſſion, except he only who hath received a covenant from the Merciful.]—That is, except he who ſhall be a ſubject properly diſpoſed to receive that favour, by having profeſſed Iſlâm. Or, the words may alſo be tranſlated, according to another expoſition, They ſhall not obtain the interceſſion of any, except the interceſſion of him, &c. Or elſe, None ſhall be able to make interceſſion for others, except he who ſhall have received a covenant (or permiſſion) from GOD; i. e. who ſhall be qualified for that office by faith, and good works, according to GOD's promiſe, or ſhall have ſpecial leave given him by GOD for that purpoſe (2).

(1) See chap. 6. p. 101. chap. 10. p. 5, &c. See chap. 2. p. 47, &c.

(2) AL BEIDAWI.

rily

rily there is none in heaven or on earth, but ſhall approach the Merciful as his ſervant. He encompaſſeth them by his knowledge and power, and numbereth them with an exact computation: and they ſhall all come unto him on the day of reſurrection, deſtitute both of helpers and followers. But as for thoſe who believe and do good works, the Merciful will beſtow on them love[p]. Verily we have rendered the KORAN eaſy for thy tongue, that thou mayeſt thereby declare our promiſes unto the pious, and mayeſt thereby denounce threats unto contentious people. And how many generations have we deſtroyed before them? Doſt thou find one of them remaining? Or doſt thou hear ſo much as a whiſper concerning them?

[p] Love.]—viz. The love of GOD and all the inhabitants of heaven. Some ſuppoſe this verſe was revealed to comfort the Moſlems who were hated and deſpiſed at Mecca, on account of their faith, by the promiſe of their gaining the love and eſteem of mankind in a ſhort time.

CHAP. XX.

Intitled, T. H[q]; revealed at MECCA.

In the name of the moſt merciful GOD.

T. H. We have not ſent down the KORAN unto thee, that thou ſhouldeſt be unhappy[r]; but for an admonition unto him who feareth GOD: being ſent

[q] The ſignification of theſe letters, which being prefixed to the chapter are therefore taken for the title, is uncertain (1). Some however imagine they ſtand for Ya rajol, i. e. O man! which interpretation, ſeeming not eaſily to be accounted for from the Arabic, is by a certain tradition deduced from the Ethiopic (2): or for Ta, i. e. tread; telling us that Mohammed, being employed in watching and prayer the night this paſſage was revealed, ſtood on one foot only, but was hereby commanded to eaſe himſelf by ſetting both feet to the ground. Others fancy the firſt letter ſtands for Tûba, beatitude; and the latter for Hawiyat, the name of the lower apartment of hell. Tah is alſo an interjection commanding ſilence, and may properly enough be uſed in this place.

[r] We have not ſent down the Korân unto thee, that thou ſhouldeſt be unhappy.]—Either by reaſon of thy

(1) See the Prelim. Diſc. ſect. III. p. 78, &c.

(2) MOHAM. EBN ABD al BAKI, ex trad. Acremæ Ebn Abi Sofian.

zealous

ſent down from him who created the earth, and the lofty heavens. The Merciful ſitteth on his throne: unto him belongeth whatſoever is in heaven and earth, and whatſoever is between them, and whatſoever is under the earth. If thou pronounce thy prayers with a loud voice, know that it is not neceſſary in reſpect to GOD; for he knoweth that which is ſecret, and what is yet more hidden. GOD! there is no god but he: he hath moſt excellent names[s]. Haſt thou been informed of the hiſtory of MOSES[t]? When he ſaw fire, and ſaid unto his family, Tarry ye here; for I perceive fire: peradventure I may bring you a brand thereout, or may find a direction in our way by the fire[u]. And when he was come near unto it, a voice called unto him, ſaying, O MOSES! verily I am thy LORD: wherefore put off thy ſhoes[w]; for thou art in the ſacred valley TOWA. And I have choſen thee; therefore hearken with attention unto that which is revealed unto thee. Verily I am GOD; there is no god beſide me: wherefore worſhip me, and perform thy prayer in remembrance of me. Verily the hour cometh: I will ſurely manifeſt the ſame, that every ſoul may receive its reward for that which it hath de-

zealous ſolicitude for the converſion of the infidels, or thy fatiguing thyſelf by watching and other religious exerciſes; for it ſeems, the Koreiſh urged the extraordinary fatigues he underwent in thoſe reſpects, as the conſequence of his having left their religion (1).

[s] See chap. 7. p. 218. and chap. 17. p. 111.

[t] The relation of the ſtory of Moſes, which takes up the greateſt part of this chapter, was deſigned to encourage Mohammed, by his example, to diſcharge the prophetic office with firmneſs of mind, as being aſſured of receiving the like aſſiſtance from GOD: for it is ſaid this chapter was one of the firſt that were revealed (2).

[u] When he ſaw fire, &c.]—The commentators ſay, that Moſes having obtained leave of Shoaib, or Jethro, his father-in-law, to viſit his mother, departed with his family from Midian towards Egypt; but coming to the valley of Towa, wherein mount Sinai ſtands, his wife fell in labour, and was delivered of a ſon, in a very dark and ſnowy night; he had alſo loſt his way, and his cattle were ſcattered from him; when on a ſudden he ſaw a fire by the ſide of a mountain, which on his nearer approach he found burning in a green buſh (3).

[w] Put off thy ſhoes.]—This was a mark of humility and reſpect: though ſome fancy there was ſome uncleanneſs in the ſhoes themſelves, becauſe they were made of the ſkin of an aſs not dreſſed (4).

(1) Al BEIDAWI. (2) Idem. (3) Idem. (4) Idem.

liberately

liberately done. Let not him who believeth not therein, and who followeth his luſt, prevent thee from believing in the ſame, leſt thou periſh. Now what is that in thy right-hand, O MOSES? He anſwered, It is my rod whereon I lean, and with which I beat down leaves for my flock; and I have other uſes for it[x]. GOD ſaid unto him, Caſt it down, O MOSES. And he caſt it down, and behold it became a ſerpent[y], which ran about. GOD ſaid, Take hold on it, and fear not[z]: we will reduce it to its former condition. And put thy right-hand under thy left arm: it ſhall come forth white[a], without any hurt. This ſhall be another ſign: that we may ſhew thee ſome of our greateſt ſigns. Go unto PHARAOH: for he is exceedingly impious. MOSES anſwered, LORD, enlarge my breaſt, and make what thou haſt commanded me eaſy unto me: and looſe the knot of my tongue, that they may underſtand my ſpeech[b]. And give me a counſellor[c] of my family, namely, AARON my brother. Gird up my loins by him, and make him my colleague in the buſineſs; that we may praiſe thee greatly, and may remember thee often; for thou

[x] And I have other uſes for it.]—As to drive away wild beaſts from my flock, to carry my bottle of water on, to ſtick up and hang my upper garment on to ſhade me from the ſun; and ſeveral other uſes enumerated by the commentators.

[y] It became a ſerpent.]—Which was at firſt no bigger than the rod, but afterwards ſwelled to a prodigious ſize (1).

[z] Take hold on it, and fear not.]—When Moſes ſaw the ſerpent move about with great nimbleneſs, and ſwallow ſtones and trees, he was greatly terrified, and fled from it; but recovering his courage at theſe words of GOD, he had the boldneſs to take the ſerpent by the jaws (2).

[a] See chap. 7. p. 205.

[b] Looſe the knot of my tongue, &c.]—For Moſes had an impediment in his ſpeech, which was occaſioned by the following accident. Pharaoh one day carrying him in his arms, when a child, he ſuddenly laid hold of his beard, and plucked it in a very rough manner, which put Pharaoh into ſuch a paſſion, that he ordered him to be put to death: but Aſia, his wife, repreſenting to him that he was but a child, who could not diſtinguiſh between a burning coal and a ruby, he ordered the experiment to be made; and a live coal and a ruby being ſet before Moſes, he took the coal and put it into his mouth, and burnt his tongue: and thereupon he was pardoned. This is a Jewiſh ſtory a little altered (3).

[c] A counſellor.]——The Arabic word is Wazir, which ſignifies one who has the chief adminiſtration of affairs under a prince.

(1) Idem. (2) Idem. (3) V. Shalſh. Hakkab. p. 11.

regardeſt

regardeſt us. GOD replied, Now haſt thou obtained thy requeſt, O MOSES: and we have heretofore been gracious unto thee, another time, when we revealed unto thy mother that which was revealed unto her[d], ſaying, Put him into the ark, and caſt him into the river, and the river ſhall throw him on the ſhore; and my enemy and his enemy ſhall take him and bring him up[e]; and I beſtowed on thee love from me[f]; that thou mighteſt be bred up under my eye. When thy ſiſter went and ſaid, Shall I bring you unto one who will nurſe the child[g]? So we returned thee unto thy mother, that her mind might be ſet at eaſe, and that ſhe might not be afflicted. And thou ſleweſt a ſoul, and we delivered thee from trouble[h]; and we proved thee by ſeveral trials[i]: and afterwards thou didſt

[d] When we revealed unto thy mother, &c.]—The commentators are not agreed by what means this revelation was made: whether by private inſpiration, by a dream, by a prophet, or by an angel.

[e] Put him into the ark, &c.]—The commentators ſay, that his mother accordingly made an ark of the papyrus, and pitched it, and put in ſome cotton; and having laid the child therein, committed it to the river, a branch of which went into Pharaoh's garden: that the ſtream carried the ark thither into a fiſh-pond, at the head of which Pharaoh was then ſitting, with his wife Aſia, the daughter of Mozahem; and that the king, having commanded it to be taken up and opened, and finding in it a beautiful child, took a fancy to it, and ordered it to be brought up (1).

Some writers mention a miraculous preſervation of Moſes before he was put into the ark; and tell us, that his mother having hid him from Pharaoh's officers in an oven, his ſiſter, in her mother's abſence, kindled a large fire in the oven to heat it, not knowing the child was there, but that he was afterwards taken out unhurt (2).

[f] I beſtowed on thee love from me.]—That is, I inſpired the love of thee into the hearts of thoſe who ſaw thee, and particularly into the heart of Pharaoh.

[g] When thy ſiſter went, &c.]—The Mohammedans pretend that ſeveral nurſes were brought, but the child refuſed to take the breaſt of any, till his ſiſter Miriam, who went to learn news of him, told them ſhe would find a nurſe, and brought his mother (3).

[h] Thou ſleweſt a ſoul, and we delivered thee from trouble.]—Moſes killed an Egyptian, in defence of an Iſraelite, and eſcaped the danger of being puniſhed for it, by flying to Midian, which was eight days journey diſtant from Meſr (4).

The Jews pretend he was actually impriſoned for the fact, and condemned to be beheaded, but that, when he ſhould have ſuffered, his neck became as hard as ivory, and the ſword rebounded on the executioner (5).

[i] We proved thee by various trials.]—For he was obliged to aban-

(1) Al BEIDAWI. (2) ABU'L FEDA, &c. (3) Al BEIDAWI.
(4) Idem. (5) Shahh. Hakkab. p. 11.

don

didſt dwell ſome years[k] among the inhabitants of MADIAN. Then thou cameſt hither according to our decree, O MOSES; and I have choſen thee for myſelf: wherefore go thou and thy brother[l] with my ſigns; and be not negligent in remembering me. Go ye unto PHARAOH, for he is exceſſively impious: and ſpeak mildly unto him; peradventure he will conſider, or will fear our threats. They anſwered, O LORD, verily we fear leſt he be precipitately violent againſt us, or leſt he tranſgreſs more exorbitantly. GOD replied, Fear not; for I am with you: I will hear and will ſee. Go ye therefore unto him, and ſay, Verily we are the meſſengers of thy LORD: wherefore ſend the children of ISRAEL with us, or do not afflict them. Now are we come unto thee with a ſign from thy LORD: and peace be upon him who ſhall follow the true direction. Verily it hath been revealed unto us, that a puniſhment ſhall be inflicted on him who ſhall charge us with impoſture, and ſhall turn back. And when they had delivered their meſſage, PHARAOH ſaid, Who is your LORD, O MOSES? He anſwered, Our LORD is he who giveth all things: he hath created them, and directeth them by his providence. PHARAOH ſaid, What therefore is the condition of the former generations[m]? MOSES anſwered, The knowledge thereof is with my LORD, in the book of his decrees: my LORD erreth not, neither doth he forget. It is he who hath ſpread the earth as a bed for you, and hath made you paths therein; and who ſendeth down rain from heaven, whereby we cauſe various kinds of vegetables to ſpring forth;

don his country and his friends, and to travel ſeveral days, in great terror and want of neceſſary proviſions, to ſeek a refuge among ſtrangers; and was afterwards forced to ſerve for hire to gain a livelihood.

[k] Some years.]—i. e. Ten (1).

[l] Go thou and thy brother.]—Aaron being by this time come out to meet his brother, either by divine inſpiration, or having notice of his deſign to return to Egypt (2).

[m] What is the condition of the former generations?]—viz. As to happineſs or miſery after death.

(1) Al Beidawi. (2) Idem.

ſaying,

ſaying, Eat of part, and feed your cattle with other part thereof. Verily herein are ſigns unto thoſe who are endued with underſtanding. Out of the ground have we created you; and to the ſame will we cauſe you to return, and we will bring you forth from thence another time. And we ſhewed PHARAOH all our ſigns which we had empowered MOSES to perform: but he accuſed him of impoſture, and refuſed to believe; and he ſaid, Art thou come unto us that thou mayeſt diſpoſſeſs us of our land by thy enchantments, O MOSES? Verily we will meet thee with the like enchantments: wherefore fix an appointment between us and thee; we will not fail it, neither ſhalt thou, in an equal place. MOSES anſwered, Let your appointment be on the day of your ſolemn feaſt [n]; and let the people be aſſembled in open day. And PHARAOH turned away from MOSES, and gathered together the moſt expert magicians, to execute his ſtratagem; and then came to the appointment. MOSES ſaid unto them, Wo be unto you! do not deviſe a lie againſt GOD [o], leſt he utterly deſtroy you by ſome judgment: for he ſhall not proſper who deviſeth lies. And the magicians diſputed concerning their affair among themſelves, and diſcourſed in private: and they ſaid, Theſe two are certainly magicians: they ſeek to diſpoſſeſs you of your land by their ſorcery: and to lead away with them your chiefeſt and moſt conſiderable men. Wherefore collect all your cunning, and then come in order: for he ſhall proſper this day, who ſhall be ſuperior. They ſaid, O MOSES, whether wilt thou caſt down thy rod firſt, or ſhall we be the firſt who caſt down our rods? He anſwered, Do ye caſt down your rods firſt. And behold, their cords and their rods appeared unto him, by their enchantments, to run about like ſerpents [p]: wherefore MOSES conceived fear

[n] The day of the ſolemn feaſt.]—Which was probably the firſt day of their new year.

[o] Do not deviſe a lie againſt GOD.]—By ſaying the miracles performed in his name are the effects of magic.

[p] Their cords and their rods ſeemed unto him, by their enchantments, to run about like ſerpents.]-They rubbed them

fear in his heart. But we ſaid unto him, Fear not; for thou ſhalt be ſuperior: therefore caſt down the rod which is in thy right-hand; and it ſhall ſwallow up the ſeeming ſerpents which they have made: for what they have made is only the deceit of an enchanter; and an enchanter ſhall not proſper, whitherſoever he cometh. And the magicians, when they ſaw the miracle which MOSES performed, fell down and worſhipped, ſaying, We believe in the LORD of AARON and of MOSES. PHARAOH ſaid unto them, Do ye believe in him before I give you permiſſion? Verily this is your maſter, who hath taught you magic. But I will ſurely cut off your hands and your feet on the oppoſite ſides; and I will crucify you on trunks of palm-trees [q]: and ye ſhall know which of us is more ſevere in puniſhing, and can longer protract your pains. They anſwered, We will by no means have greater regard unto thee, than unto thoſe evident miracles which have been ſhewn us, or than unto him who hath created us. Pronounce therefore that ſentence againſt us which thou art about to pronounce: for thou canſt only give ſentence as to this preſent life. Verily we believe in our LORD, that he may forgive us our ſins, and the ſorcery which thou haſt forced us to exerciſe: for GOD is better to reward, and more able to prolong puniſhment than thou. Verily whoſoever ſhall appear before his LORD on the day of judgment, polluted with crimes, ſhall have hell for his reward; he ſhall not die therein, neither ſhall he live. But whoever ſhall appear before him, having been a true believer, and ſhall have worked righteouſneſs, for theſe are prepared the higheſt degrees of happineſs; namely, gardens of perpetual abode [r], which ſhall be watered by rivers; they ſhall remain therein for ever: and this ſhall be the reward of him who ſhall be pure.

them over with quickſilver, which being wrought upon by the heat of the ſun, cauſed them to move (1). See chap. 7.

[q] See ibid. p. 207.

[r] Gardens of perpetual abode.]—Literally, gardens of Eden; See chap. 9. p. 206.

(1) Idem.

And

And we ſpake by revelation unto MOSES, ſaying, Go forth with my ſervants out of EGYPT by night; and ſmite the waters with thy rod, and make them a dry path through the ſea[s]: be not apprehenſive of PHARAOH's overtaking thee; neither be thou afraid. And when MOSES had done ſo, PHARAOH followed them with his forces; and the waters of the ſea which overwhelmed them, overwhelmed them. And PHARAOH cauſed his people to err, neither did he direct them aright. Thus, O children of ISRAEL, we delivered you from your enemy; and we appointed you the right ſide of mount SINAI to diſcourſe with MOSES and to give him the law: and we cauſed manna and quails to deſcend upon you[t], ſaying, Eat of the good things which we have given you for food; and tranſgreſs not therein[u], leſt my indignation fall on you: and on whomſoever my indignation ſhall fall, he ſhall go down headlong into perdition. But I will be gracious unto him who ſhall repent and believe, and ſhall do that which is right: and who ſhall be rightly directed. What hath cauſed thee to haſten from thy people, O MOSES, to receive the law[w]? He anſwered, Theſe follow cloſe on my footſteps; but I have haſtened unto thee, O LORD, that thou mighteſt be well pleaſed with me. GOD ſaid, We have already made a trial of thy people, ſince thy departure[x]; and AL SAMERI[y] hath ſeduced them to idolatry.

[s] A dry path through the ſea.]-The expoſitors add, that the ſea was divided into twelve ſeparate paths, one for each tribe (1): a fable borrowed from the Jews (2).

[t] See chap. 2. p. 11.

[u] Tranſgreſs not therein.]——By ingratitude, exceſs, or inſolent behaviour.

[w] What hath cauſed thee to haſten from thy people, &c.]-For Moſes, it ſeems, outwent the ſeventy elders, who had been choſen, in obedience to the divine command, to accompany him to the mount (3), and appeared before GOD while they were at ſome, though no great, diſtance behind him.

[x] Since thy departure.]-They continued in the worſhip of the true GOD for the firſt twenty days of Moſes's abſence, which, by taking the nights alſo into their reckoning, they computed to be forty, and at their expiration concluded they had ſtaid the full time which Moſes had commanded them, and ſo fell into the worſhip of the golden calf (4).

[y] Al Sâmeri.]—This was not his proper name, but he had this appellation

(1) Idem, ABU'LFED. in Hiſt. (2) V. R. ELIEZER, Pirke. c. 42.
(3) See chap. 2. p. 11. chap. 7. p. 213, &c. (4) Al BAIDAWI.

idolatry. Wherefore MOSES returned unto his people[a] in great wrath, and exceedingly afflicted. And he ſaid, O my people, had not your LORD promiſed you a moſt excellent promiſe[*]? Did the time of my abſence ſeem long unto you? Or did ye deſire that indignation from your LORD ſhould fall on you, and therefore failed to keep the promiſe which ye made me? They anſwered, We have not failed in what we promiſed thee of our own authority; but we were made to carry in ſeveral loads of gold and ſilver, of the ornaments of the people[b], and we caſt them into the fire; and in like manner AL SAMERI alſo caſt in what he had collected, and he produced unto them a corporeal calf[c], which lowed. And AL SAMERI and his

pellation becauſe he was of a certain tribe among the Jews called the Samaritans, (wherein the Mohammedans ſtrangely betray their ignorance in hiſtory;) though ſome ſay he was a proſelyte, but a hypocritical one, and originally of Kirmân, or ſome other country. His true name was Moſes, or Mûſa, Ebn Dhafar (1).

Selden is of opinion that this perſon was no other than Aaron himſelf, (who was really the maker of the calf,) and that he is here called al Sâmeri, from the Hebrew verb ſhamar, to keep (2); becauſe he was the Keeper or Guardian of the children of Iſrael during his brother's abſence in the mount; which is a very ingenious conjecture, not abſolutely inconſiſtent with the text of the Korân, (though Mohammed ſeems to have miſtaken al Sâmeri for the name of a different perſon) and offers a much more probable origin of that appellation, than to derive it, as the Mohammedans do, from the Samaritans, who were not formed into a people, nor bore that name till many ages after.

[a] Moſes returned unto his people.]—viz. After he had completed his forty days ſtay in the mount, and had received the law (3).

[*] A moſt excellent promiſe.]—i. e. The law, containing a light and certain direction to guide you in the right way.

[b] The ornaments of the people.]—Theſe ornaments were rings, bracelets, and the like, which the Iſraelites had borrowed of the Egyptians, under pretence of decking themſelves out for ſome feaſt, and had not returned to them; or, as ſome think, what they had ſtripped from the dead bodies of the Egyptians, caſt on ſhore by the ſea: and al Sâmeri, conceiving them unlawful to be kept, and the occaſion of much wickedneſs, perſuaded Aaron to let him collect them from the people; which being done, he threw them all into the fire, to melt them down into one maſs (4).

It is obſervable that the Mohammedans generally ſuppoſe the caſt metal's coming forth in the ſhape of a calf, was beſide the expectation of al Sâmeri, who had not made a mould of that figure; and that when Aaron excuſes himſelf to his brother, in the pentateuch, he ſeems as if he would perſuade him it was an accident (5).

[c] See chap. 7. p. 212. note [k].

(1) Idem. (2) SELDEN. de Diis Syris, Synt. 1. c. 4. (3) AL BEIDAWI. (4) Idem. V. D'HERBEL. Bibl. Orient. p. 650. and Kor. chap. 2. p. 10. not. [k]. (5) See Exod. xxxii. 24.

companions

companions ſaid, This is your god, and the god of MOSES; but he hath forgotten him, and is gone to ſeek ſome other. Did they not therefore ſee that their idol returned them no anſwer, and was not able to cauſe them either hurt or profit? And AARON had ſaid unto them, O my people, verily ye are only proved by this calf; for your LORD is the Merciful: wherefore follow me, and obey my command. They anſwered, We will by no means ceaſe to be devoted to its worſhip, until MOSES return unto us. And when MOSES was returned, he ſaid, O AARON, what hindered thee, when thou ſaweſt that they went aſtray, that thou didſt not follow me[d]? Haſt thou therefore been diſobedient to my command? AARON anſwered, O ſon of my mother, drag me not by my beard, nor by the hair of my head. Verily I feared leſt thou ſhouldeſt ſay, Thou haſt made a diviſion among the children of ISRAEL, and thou haſt not obſerved my ſaying[e]. MOSES ſaid unto AL SAMERI, What was thy deſign, O SAMERI? He anſwered, I ſaw that which they ſaw not[f]; wherefore I took a handful of duſt from the footſteps of the meſſenger of GOD, and I caſt it into the molten calf[g]; for ſo did my mind direct me. MOSES ſaid, Get thee gone; for thy puniſhment in this life ſhall be, that thou ſhalt

[d] That thou didſt not follow me.]—By theſe words Moſes reprehends Aaron for not ſeconding his zeal in taking arms againſt the idolaters; or for not coming after him to the mountain, to acquaint him with their rebellion.

[e] Leſt thou ſhouldeſt ſay, Thou haſt made a diviſion among the children of Iſrael, and haſt not kept my ſaying.]—Leſt if I had taken arms againſt the worſhippers of the calf, thou ſhouldeſt ſay that I had raiſed a ſedition; or if I had gone after thee, thou ſhouldeſt blame me for abandoning my charge, and not waiting thy return to rectify what was amiſs.

[f] I ſaw that which they ſaw not.]—Or, I knew that which they knew not; viz. That the meſſenger ſent to thee from GOD, was a pure ſpirit, and that his footſteps gave life to whatever they touched; being no other than the angel Gabriel, mounted on the horſe of life: and therefore I made uſe of the duſt of his feet to animate the molten calf. It is ſaid, al Sâmeri knew the angel, becauſe he had ſaved and taken care of him when a child and expoſed by his mother for fear of Pharaoh (1).

[g] See chap. 2. p. 10. not. [k].

(1) Al BEIDAWI, JALLALO'DDIN.

ſay unto thoſe who ſhall meet thee, Touch me not[h]; and a threat is denounced againſt thee of more terrible pains, in the life to come, which thou ſhalt by no means eſcape. And behold now thy god, to whoſe worſhip thou haſt continued aſſiduouſly devoted: verily we will burn it[i]; and we will reduce it to powder, and ſcatter it in the ſea. Your GOD is the true GOD, beſides whom there is no other god: he comprehendeth all things by his knowledge. Thus do we recite unto thee, O MOHAMMED, relations of what hath paſſed heretofore; and we have given thee an admonition from us. He who ſhall turn aſide from it, ſhall ſurely carry a load of guilt on the day of reſurrection[k]. On that day the trumpet ſhall be ſounded; and we will gather the wicked together on that day, having grey eyes[l]. They ſhall ſpeak with a low voice to one another, ſaying, Ye have not tarried[m] above ten days. We well know what they will ſay; when the moſt conſpicuous among them for behaviour ſhall ſay, Ye have not tarried above one day. They will aſk thee

[h] Thou ſhalt ſay to thoſe who ſhall meet thee, Touch me not.]—Leſt they infect thee with a burning fever: for that was the conſequence of any man's touching him, and the ſame happened to the perſons he touched; for which reaſon he was obliged to avoid all communication with others, and was alſo ſhunned by them, wandering in the deſert like a wild beaſt (1).

Hence it is concluded that a tribe of Samaritan Jews, ſaid to inhabit a certain iſle in the red ſea, are the deſcendants of our al Sâmeri; becauſe it is their peculiar mark of diſtinction, at this day to uſe the ſame words, viz. La meſâs, i. e. Touch me not, to thoſe they meet (2). It is not improbable that this ſtory may owe its riſe to the known hatred borne by the Samaritans to the Jews, and their ſuperſtitious avoiding to have any commerce with them, or any other ſtrangers (3).

[i] We will burn it.]—Or, as the word may alſo be tranſlated, We will file it down; but the other is the more received interpretation.

[k] See chap. 6. p. 159, 160.

[l] Having grey eyes.]—For this, with the Arabs, is one mark of an enemy, or a perſon they abominate; to ſay a man has a black liver, (though I think we expreſs our averſion by the term white-livered,) reddiſh whiſkers, and grey eyes, being a periphraſis for a foe, and particularly a Greek, which nation were the moſt inveterate enemies of the Arabs, and have uſually hair and eyes of thoſe colours (4). The original word, however, ſignifies alſo thoſe who are ſquint-eyed, or even blind of a ſuffuſion.

[m] Ye have not tarried.]—viz. In the world; or, in the grave.

(1) Iidem. (2) V. Geogr. Nub. p. 45. (3) V. SELDEN. ubi ſup.
(4) Al BEIDAWI, JAWHARI. in Lex.

concerning

concerning the mountains: Anſwer, my LORD will reduce them to duſt, and ſcatter them abroad[n]; and he will leave them a plain equally extended: thou ſhalt ſee no part of them higher or lower than another. On that day mankind ſhall follow the angel who will call them to judgment[o], none ſhall have power to turn aſide from him; and their voices ſhall be low before the Merciful, neither ſhalt thou hear any more than the hollow ſound of their feet. On that day the interceſſion of none ſhall be of advantage unto another, except the interceſſion of him to whom the Merciful ſhall grant permiſſion[p], and who ſhall be acceptable to him in what he ſaith. GOD knoweth that which is before them, and that which is behind them; but they comprehend not the ſame by their knowledge: and their faces ſhall be humbled[q] before the living, the ſelf-ſubſiſting GOD; and he ſhall be wretched who ſhall bear his iniquity. But whoſoever ſhall do good works, being a true believer, ſhall not fear any injuſtice, or any diminution of his reward from GOD. And thus have we ſent down this book, being a KORAN in the Arabic tongue; and we have inſerted various threats and promiſes therein, that men may fear GOD, or that it may awaken ſome conſideration in them: wherefore let GOD be highly exalted, the King, the Truth! Be not over-haſty in receiving or repeating the KORAN, before the revelation thereof be completed unto thee[r]; and ſay, LORD, increaſe my knowledge. We heretofore gave a command unto ADAM;

[n] See the Prelim. Diſc. ſect. IV. p. 108, 109.

[o] See ibid. p. 111.

[p] Except the interceſſion of him.]—Or, Except unto him, &c. See chap. 19. p. 137.

[q] Their faces ſhall be humbled.]—The original word properly expreſſes the humility and dejected look of captives in the preſence of their conqueror.

[r] Be not over-haſty in receiving or repeating the Korân, &c.]—Mohammed is here commanded not to be impatient at any delay in Gabriel's bringing the divine revelations, or not to repeat it too faſt after the angel, ſo as to overtake him before he had finiſhed the paſſage. But ſome ſuppoſe the prohibition relates to the publiſhing any verſe before the ſame was perfectly explained to him (1).

(1) AL BEIDAWI, JALLALO'DDIN.

but he forgot the ſame[s], and ate of the forbidden fruit; and we found not in him a firm reſolution. And remember when we ſaid unto the angels, Worſhip ye ADAM; and they worſhipped him: but EBLIS refuſed[t]. And we ſaid, O ADAM, verily this is an enemy unto thee, and thy wife: wherefore beware leſt he turn you out of paradiſe; for then ſhalt thou be miſerable. Verily we have made a proviſion for thee, that thou ſhalt not hunger therein, neither ſhalt thou be naked; and there is alſo a proviſion made for thee, that thou ſhalt not thirſt therein, neither ſhalt thou be incommoded by heat. But SATAN whiſpered evil ſuggeſtions unto him, ſaying, O ADAM, ſhall I guide thee to the tree of eternity, and a kingdom which faileth not? And they both eat thereof: and their nakedneſs appeared unto them; and they began to ſew together the leaves of paradiſe, to cover themſelves[u]. And thus ADAM became diſobedient unto his LORD, and was ſeduced. Afterwards his LORD accepted him, on his repentance, and was turned unto him, and directed him. And GOD ſaid, Get ye down hence, all of you: the one of you ſhall be an enemy unto the other. But hereafter ſhall a direction come unto you from me[w]: and whoſoever ſhall follow my direction, ſhall not err, neither ſhall he be unhappy; but whoſoever ſhall turn aſide from my admonition, verily he ſhall lead a miſerable life, and we will cauſe him to appear before us on the day of reſurrection, blind[x]. And he ſhall ſay, O LORD, Why haſt thou brought me before thee blind, whereas before I ſaw clearly! GOD ſhall anſwer, Thus have we done, becauſe our ſigns came unto thee, and thou didſt forget them; and in the ſame manner ſhalt thou

[s] He forgot.]——Adam's ſo ſoon forgetting the divine command, has occaſioned ſome Arab etymologiſts to derive the word Inſân, i. e. man, from naſiya, to forget; and has alſo given riſe to the following proverbial ſaying, Awwalo nâſin awwalo'nnâſi, that is, The firſt forgetful perſon was the firſt of men; alluding to the like ſound of the words.

[t] See chap. 2. p. 7, &c. and chap. 7. p. 187, &c.

[u] See chap. 7. p. 188, 189.

[w] See chap. 2. p. 8.

[x] See the Prelim. Diſc. ſect. IV. p. 112.

be

be forgotten this day. And thus will we reward him who ſhall be negligent, and ſhall not believe in the ſigns of his LORD: and the puniſhment of the life to come ſhall be more ſevere, and more laſting, than the puniſhment of this life. Are not the MECCANS therefore acquainted how many generations we have deſtroyed before them; in whoſe dwellings they walk [y]? Verily herein are ſigns unto thoſe who are endued with underſtanding. And unleſs a decree had previouſly gone forth from thy LORD for their reſpite, verily their deſtruction had neceſſarily followed: but there is a certain time determined by GOD for their puniſhment. Wherefore do thou, O MOHAMMED, patiently bear that which they ſay; and celebrate the praiſe of thy LORD before the riſing of the ſun, and before the ſetting thereof, and praiſe him in the hours of the night, and in the extremities of the day [z]; that thou mayeſt be well-pleaſed with the proſpect of receiving favour from GOD. And caſt not thine eyes on that which we have granted divers of the unbelievers to enjoy, namely, the ſplendor of this preſent life [a], that we may prove them thereby: for the proviſion of thy LORD [b] is better, and more permanent. Command thy family to obſerve prayer; and do thou perſevere therein. We require not of thee that thou labour to gain neceſſary proviſions for thyſelf and family: we will provide for thee; for the proſperous iſſue ſhall attend on piety [c]. The unbelievers ſay, Unleſs he come unto

[y] In whoſe dwellings they walk.]——Seeing the footſteps of their deſtruction; as of the tribes of Ad and Thamûd.

[z] The extremities of the day.]—i. e. Evening and morning; which times are repeated as the principal hours of prayer. But ſome ſuppoſe theſe words intend the prayer of noon; the firſt half of the day ending, and the ſecond half beginning at that time (1).

[a] Caſt not thine eyes on that which we have granted divers of them to enjoy, &c.]—That is, Do not envy or covet their pomp and proſperity in this world (2).

[b] The proviſion of thy LORD.]—viz. The reward laid up for thee in the next life: or the gift of prophecy, and the revelations with which GOD has favoured thee.

[c] It is ſaid that when Mohammed's family were in any ſtrait or affliction, he uſed to order them to go to prayers, and to repeat this verſe (3).

(1) Idem. (2) See chap. 15. p. 74. not. [y]. (3) Al BEIDAWI.

us with a ſign from his LORD, we will not believe on him. Hath not a plain declaration come unto them, of that which is contained in the former volumes of ſcripture, by the revelation of the KORAN? If we had deſtroyed them by a judgment before the ſame had been revealed, they would have ſaid, at the reſurrection, O LORD, how could we believe ſince thou didſt not ſend unto us an apoſtle, that we might follow thy ſigns, before we were humbled and covered with ſhame? Say, Each of us wait the iſſue: wait therefore; for ye ſhall ſurely know hereafter who have been the followers of the even way, and who hath been rightly directed.

CHAP. XXI.

Intitled, The Prophets[d]; revealed at MECCA.

In the name of the moſt merciful GOD.

XVII. *THE time of giving up their account draweth nigh unto the people of MECCA; while they are ſunk in negligence, turning aſide from the conſideration thereof. No admonition cometh unto them from their LORD, being lately revealed in the KORAN, but when they hear it, they turn it to ſport: their hearts are taken up with delights. And they who act unjuſtly diſcourſe privately together, ſaying, Is this MOHAMMED any more than a man like yourſelves? Will ye therefore come to hear a piece of ſorcery, when ye plainly perceive it to be ſo? Say, My LORD knoweth whatever is ſpoken in heaven and on earth: it is he who heareth and knoweth. But they ſay, The KORAN is a confuſed heap of dreams: nay, he hath forged it; nay, he is a poet: let him come unto us therefore with ſome miracle, in like manner as the former prophets were ſent. None of the cities

[d] The chapter bears this title, becauſe ſome particulars relating to ſeveral of the ancient prophets, are here recited.

which

which we have deſtroyed, believed the miracles which they ſaw performed, before them: will theſe therefore believe, if they ſee a miracle? We ſent none as our apoſtles before thee, other than men, unto whom we revealed our will. Aſk thoſe who are acquainted with the ſcripture, if ye know not this. We gave them not a body which could be ſupported without their eating food; neither were they immortal. But we made good our promiſe unto them: wherefore we delivered them, and thoſe whom we pleaſed; but we deſtroyed the exorbitant tranſgreſſors. Now have we ſent down unto you, O KOREISH, the book of the KORAN; wherein there is honourable mention of you: will ye not therefore underſtand? And how many cities have we overthrown, which were ungodly; and cauſed other nations to riſe up after them? And when they felt our ſevere vengeance, behold, they fled ſwiftly from thoſe cities. And the angels ſaid, ſcoffingly, unto them, Do not fly; but return to that wherein ye delighted, and to your habitations: peradventure ye will be aſked [e]. They anſwered, Alas for us! verily we have been unjuſt [f]. And this their lamentation ceaſed not, until we had rendered them like corn which is mowed down, and utterly extinct. We created not the heaven and the earth, and that which is between them, by way of ſport [g]. If we had pleaſed to take diverſion, verily

[e] Peradventure ye will be aſked.]—i. e. Concerning the preſent poſture of affairs, by way of conſultation; or, that ye may be examined as to your deeds, that ye may receive the reward thereof (1).

[f] They anſwered, Wo untous, &c.]—It is related that a prophet was ſent to the inhabitants of certain towns in Yaman, but inſtead of hearkening to his remonſtrances, they killed him: upon which GOD delivered them into the hands of Nebuchadnezzar, who put them to the ſword; a voice at the ſame time crying from heaven, Vengeance for the blood of the prophets! Upon which they repented, and uſed the words of this paſſage.

[g] We have not created the heavens and earth by way of ſport.]—But for the manifeſtation of our power and wiſdom to people of underſtanding, that they may ſeriouſly conſider the wonders of the creation, and direct their actions to the attainment of future happineſs, neglecting the vain pomp and fleeting pleaſures of this world.

(1) Idem, JALLALO'DDIN, al ZAMAKH.

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we had taken it with that which beſeemeth us[h]; if we had reſolved to have done this. But we will oppoſe truth to vanity, and it ſhall confound the ſame; and behold, it ſhall vaniſh away. Wo be unto you, for that which ye impiouſly utter concerning GOD! ſince whoever is in heaven and on earth is ſubject unto him; and the angels who are in his preſence do not inſolently diſdain his ſervice, neither are they tired therewith. They praiſe him night and day: they faint not. Have they taken gods from the earth? Shall they raiſe the dead to life? If there were either in heaven or on earth gods beſides GOD, verily both would be corrupted[i]. But far be that which they utter, from GOD, the LORD of the throne! No account ſhall be demanded of him for what he ſhall do; but an account ſhall be demanded of them. Have they taken other gods beſides him? Say, Produce your proof thereof. This is the admonition of thoſe who are contemporary with me, and the admonition of thoſe who have been before me[k]: but the greater part of them know not the truth, and turn aſide from the ſame. We have ſent no apoſtle before thee, but we revealed unto him that there is no god beſides myſelf: wherefore ſerve me. They ſay, the Merciful hath begotten iſſue; and the angels are his daughters[l]. GOD forbid! They are his ho-

[h] With that which beſeemeth us.]—viz. We had ſought our pleaſure in our own perfections; or, in the ſpiritual beings which are in our immediate preſence; and not in raiſing of material buildings with painted roofs, and fine floors, which is the diverſion of man.

Some think the original word, tranſlated diverſion, ſignifies in this place, a wife, or a child; and that the paſſage is particularly levelled againſt the Chriſtians (1).

[i] Both would be corrupted.]—That is, the whole creation would neceſſarily fall into confuſion and be overturned, by the competition of ſuch mighty antagoniſts.

[k] This is the admonition of thoſe who are contemporary with me, and of thoſe who have been before me.]—i. e. This is the conſtant doctrine of all the ſacred books; not only of the Korân, but of thoſe which were revealed in former ages; all of them bearing witneſs to the great and fundamental truth of the unity of GOD.

[l] This paſſage was revealed on account of the Khozâïts, who held the angels to be the daughters of GOD.

(1) Idem.

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noured ſervants: they prevent him not in any thing which they ſay[m]; and they execute his command. He knoweth that which is before them, and that which is behind them: they ſhall not intercede for any, except for whom it ſhall pleaſe him; and they tremble for fear of him. Whoever of them ſhall ſay, I am a god beſides him; that angel will we reward with hell: for ſo will we reward the unjuſt. Do not the unbelievers therefore know, that the heavens and the earth were ſolid, and we clave the ſame in ſunder[n]; and made every living thing of water? Will they not therefore believe? And we placed ſtable mountains on the earth, leſt it ſhould move with them[o]; and we made broad paſſages between them for paths, that they might be directed in their journies: and we made the heaven a roof well ſupported. Yet they turn aſide from the ſides thereof, not conſidering that they are the workmanſhip of GOD. It is he who hath created the night, and the day, and the ſun, and the moon; all the celeſtial bodies move ſwiftly, each in its reſpective orb. We have not granted unto any man before thee, eternal permanency in this world; if thou die therefore, will they be immortal[p]? Every ſoul ſhall taſte of death: and we will prove you with evil, and with good, for a trial of you; and unto us ſhall ye return. When the unbelievers ſee thee, they receive thee only with ſcoffing, ſaying, Is this he who mentioneth your gods with contempt?

[m] They prevent him not in any thing which they ſay.]—i. e. They preſume not to ſay any thing, until he hath ſpoken it; behaving as ſervants who know their duty.

[n] The heavens and the earth were ſolid, and we clave the ſame in ſunder.]—That is, They were one continued maſs of matter, till we ſeparated them, and divided the heaven into ſeven heavens, and the earth into as many ſtories; and diſtinguiſhed the various orbs of the one, and the different climates of the other, &c. Or, as ſome chuſe to tranſlate the words, The heavens and the earth were ſhut up, and we opened the ſame; their meaning being, that the heavens did not rain, nor the earth produce vegetables, till GOD interpoſed his power (1).

[o] See chap. 16. p. 77.

[p] If thou die therefore, will they be immortal?]—This paſſage was revealed when the infidels ſaid, We expect to ſee Mohammed die, like the reſt of mankind.

(1) Al BEIDAWI, JALLALO'DDIN.

Yet

Yet themſelves believe not what is mentioned to them of the Merciful[q]. Man is created of precipitation[r]. Hereafter will I ſhew you my ſigns, ſo that ye ſhall not wiſh them to be haſtened. They ſay, When will this threat be accompliſhed, if ye ſpeak truth? If they who believe not, knew that the time will ſurely come, when they ſhall not be able to drive back the fire of hell from their faces, nor from their backs, neither ſhall they be helped, they would not haſten it. But the day of vengeance ſhall come upon them ſuddenly, and ſhall ſtrike them with aſtoniſhment: they ſhall not be able to avert it; neither ſhall they be reſpited. Other apoſtles have been mocked before thee: but the puniſhment which they ſcoffed at, fell upon ſuch of them as mocked. Say unto the ſcoffers, Who ſhall ſave you by night and by day from the Merciful? Yet they utterly neglect the remembrance of their LORD. Have they gods who will defend them, beſides us? They are not able to help themſelves; neither ſhall they be aſſiſted againſt us by their companions. But we have permitted theſe men and their fathers to enjoy worldly proſperity, ſo long as life was continued unto them. Do they not perceive that we come unto the land of the unbelievers, and ſtraiten the borders thereof? Shall they therefore be the conquerors? Say, I only preach unto you the revelation of GOD: but the deaf will not hear thy call, whenever they are preached unto. Yet if the leaſt breath of the puniſhment of thy LORD touch them, they will ſurely ſay, Alas for us! verily we have been unjuſt. We will appoint juſt balances for the day of reſurrection; neither ſhall any ſoul be injured at all: although the merit or guilt of an action be of the weight of a grain

[q] Yet they believe not what is mentioned to them of the Merciful.] ——Denying his unity; or rejecting his apoſtles and the ſcriptures which were given for their inſtruction, and particularly the Korân.

[r] Man is created of precipitation.] —Being haſty and inconſiderate (1). It is ſaid this paſſage was revealed on account of al Nodar Ebn al Hareth, when he deſired Mohammed to haſten the divine vengeance with which he threatened the unbelievers (2).

(1) See chap. 17. p. 97, &c. (2) Al BEIDAWI.

of

of muſtard-ſeed only, we will produce it publicly; and there will be ſufficient accomptants with us. We formerly gave unto MOSES and AARON the Law, being a diſtinction[s] between good and evil, and a light and admonition unto the pious; who fear their LORD in ſecret, and who dread the hour of judgment. And this book alſo is a bleſſed admonition; which we have ſent down from heaven: will ye therefore deny it? and we gave unto ABRAHAM his direction[t] heretofore, and we knew him to be worthy of the revelations wherewith he was favoured. Remember when he ſaid unto his father, and his people, What are theſe images to which ye are ſo entirely devoted[u]? They anſwered, We found our fathers worſhipping them. He ſaid, Verily both ye and your fathers have been in a manifeſt error. They ſaid, Doſt thou ſeriouſly tell us the truth, or art thou one who jeſteſt with us? He replied, Verily your LORD is the LORD of the heavens and the earth; it is he who hath created them: and I am one of thoſe who bear witneſs thereof. By GOD, I will ſurely deviſe a plot againſt your idols, after ye ſhall have retired from them, and ſhall have turned your backs. And in the people's abſence he went into the temple where the idols ſtood, and he brake them all in pieces, except the biggeſt of them; that they might lay the blame upon that[w]. And when they were returned, and ſaw

[s] The diſtinction.]—Arab. al Forkân. See the Prelim. Diſc. ſect. III. p. 75.

[t] His direction.]—viz. The ten books of divine revelations which were given him (1).

[u] See chap. 6. p. 169, 170, &c. chap. 19. p. 133. and chap. 2. p. 48.

[w] And he brake them all in pieces, except the biggeſt of them, &c.]—Abraham took his opportunity to do this while the Chaldeans were abroad in the fields, celebrating a great feſtival; and ſome ſay he hid himſelf in the temple: and when he had accompliſhed his deſign, that he might the more evidently convince them of their folly in worſhipping them, he hung the ax with which he had hewn and broken down the images, on the neck of the chief idol, named by ſome writers, Baal; as if he had been the author of all the miſchief (2). For this ſtory, which, tho' it be falſe, is not ill invented, Mohammed ſtands indebted to the Jews; who tell it with a little variation: for they ſay Abraham performed

(1) See the Prelim. Diſc. ſect. IV. p. 97. (2) Al BEIDAWI, JALLALO'DDIN, &c. V. HYDE, de Rel. vet. Perſ. c. 2.

ſaw the havock which they had made, they ſaid, Who hath done this to our gods? He is certainly an impious perſon. And certain of them anſwered, We heard a young man ſpeak reproachfully of them: he is named ABRAHAM. They ſaid, Bring him therefore before the eyes of the people, that they may bear witneſs againſt him. And when he was brought before the aſſembly, they ſaid unto him, Haſt thou done this unto our gods, O ABRAHAM? He anſwered, Nay, that biggeſt of them hath done it: but aſk them, if they can ſpeak. And they returned unto themſelves [x], and ſaid the one to the other, Verily ye are the impious perſons. Afterwards they relapſed into their former obſtinacy [y], and ſaid, Verily thou knoweſt that theſe ſpeak not. ABRAHAM anſwered, Do ye therefore worſhip, beſides GOD, that which cannot profit you at all, neither can it hurt you? Fie on you; and upon that which ye worſhip beſides GOD! Do ye not underſtand? They ſaid, Burn him, and avenge your gods: if ye do this, it will be well [z]. And when ABRAHAM was caſt into the

formed this exploit in his father's ſhop, during his abſence; that Terah, on his return, demanding the occaſion of the diſorder, his ſon told him that the idols had quarrelled and fallen together by the ears about an offering of fine flower, which had been brought them by an old woman; and that the father, finding he could not inſiſt on the impoſſibility of what Abraham pretended, without confeſſing the impotence of his gods, fell into a violent paſſion, and carried him to Nimrod that he might be exemplarily puniſhed for his inſolence (1).

[x] They returned unto themſelves.]—That is, they became ſenſible of their folly.

[y] Afterwards they relapſed into their former obſtinacy.]—Literally, They were turned down upon their heads.

[z] They ſaid, Burn him, &c.]—Perceiving they could not prevail againſt Abraham by dint of argument, ſays al Beidâwi, they had recourſe to perſecution and torments. The ſame commentator tells us the perſon who gave this counſel, was a Perſian Curd (2), named Heyyûn, and that the earth opened and ſwallowed him up alive: ſome, however, ſay it was Andeſhân, a Magian prieſt (3); and others that it was Nimrod himſelf.

(1) R. GEDAL. in Shalſhel. hakkab. p. 8. V. MAIMON. Yad. hazzaka, c. 1. de idol. (2) V. D'HERBEL. Bibl. Orient. Art. Dhokak. & SCHULTENS, Indic. Geogr. in vit. Saladini, voce Curdi. (3) V. D'HERBEL. p. 115.

pile,

pile, we ſaid, O fire, be thou cold, and a preſervation unto ABRAHAM [a]. And they ſought to lay a plot againſt him: but we cauſed them to be the ſufferers [b]. And we delivered him and LOT, by bringing

[a] We ſaid, O fire, be thou cold, &c.]——The commentators relate that, by Nimrod's order, a large ſpace was encloſed at Cutha, and filled with a vaſt quantity of wood, which being ſet on fire, burned ſo fiercely, that none dared to venture near it: then they bound Abraham, and putting him into an engine, (which ſome ſuppoſe to have been of the devil's invention,) ſhot him into the midſt of the fire, from which he was preſerved by the angel Gabriel, who was ſent to his aſſiſtance; the fire burning only the cords with which he was bound (1). They add, that the fire having miraculouſly loſt its heat, in reſpect to Abraham, became an odoriferous air, and that the pile changed to a pleaſant meadow; though it raged ſo furiouſly otherwiſe, that, according to ſome writers, about two thouſand of the idolaters were conſumed by it (2).

This ſtory ſeems to have had no other foundation than that paſſage of Moſes, where GOD is ſaid to have brought Abraham out of Ur of the Chaldees (3), miſunderſtood: which words the Jews, the moſt trifling interpreters of ſcripture, and ſome moderns who have followed them, have tranſlated, out of the fire of the Chaldees; taking the word Ur, not for the proper name of a city, as it really is, but for an appellative ſignifying fire (4). However, it is a fable of ſome antiquity, and credited, not only by the Jews, but by ſeveral of the eaſtern Chriſtians; the twenty-fifth of the ſecond Canûn, or January, being ſet apart in the Syrian calendar, for the commemoration of Abraham's being caſt into the fire (5).

The Jews alſo mention ſome other perſecutions which Abraham underwent on account of his religion, particularly a ten years impriſonment (6): ſome ſaying he was impriſoned by Nimrod (7); and others, by his father Terah (8).

[b] We cauſed them to be the loſers.]—Some tell us that Nimrod, on ſeeing this miraculous deliverance from his palace, cried out, that he would make an offering to the GOD of Abraham; and that he accordingly ſacrificed four thouſand kine (9). But, if he ever relented, he ſoon relapſed into his former infidelity; for he built a tower that he might aſcend to heaven to ſee Abraham's GOD; which being overthrown (10), ſtill perſiſting in his deſign, he would be carried to heaven in a cheſt borne by four monſtrous birds; but after wandering for ſome time through the air, he fell down on a mountain with ſuch a force, that he made it ſhake, whereto, (as ſome fancy) a paſſage in the Korân (11) alludes, which may be tranſlated, although their contrivances be ſuch, as to make the mountains tremble.

Nimrod, diſappointed in his deſign of making war with GOD, turned his arms againſt Abraham, who,

(1) Al BEIDAWI, JALLALO'DDIN, &c. V. MORGAN'S Mahometiſm expl. v. 1. chap. 4. (2) The Mſ. Goſpel of Barnabas, ch. 28. (3) Geneſ. xv. 7. (4) V. Targ. JONATH. & Hieroſol. in Geneſ. c. 11, & 15. & HYDE, de Rel. vet. Perſ. p. 74, &c. (5) V. HYDE ibid. p. 73. (6) R. ELIEZ. Pirke, c. 26. &c. V. MAIM. More Nev. l. 3. c. 29. (7) Gloſſa Talmud. in Gemar. Bava bathra, 91. 1. (8) In Aggada. (9) Al BEIDAWI. (10) See chap. 16. p. 78. (11) Chap. 14. p. 68.

bringing them into the land wherein we have bleſſed all creatures [c]. And we beſtowed on him ISAAC, and JACOB, as an additional gift: and we made all of them righteous perſons. We alſo made them models of religion [d], that they might direct others by our command: and we inſpired into them the doing of good works, and the obſervance of prayer, and the giving of alms; and they ſerved us. And unto LOT we gave wiſdom and knowledge, and we delivered him out of the city which committed filthy crimes; for they were a wicked and inſolent people [e]: and we led him into our mercy; for he was an upright perſon. And remember NOAH, when he called for deſtruction on his people [f], before the prophets abovementioned; and we heard him, and delivered him and his family from a great ſtrait: and we protected him from the people who accuſed our ſigns of falſehood; for they were a wicked people, wherefore we drowned them all. And remember DAVID, and SOLOMON, when they pronounced judgment concerning a field, when the ſheep of certain people had fed therein by night, having no ſhepherd; and we were witneſſes of their judgment: and we gave the underſtanding thereof unto SOLOMON [g]. And on all of them we beſtowed

who, being a great prince, raiſed forces to defend himſelf; but GOD, dividing Nimrod's ſubjects, and confounding their language, deprived him of the greater part of his people, and plagued thoſe who adhered to him by ſwarms of gnats, which deſtroyed almoſt all of them: and one of thoſe gnats having entered into the noſtril, or ear, of Nimrod, penetrated to one of the membranes of his brain, where, growing bigger every day, it gave him ſuch intolerable pain, that he was obliged to cauſe his head to be beaten with a mallet, in order to procure ſome eaſe, which torture he ſuffered four hundred years; GOD being willing to puniſh, by one of the ſmalleſt of his creatures, him who inſolently boaſted himſelf to be lord of all (1). A Syrian calendar places the death of Nimrod, as if the time were well known, on the eighth of Thamûz, or July (2).

[c] The land wherein we have bleſſed all creatures.]—i. e. Paleſtine; in which country the greater part of the prophets appeared.

[d] See chap. 2. p. 24.

[e] See chap. 7. p. 199, 200, and chap. 11. p. 27, 28.

[f] See chap. 8. p. 235. not. [1].

[g] When they pronounced judgment concerning a field, &c.]—Some ſheep, in their ſhepherd's abſence, having

(1) V. D'HERBEL. Bibl. Orient. Art. Nemrod. HYDE, ubi ſupra.
(2) V. HYDE, ibid. p. 74.

ſtowed wiſdom and knowledge. And we compelled the mountains to praiſe us with DAVID; and the birds alſo[h]: and we did this. And we taught him the art of making coats of mail for you[i], that they may defend you in your wars: will ye therefore be thankful? And unto SOLOMON we ſubjected a ſtrong wind[k]; it ran at his command to the land whereon we had beſtowed our bleſſing[l]: and we knew all things. And we alſo ſubjected unto his command divers of the devils, who might dive to get pearls for him, and perform other work beſides this[m]; and we

having broken into another man's field (or vineyard, ſay others,) by night, and eat up the corn, a diſpute aroſe thereupon; and the cauſe being brought before David and Solomon, the former ſaid, that the owner of the land ſhould take the ſheep, in compenſation of the damage which he had ſuſtained; but Solomon, who was then but eleven years old, was of opinion that it would be more juſt for the owner of the field to take only the profit of the ſheep, viz. their milk, lambs, and wool, till the ſhepherd ſhould, by his own labour, and at his own expence, put the field into as good condition as when the ſheep entered it; after which the ſheep might be returned to their maſter. And this judgment of Solomon was approved by David himſelf as better than his own (1).

[h] We compelled the mountains to praiſe us with David, and the birds alſo.]—Mohammed, it ſeems, taking the viſions of the Talmudiſts for truth, believed that when David was fatigued with ſinging pſalms, the mountains, birds, and other parts of the creation, both animate and inanimate, relieved him in chanting the divine praiſes. This conſequence the Jews draw from the words of the pſalmiſt, when he calls on the ſeveral parts of nature to join with him in celebrating the praiſe of GOD (2); it being their perverſe cuſtom to expound paſſages in the moſt literal manner, which cannot bear a literal ſenſe without a manifeſt abſurdity; and, on the contrary, to turn the plaineſt paſſages into allegorical fancies.

[i] The art of making coats of mail.]—Men, before his inventing them, uſing to arm themſelves with broad plates of metal. Leſt this fable ſhould want ſomething of the marvellous, one writer tells us, that the iron which David uſed, became ſoft in his hands like wax (3).

[k] A ſtrong wind.]—Which tranſported his throne with prodigious ſwiftneſs. Some ſay, this wind was violent or gentle, juſt as Solomon pleaſed (4).

[l] To the land whereon we had beſtowed our bleſſing.]—viz. Paleſtine; whither the wind brought back Solomon's throne in the evening, after having carried it to a diſtant country in the morning.

[m] And perform other work.]—Such as the building of cities and palaces, the fetching of rare pieces of art from foreign countries, and the like.

(1) Al BEIDAWI, JALLALO'DDIN, &c. (2) See Pſalm cxlviii.
(3) Tarikh Montakkab. V. D'HERBEL. p. 284. (4) See chap. 27.

watched over them [n]. And remember JOB [o]; when he cried unto his LORD, ſaying, Verily evil hath afflicted me: but thou art the moſt merciful of thoſe who ſhew mercy. Wherefore we heard him, and relieved him from the evil which was upon him: and we reſtored unto him his family, and as many more with them, through our mercy, and for an admonition unto thoſe who ſerve GOD. And remember ISMAEL, and EDRIS [p], and DHU'LKEFL [q]. All theſe were

[n] And we watched over them.]—Leſt they ſhould ſwerve from his orders, or do miſchief according to their natural inclinations. Jallalo'ddin ſays, that when they had finiſhed any piece of building, they pulled it down before night, if they were not employed in ſomething new.

[o] The Mohammedan writers tell us, that Job was of the race of Eſau, and was bleſſed with a numerous family, and abundant riches; but that GOD proved him, by taking away all that he had, even his children, who were killed by the fall of a houſe; notwithſtanding which he continued to ſerve GOD, and to return him thanks, as uſual: that he was then ſtruck with a filthy diſeaſe, his body being full of worms, and ſo offenſive, that as he lay on the dunghill none could bear to come near him: that his wife, however, (whom ſome call Rahmat the daughter of Ephraim the ſon of Joſeph, and others Makhir the daughter of Manaſſes) attended him with great patience, ſupporting him with what ſhe earned by her labour; but that the devil appearing to her one day, after having reminded her of her paſt proſperity, promiſed her that if ſhe would worſhip him, he would reſtore all they had loſt; whereupon ſhe aſked her huſband's conſent, who was ſo angry at the propoſal, that he ſwore, if he recovered, to give his wife an hundred ſtripes: that Job having pronounced the prayer recorded in this paſſage, GOD ſent Gabriel, who taking him by the hand, raiſed him up; and at the ſame time a fountain ſprang up at his feet, of which having drank, the worms fell off his body, and waſhing therein, he recovered his former health and beauty: that GOD then reſtored all to him double; his wife alſo becoming young and handſome again, and bearing him twenty-ſix ſons: and that Job, to ſatisfy his oath, was directed by GOD to ſtrike her one blow with a palm branch having a hundred leaves (1). Some, to expreſs the great riches which were beſtowed on Job after his ſufferings, ſay he had two threſhing-floors, one for wheat, and the other for barley, and that GOD ſent two clouds which rained gold on the one, and ſilver on the other, till they ran over (2). The traditions differ as to the continuance of Job's calamities; one will have it to be eighteen years, another thirteen, another three, and another exactly ſeven years ſeven months and ſeven hours.

[p] See chap. 19. p. 134.

[q] Dhul'kefl.]—Who this prophet was is very uncertain. One commentator will have him to be Elias, or Joſhua, or Zacharias (3); another ſuppoſes him to have been the ſon of Job, and to have dwelt in Syria; to which ſome add, that he was

(1) Al BEIDAWI, JALLALO'DDIN, ABU'LFEDA, &c. See D'HERBEL. Bibl. Orient. Art. Aioub. (2) JALLALO'DDIN. (3) Al BEIDAWI.

were patient perſons: wherefore we led them into our mercy; for they were righteous doers. And remember DHU'LNUN[r], when he departed in wrath[s], and thought that we could not exerciſe our power over him. And he cried out in the darkneſs[t], ſaying, There is no GOD, beſides thee: praiſe be unto thee! Verily I have been one of the unjuſt. Wherefore we heard him, and delivered him from affliction[u]: ſo we deliver the true believers. And remember ZACHARIAS, when he called upon his LORD, ſaying, O LORD, leave me not childleſs: yet thou art the beſt heir. Wherefore we heard him, and we gave him JOHN; and we rendered his wife fit for bearing a child unto him. Theſe ſtrove to excel in good works, and called upon us with love, and with fear; and humbled themſelves before us. And remember her who preſerved her virginity[w], and into whom we breathed of our ſpirit; ordaining her and her ſon for a ſign unto all creatures. Verily this your religion is one religion[x], and I am your LORD; wherefore ſerve me. But the Jews and Chriſtians have made ſchiſms in the affair of their religion among themſelves: but all of them ſhall appear before us. Whoſoever ſhall

was firſt a very wicked man, but afterwards repenting, died; upon which theſe words appeared miraculouſly written over his door, Now hath GOD been merciful to Dhu'lkefl (1): and a third tells us he was a perſon of great ſtrictneſs of life, and one who uſed to decide cauſes to the ſatisfaction of all parties, becauſe he was never in a paſſion; and that he was called Dhu'lkefl from his continual faſting, and other religious exerciſes (2).

[r] Dhu'lnûn.]——This is the ſurname of Jonas; which was given him becauſe he was ſwallowed by the fiſh. See chap. 10. p. 13.

[s] When he departed in wrath.]—Some ſuppoſe Jonas's anger was againſt the Ninevites, being tired with preaching to them for ſo long a time, and greatly diſguſted at their obſtinacy and ill uſage of him; but others, more agreeably to ſcripture, ſay, the reaſon of his ill humour was GOD's pardoning of that people on their repentance, and averting the judgment which Jonas had threatened them with, ſo that he thought he had been made a liar (3).

[t] In the darkneſs.]——i. e. out of the belly of the fiſh.

[u] See chap. 37.

[w] Her who preſerved her virginity.]—Namely, the virgin Mary.

[x] This your religion is one religion.]——Being the ſame which was profeſſed by all the prophets, and holy men and women, without any fundamental difference or variation.

(1) ABU'LF. (2) JALLALO'DDIN. (3) Al BEIDAWI.

do good works, being a true believer, there ſhall be no denial of the reward due to his endeavours; and we will ſurely write it down unto him. An inviolable prohibition is laid on every city which we ſhall have deſtroyed; for that they ſhall not return any more into the world; until GOG and MAGOG ſhall have a paſſage opened for them [y], and they ſhall haſten from every high hill [z]; and the certain promiſe ſhall draw near to be fulfilled: and behold, the eyes of the infidels ſhall be fixed with aſtoniſhment, and they ſhall ſay, Alas for us! we were formerly regardleſs of this day; yea, we were wicked doers. Verily both ye, O men of MECCA, and the idols which ye worſhip beſides GOD, ſhall be caſt as fuel into hell-fire: ye ſhall go down into the ſame. If theſe were really gods, they would not go down into the ſame: and all of them ſhall remain therein for ever. In that place ſhall they groan for anguiſh: and they ſhall not hear aught therein [a]. As for thoſe unto whom the moſt excellent reward of paradiſe hath been predeſtinated by us, they ſhall be tranſported far off from the ſame [b]; they ſhall not hear the leaſt ſound thereof: and they ſhall continue for ever in the felicity which their ſouls deſire. The greateſt

[y] Until Gog and Magog ſhall have a paſſage opened for them.]—i. e. Until the reſurrection; one ſign of the approach whereof will be the eruption of thoſe barbarians (1).

[z] They ſhall haſten from every high hill.]—In this paſſage ſome copies, inſtead of hadabin, i. e. an elevated part of the earth, have jadathin, which ſignifies a grave; and if we follow the latter reading, the pronoun, they, muſt not refer to Gog and Magog, but to mankind in general.

[a] They ſhall not hear aught therein.]—Becauſe of their aſtoniſhment and the inſupportable torments they ſhall endure; or, as others expound the words, They ſhall not hear therein any thing which may give them the leaſt comfort.

[b] As for thoſe unto whom paradiſe hath been predeſtinated, &c.]—One Ebn al Zabâri objected to the preceding words. Both ye and that which ye worſhip beſides GOD, ſhall be caſt into hell, becauſe, being general, they aſſerted an abſolute falſehood; ſome of the objects of idolatrous worſhip being ſo far from any danger of damnation, that they were in the higheſt favour with GOD, as JESUS, Ezra, and the angels: wherefore this paſſage was revealed, excepting thoſe who were predeſtinated to ſalvation (2).

(1) See the Prelim. Diſc. ſect. IV. p. 107. (2) Al BEIDAWI, JALALO'DDIN.

terror

terror ſhall not trouble them; and the angels ſhall meet them to congratulate them, ſaying, This is your day which ye were promiſed. On that day we will roll up the heavens, as the angel AL-SIJIL [c] rolleth up the book wherein every man's actions are recorded. As we made the firſt creature out of nothing, ſo we will alſo re-produce it at the reſurrection. This is a promiſe which it lieth on us to fulfil: we will ſurely perform it. And now have we written in the pſalms, after the promulgation of the law, that my ſervants the righteous ſhall inherit the earth [d]. Verily in this book are contained ſufficient means of ſalvation, unto people who ſerve GOD. We have not ſent thee, O MOHAMMED, but as a mercy unto all creatures. Say, No other hath been revealed unto me, than that your GOD is one GOD: will ye therefore be reſigned unto him? But if they turn their backs to the confeſſion of GOD's unity, ſay, I proclaim war againſt you all equally [e]: but I know not whether that which ye are threatened with [f] be nigh, or whether it be far diſtant. Verily GOD knoweth the diſcourſe which is ſpoken in public; and he alſo knoweth that which ye hold in private. I know not but peradventure the reſpite granted you is for a trial of you; and that ye may enjoy the proſperity of this world for a time. Say, LORD, judge between me and my adverſaries with truth. Our LORD is the Merciful; whoſe aſſiſtance is to be implored againſt the blaſphemies and calumnies which ye utter.

[c] The angel al Sijil.]—Whoſe office it is to write down the actions of every man's life, which, at his death, he rolls up, as completed. Some pretend one of Mohammed's ſcribes is here meant: and others take the word Sijil, or, as it is alſo written, Sijjill, for an appellative, ſignifying a book or written ſcroll; and accordingly render the paſſage, as a written ſcroll is rolled up (1).

[d] Theſe words are taken from Pſalm 37. v. 29.

[e] I proclaim war againſt you, &c.]—Or I have publicly declared unto you what I was commanded.

[f] That which ye are threatened with.]—viz. The loſſes and diſgraces which ye ſhall ſuffer by the future ſucceſſes of the Moſlems; or, the day of judgment.

(1) Iidem, &c.

CHAP. XXII.

Intitled, The Pilgrimage[g]; revealed at MECCA[h].

In the name of the moſt merciful GOD.

O Men of MECCA, fear your LORD. Verily the ſhock of the laſt-hour[i] will be a terrible thing. On the day whereon ye ſhall ſee it, every woman who giveth ſuck ſhall forget the infant which ſhe ſuckleth[k]; and every female that is with young ſhall caſt her burden; and thou ſhalt ſee men ſeemingly drunk, yet they ſhall not be really drunk: but the puniſhment of GOD will be ſevere. There is a man who diſputeth concerning GOD without knowledge[l], and followeth every rebellious devil; againſt whom it is written, that whoever ſhall take him for his patron, he ſhall ſurely ſeduce him, and ſhall lead him into the torment of hell. O men, if ye be in doubt concerning the reſurrection, conſider that we firſt created you of the duſt of the ground; afterwards, of ſeed; afterwards, of a little coagulated blood[m]; afterwards, of a piece of fleſh, perfectly formed in part, and in part imperfectly formed; that we might make our power manifeſt unto you: and we cauſe that which we pleaſe to reſt

[g] Some ceremonies uſed at the pilgrimage of Mecca being mentioned in this chapter, gave occaſion to the inſcription.

[h] Some (1) except two verſes, beginning at theſe words, There are ſome men who ſerve GOD in a wavering manner, &c. And others (2) ſix verſes, beginning at, Theſe are two oppoſite parties, &c.

[i] The ſhock of the laſt-hour.]—Or, the earthquake which, ſome ſay, is to happen a little before the ſun riſes from the weſt; one ſign of the near approach of the day of judgment (3).

[k] See the Prelim. Diſc. ſect. IV. p. 109.

[l] There is a man who diſputeth concerning GOD, &c.]—This paſſage was revealed on account of al Nodar Ebn al Hareth, who maintained that the angels were the daughters of GOD, that the Korân was a fardel of old fables, and denied the reſurrection (4).

[m] See chap. 96.

(1) JALLALO'DDIN. (2) Al BEIDAWI. (3) See the Prelim. Diſc. ſect. IV. p. 105, &c. (4) Al BEIDAWI.

in

in the wombs, until the appointed time of delivery. Then we bring you forth infants; and afterwards we permit you to attain your age of full ſtrength: and one of you dieth in his youth, and another of you is poſtponed to decrepit age, ſo that he forgetteth whatever he knew. Thou ſeeſt the earth ſometimes dried up and barren: but when we ſend down rain thereon, it is put in motion, and ſwelleth, and produceth every kind of luxuriant vegetables. This ſheweth that GOD is the truth, and that he raiſeth the dead to life, and that he is almighty; and that the hour of judgment will ſurely come, (there is no doubt thereof, and that GOD will raiſe again thoſe who are in the graves. There is a man who diſputeth concerning GOD without either knowledge, or a direction, or an enlightening book [n], proudly turning his ſide, that he may ſeduce men from the way of GOD. Ignominy ſhall attend him in this world; and on the day of reſurrection we will make him taſte the torment of burning, when it ſhall be ſaid unto him, This thou ſuffereſt becauſe of that which thy hands have formerly committed; for GOD is not unjuſt towards mankind. There are ſome men who ſerve GOD in a wavering manner, ſtanding, as it were, on the verge [o] of the true religion. If good befal one of

[n] There is a man who diſputeth concerning GOD, &c.]—The perſon here meant, it is ſaid, was Abu Jahl (1), a principal man among the Koreiſh, and a moſt inveterate enemy of Mohammed and his religion. His true name was Amru Ebn Heſhâm, of the family of Makhzûm; and he was ſurnamed Abu'lhocm, i. e. the father of wiſdom, which was afterwards changed into Abu Jahl, or the father of folly. He was ſlain in the battle of Bedr (2).

[o] There are ſome men who ſerve GOD waveringly, ſtanding on the verge, &c.]—This expreſſion alludes to one who being poſted in the ſkirts of an army, if he ſees the victory inclining to his own ſide, ſtands his ground, but if the enemy is likely to prevail, takes to his heels.

The paſſage they ſay, was revealed on account of certain Arabs of the deſert, who came to Medina, and having profeſſed Mohammediſm, were well enough pleaſed with it ſo long as their affairs proſpered, but if they met with any adverſity, were ſure to lay the blame on their new religion. A tradition of Abu Saïd mentions another accident as the occaſion of this paſſage, viz. that a certain Jew embraced Iſlâm, but afterwards taking a diſlike to it, on account of ſome misfortunes which had befallen him, went to Mo-

(1) JALLALO'DDIN. (2) See chap. 8. p. 232. not. [z].

of them, he reſteth ſatisfied therein; but if any tribulation befal him, he turneth himſelf round, with the loſs both of this world, and of the life to come. This is manifeſt perdition. He will call upon that, beſides GOD, which neither can hurt him, nor profit him. This is an error remote from truth. He will invoke him who will ſooner be of hurt to his worſhipper than of advantage. Such is ſurely a miſerable patron, and a miſerable companion. But GOD will introduce thoſe who ſhall believe, and do righteous works, into gardens through which rivers flow; for GOD doth that which he pleaſeth. Whoſo thinketh that GOD will not aſſiſt his apoſtle in this world, and in the world to come, let him ſtrain a rope towards heaven, then let him put an end to his life, and ſee whether his devices can render that ineffectual, for which he was angry [p]. Thus do we ſend down the KORAN, being evident ſigns; for GOD directeth whom he pleaſeth. As to the true believers, and thoſe who judaize, and the Sabians, and the Chriſtians, and the Magians, and the idolaters; verily GOD ſhall judge between them on the day of reſurrection; for GOD is witneſs of all things. Doſt thou not perceive that all creatures both in heaven and on earth adore GOD [q]; and the ſun, and the moon, and the ſtars, and the mountains, and the trees, and the beaſts, and many men? but many are worthy of chaſtiſement: and whomſoever GOD ſhall render deſpicable, there ſhall be none to honour; for GOD doth that which he pleaſeth. Theſe are two oppoſite

Mohammed, and deſired he might renounce it, and be freed from the obligations of it; but the prophet told him that no ſuch thing was allowed in his religion (1).

[p] Let him ſtrain a rope towards heaven, &c.]—Or, Let him tie a rope to the roof of his houſe, and hang himſelf; that is, let him carry his anger and reſentment to ever ſo great an height, even to be driven to the moſt deſperate extremities, and ſee whether with all his endeavours he will be able to intercept the divine aſſiſtance (2).

[q] Adore GOD.]—Confeſſing his power, and obeying his ſupreme command.

(1) Al BEIDAWI. (2) Idem.

parties,

parties, who diſpute concerning their LORD[r]. And they who believe not, ſhall have garments of fire fitted unto them: boiling water ſhall be poured on their heads; their bowels ſhall be diſſolved thereby, and alſo their ſkins; and they ſhall be beaten with maces of iron. So often as they ſhall endeavour to get out of hell, becauſe of the anguiſh of their torments, they ſhall be dragged back into the ſame; and their tormentors ſhall ſay unto them, Taſte ye the pain of burning. GOD will introduce thoſe who ſhall believe, and act righteouſly, into gardens through which rivers flow: they ſhall be adorned therein with bracelets of gold, and pearls; and their veſtures therein ſhall be ſilk. They are directed unto a good ſaying[s]; and are directed into the honourable way. But they who ſhall diſbelieve, and obſtruct the way of GOD, and hinder men from viſiting the holy temple of MECCA, which we have appointed for a place of worſhip unto all men: the inhabitant thereof, and the ſtranger have an equal right to viſit it: and whoſoever ſhall ſeek impiouſly to profane it, we will cauſe him to taſte a grievous torment. Call to mind when we gave the ſite of the houſe of the CAABA for an abode unto ABRAHAM[t], ſaying, Do not aſſociate any thing with me; and cleanſe my houſe for thoſe who compaſs it, and who ſtand up, and who bow down to worſhip.

[r] Theſe are two oppoſite parties, &c.]—viz. The true believers, and the infidels. The paſſage is ſaid to have been revealed on occaſion of a diſpute between the Jews and the Mohammedans: the former inſiſting that they were in greater favour with GOD, their prophet and revelations being prior to thoſe of the latter; and theſe replying, that they were more in GOD's favour, for that they believed not only in Moſes, but alſo in Mohammed, and in all the ſcriptures without exception; whereas the Jews rejected Mohammed, though they knew him to be a prophet, out of envy (1).

[s] Unto a good ſaying.]—viz. The profeſſion of GOD's unity; or theſe words, which they ſhall uſe at their entrance into paradiſe, Praiſe be unto GOD, who hath fulfilled his promiſe unto us (2).

[t] When we gave unto Abraham the ſite of the Caaba for an abode.]—i. e. For a place of religious worſhip; ſhewing him the ſpot where it had ſtood, and alſo the model of the old building, which had been taken up to heaven at the flood (3).

(1) Idem. (2) Idem. (3) See the Prelim. Diſc. ſect. IV. p. 155.

And

And proclaim unto the people a ſolemn pilgrimage[u], let them come unto thee on foot, and on every lean camel, arriving from every diſtant road; that they may be witneſſes of the advantages which accrue to them from the viſiting this holy place[w], and may commemorate the name of GOD on the appointed days[x], in gratitude for the brute cattle which he hath beſtowed on them. Wherefore eat thereof, and feed the needy, and the poor. Afterwards let them put an end to the neglect of their perſons[y], and let them pay their vows[z]; and compaſs the ancient houſe[a]. This let them do. And whoever ſhall regard the ſacred ordinances of GOD[b]; this will be better for him in

[u] Proclaim unto the people a ſolemn pilgrimage.]—It is related that Abraham, in obedience to this command, went up to mount Abu kobeis, near Mecca, and cried from thence, O men, perform the pilgrimage to the houſe of your LORD; and that GOD cauſed thoſe who were then in the loins of their fathers, and the wombs of their mothers, from eaſt to weſt, and who, he knew beforehand, would perform the pilgrimage, to hear his voice. Some ſay, however, that theſe words were directed to Mohammed, commanding him to proclaim the pilgrimage of valediction (1): according to which expoſition the paſſage muſt have been revealed at Medina.

[w] The advantages which accrue to them from the viſiting this place.]—viz. The temporal advantage made by the great trade driven at Mecca during the pilgrimage, and the ſpiritual advantage of having performed ſo meritorious a work.

[x] The appointed days.]—Namely, The ten firſt days of Dhu'lhajja; or the tenth day of the ſame month, on which they ſlay the ſacrifices, and the three following days (2).

[y] Let them put an end to the neglect of their perſons.]—By ſhaving their heads, and other parts of their bodies, and cutting their beards and nails in the valley of Mina; which the pilgrims are not allowed to do from the time they become Mohrims, and have ſolemnly dedicated themſelves to the performance of the pilgrimage, till they have finiſhed the ceremonies, and ſlain their victims (3).

[z] Let them pay their vows.]—By doing the good works which they have vowed to do in their pilgrimage. Some underſtand the words only of the performance of the requiſite ceremonies.

[a] And compaſs the ancient houſe.]—i. e. The Caaba; which the Mohammedans pretend was the firſt edifice built and appointed for the worſhip of GOD (4). The going round this chapel is a principal ceremony of the pilgrimage, and is often repeated; but the laſt time of their doing it, when they take their farewell of the temple, ſeems to be more particularly meant in this place.

[b] Whoever ſhall regard the ſacred ordinances of GOD.]—By obſerving what he has commanded, and avoiding what he has forbidden; or, as the words alſo ſignify, Whoever ſhall

(1) AL BEIDAWI. (2) Idem, JALLALO'DDIN. (3) Idem. See chap. 2. p. 35, 36. chap. 5. p. 151. and BOBOV. de Peregr. Meccana, p. 15, &c. (4) See chap. 3. p. 73. and the Prelim. Diſc. ſect. IV. p. 155.

in the ſight of his LORD. All ſorts of cattle are allowed you to eat, except what has been read unto you, in former paſſages of the KORAN, to be forbidden. But depart from the abomination of idols, and avoid ſpeaking that which is falſe[c]: being orthodox in reſpect to GOD, aſſociating no other god with him; for whoever aſſociateth any other with GOD, is like that which falleth from heaven, and which the birds ſnatch away, or the wind bloweth to a far diſtant place[d]. This is ſo. And whoſo maketh valuable offerings unto GOD[e]; verily they proceed from the piety of men's hearts. Ye receive various advantages from the cattle deſigned for ſacrifices, until a determined time for ſlaying them: then the place of ſacrificing them is the ancient houſe. Unto the profeſſors of every religion[f] have we appointed certain rites, that they may commemorate the name of GOD on ſlaying the brute cattle which he hath provided for them. Your GOD is one GOD: wherefore reſign yourſelves wholly unto him. And do thou bear good tidings unto thoſe who humble themſelves; whoſe hearts, when mention is made of GOD, are ſtruck with fear; and unto thoſe who patiently endure that which be-

ſhall honour what GOD hath ſanctified, or commanded not to be profaned; as the temple and territory of Mecca, and the ſacred months, &c.

[c] Avoid ſpeaking that which is falſe.]—Either by aſſerting wrong and impious things of the Deity; or by bearing falſe witneſs againſt your neighbours.

[d] Like that which falleth from heaven, &c.]—Becauſe he who falls into idolatry, ſinketh from the height of faith into the depth of infidelity, has his thoughts diſtracted by wicked luſts, and is hurried by the devil into the moſt abſurd errors (1).

[e] Whoſo maketh valuable offerings unto GOD.]—By chuſing a well-favoured and coſtly victim, in honour of him to whom it is deſtined. They ſay Mohammed once offered a hundred fat camels, and among them one which had belonged to Abu Jahl, having in his noſe a ring of gold: and that Omar offered a noble camel, for which he had been bid three hundred dinârs (2).

The original may alſo be tranſlated generally, Whoſo regardeth the rites of the pilgrimage, &c. But the victims ſeem to be more particularly intended in this place.

[f] Unto the profeſſors of every religion.]—Jallalo'ddin underſtands this paſſage in a reſtrained ſenſe, of the former nations who were true believers; to whom GOD appointed a ſacrifice, and a fixed place and proper ceremonies for the offering of it.

(1) Al Beidawi. (2) Idem.

falleth

falleth them; and who duly perform their prayers, and give alms out of what we have beſtowed on them. The camels ſlain for ſacrifice have we appointed for you as ſymbols of your obedience unto GOD: ye alſo receive other advantages from them. Wherefore commemorate the name of GOD over them, when ye ſlay them, ſtanding on their feet diſpoſed in right order[g]: and when they are fallen down dead, eat of them; and give to eat thereof both unto him who is content with what is given him, without aſking, and unto him who aſketh[h]. Thus have we given you dominion over them, that ye might return us thanks. Their fleſh is not accepted of GOD, neither their blood; but your piety is accepted of him. Thus have we given you dominion over them, that ye might magnify GOD, for the revelations whereby he hath directed you. And bear good tidings unto the righteous, that GOD will repel the ill deſigns of the infidels from the true believers; for GOD loveth not every perfidious unbeliever. Permiſſion is granted unto thoſe who take arms againſt the unbelievers, for that they have been unjuſtly perſecuted by them: (and GOD is certainly able to aſſiſt them: who have been turned out of their habitations injuriouſly, and for no other reaſon than becauſe they ſay, OUR LORD is GOD[i]. And if GOD did not repel the violence of ſome men by others,

[g] Standing on their feet diſpoſed in right order.]—That is, as ſome expound the word, ſtanding on three feet, having one of their fore feet tied up, which is the manner of tying camels to prevent their moving from the place. Some copies inſtead of ſawâffa, read ſawâffena, from the verb ſafana, which properly ſignifies the poſture of a horſe, when he ſtands on three feet, the edge of the fourth only touching the ground.

[h] Unto him who is content without aſking, and unto him who aſketh.]——Or, as the words may alſo be rendered, Unto him who aſketh in a modeſt and humble manner, and unto him who wanteth but dareth not aſk.

[i] Permiſſion is granted unto thoſe who take arms, &c.]—This was the firſt paſſage of the Korân which allowed Mohammed and his followers to defend themſelves againſt their enemies by force, and was revealed a little before the flight to Medina; till which time the prophet had exhorted his Moſlems to ſuffer the injuries offered them with patience, which is alſo commanded in above ſeventy different places of the Korân (1).

(1) AL BEIDAWI, &c. V. the Prelim. Diſc. ſect. II. p. 63, &c.

verily

verily monaſteries, and churches, and ſynagogues, and the temples of the Moſlems, wherein the name of GOD is frequently commemorated, would be utterly demoliſhed[k]. And GOD will certainly aſſiſt him who ſhall be on his ſide: for GOD is ſtrong and mighty. And he will aſſiſt thoſe who, if we eſtabliſh them in the earth, will obſerve prayer, and give alms, and command that which is juſt, and forbid that which is unjuſt. And unto GOD ſhall be the end of all things. If they accuſe thee, O MOHAMMED, of impoſture; conſider that, before them, the people of NOAH, and the tribes of AD and THAMUD, and the people of ABRAHAM, and the people of LOT, and the inhabitants of MADIAN, accuſed their prophets of impoſture: and MOSES was alſo charged with falſehood. And I granted a long reſpite unto the unbelievers: but afterwards I chaſtiſed them; and how different was the change I made in their condition! How many cities have we deſtroyed, which were ungodly, and which are now fallen to ruin on their roofs? And how many wells have been abandoned[l], and lofty caſtles? Do they not therefore journey through the land? And have they not hearts to underſtand with, or ears to hear with? Surely as to theſe things their eyes are not blind, but the hearts are blind which are in their breaſts. They will urge thee to haſten the threatened puniſhment; but GOD will not fail to perform what he hath

[k] If GOD did not repel the violence of ſome men by others, verily monaſteries, and churches, &c. would be demoliſhed.]—That is, The public exerciſe of any religion, whether true or falſe, is ſupported only by force; and therefore, as Mohammed would argue, the true religion muſt be eſtabliſhed by the ſame means.

[l] How many wells have been abandoned, &c.]—That is, How many ſpots in the deſerts, which were formerly inhabited, are now abandoned? a neglected well being the proper ſign of ſuch a deſerted dwelling in thoſe parts, as ruins are of a demoliſhed town.

Some imagine that this paſſage intends more particularly a well at the foot of a certain hill in the province of Hadramaut, and a caſtle built on the top of the ſame hill, both belonging to the people of Handha Ebn Safwân, a remnant of the Thamudites, who having killed their prophet, were utterly deſtroyed by GOD, and their dwelling abandoned (1).

(1) Iidem.

threatened:

threatened: and verily one day with thy LORD is as a thouſand years, of thoſe which we compute [m]. Unto how many cities have I granted reſpite, though they were wicked? yet afterwards I chaſtiſed them; and unto me ſhall they come to be judged, at the laſt day. Say, O men, verily I am only a public preacher unto you. And they who believe, and do good works, ſhall obtain forgiveneſs and an honourable proviſion. But thoſe who endeavour to make our ſigns of none effect, ſhall be the inhabitants of hell. We have ſent no apoſtle, or prophet, before thee, but, when he read, SATAN ſuggeſted ſome error in his reading [n]. But GOD ſhall make void that which SATAN hath ſuggeſted: then ſhall GOD confirm his ſigns; for GOD is knowing and wiſe. But this he permitteth, that he may make that which SATAN hath ſuggeſted, a temptation unto thoſe in whoſe hearts there is an infirmity, and whoſe hearts are hardened: (for the ungodly are certainly in a wide diſagreement from the truth:) and that they on whom knowledge hath been beſtowed, may know that this book is the truth from thy LORD, and may believe therein; and that their hearts may acquieſce in the

[m] See 2 Pet. iii. 8.

[n] We have ſent no apoſtle, or prophet, but when he read, Satan ſuggeſted ſome error in his reading, &c.] —The occaſion of the paſſage is thus related. Mohammed one day reading the 53d chapter of the Korân, when he came to this verſe, What think ye of Allât, and al Uzza, and of Manâh the other third goddeſs? the devil put the following words into his mouth, which he pronounced through inadvertence, or, as ſome tell us, becauſe he was then half aſleep (1), viz. Theſe are the moſt high and beauteous damſels, whoſe interceſſion is to be hoped for. The Koreiſh, who were ſitting near Mohammed, greatly rejoiced at what they had heard, and when he had finiſhed the chapter, joined with him and his followers in making their adoration: but the prophet, being acquainted by the angel Gabriel with the reaſon of their compliance, and with what he had uttered, was deeply concerned at his miſtake, till this verſe was revealed for his conſolation (2).

We are told however by al Beidâwi, that the more intelligent and accurate perſons reject the aforeſaid ſtory; and the verb, here tranſlated read, ſignifying alſo to wiſh for any thing, interpret the paſſage of the ſuggeſtions of the devil to debauch the affections of thoſe holy perſons, or to employ their minds in vain wiſhes and deſires.

(1) YAHYA. See chap. 16. p. 89.

(2) AL BEIDAWI, JALLALO'DDIN, YAHYA, &c.

ſame:

ſame: for GOD is ſurely the director of thoſe who believe, into the right way. But the infidels will not ceaſe to doubt concerning it, until the hour of judgment cometh ſuddenly upon them; or until the puniſhment of a grievous day [o] overtake them. On that day the kingdom ſhall be GOD's: he ſhall judge between them. And they who have believed, and ſhall have wrought righteouſneſs, ſhall be in gardens of pleaſure: but they who have diſbelieved, and ſhall have charged our ſigns with falſehood, thoſe ſhall ſuffer a ſhameful puniſhment. As to thoſe who ſhall have fled their country for the ſake of GOD's true religion, and afterwards ſhall have been ſlain, or ſhall have died; on them will GOD beſtow an excellent proviſion; and GOD is the beſt provider. He will ſurely introduce them with an introduction with which they ſhall be well pleaſed: for GOD is knowing and gracious. This is ſo. Whoever ſhall take a vengeance equal to the injury which hath been done him [p], and ſhall afterwards be unjuſtly treated [q]; verily GOD will aſſiſt him: for GOD is merciful, and ready to forgive. This ſhall be done, for that GOD cauſeth the night to ſucceed the day, and he cauſeth the day to ſucceed the night; and for that GOD both heareth and ſeeth. This, becauſe GOD is truth, and becauſe what they invoke beſides him, is vanity: and for that GOD is the high, the mighty. Doſt thou not ſee that GOD ſendeth down water from heaven, and the earth becometh green? for GOD is gracious and wiſe. Unto him belongeth whatſoever is in heaven and on earth: and GOD is ſelf-ſufficient, worthy to be praiſed. Doſt thou not ſee that GOD

[o] A grievous day.]—Or, a day which maketh childleſs; by which ſome great misfortune in war is expreſſed: as the overthrow the infidels received at Bedr. Some ſuppoſe the reſurrection is here intended.

[p] Whoever ſhall take a vengeance equal to the injury.]—And ſhall not take a more ſevere revenge than the fact deſerves.

[q] And ſhall afterwards be unjuſtly treated.]—By the aggreſſor's ſeeking to revenge himſelf again of the perſon injured, by offering him ſome further violence.

The paſſage ſeems to relate to the vengeance which the Moſlems ſhould take of the infidels, for their unjuſt perſecution of them.

hath

hath ſubjected whatever is in the earth to your ſervice, and alſo the ſhips which ſail in the ſea, by his command? And he with-holdeth the heaven that it fall not on the earth, unleſs by his permiſſion[r]: for GOD is gracious unto mankind, and merciful. It is he who hath given you life, and will hereafter cauſe you to die; afterwards he will again raiſe you to life, at the reſurrection: but man is ſurely ungrateful. Unto the profeſſors of every religion have we appointed certain rites, which they obſerve. Let them not therefore diſpute with thee concerning this matter; but invite them unto thy LORD: for thou followeſt the right direction. But if they enter into debate with thee, anſwer, GOD well knoweth that which ye do: GOD will judge between you, on the day of reſurrection, concerning that wherein ye now diſagree. Doſt thou not know that GOD knoweth whatever is in heaven and on earth? Verily this is written in the book of his decrees: this is eaſy with GOD. They worſhip, beſides GOD, that concerning which he hath ſent down no convincing proof, and concerning which they have no knowledge: but the unjuſt doers ſhall have none to aſſiſt them. And when our evident ſigns are rehearſed unto them, thou mayeſt perceive, in the countenances of the unbelievers, a diſdain thereof: it wanteth little but that they ruſh with violence on thoſe who rehearſe our ſigns unto them. Say, Shall I declare unto you a worſe thing than this? The fire of hell, which GOD hath threatened unto thoſe who believe not, is worſe; and an unhappy journey ſhall it be thither. O men, a parable is propounded unto you; wherefore hearken unto it. Verily the idols which ye invoke, beſides GOD, can never create a ſingle fly, although they were all aſſembled for that purpoſe; and if the fly ſnatch any thing from them, they cannot recover the ſame from it[s]. Weak is the petitioner, and the petitioned.

[r] That it fall not, &c.]—Which it will do at the laſt-day.

[s] If the fly ſnatch any thing from them, &c.]—The commentators ſay, that

petitioned. They judge not of GOD according to his due eſtimation: for GOD is powerful and mighty. GOD chooſeth meſſengers from among the angels[t], and from among men: for GOD is he who heareth and ſeeth. He knoweth that which is before them, and that which is behind them; and unto GOD ſhall all things return. O true believers, bow down, and proſtrate yourſelves, and worſhip your LORD; and work righteouſneſs, that ye may be happy: and fight in defence of GOD's true religion, as it behoveth you to fight for the ſame. He hath choſen you, and hath not impoſed on you any difficulty in the religion which he hath given you, the religion of your father ABRAHAM: he hath named you Moſlems heretofore, and in this book; that our apoſtle may be a witneſs againſt you at the day of judgment, and that ye may be witneſſes againſt the reſt of mankind. Wherefore be ye conſtant at prayer; and give alms: and adhere firmly unto GOD. He is your maſter; and he is the beſt maſter, and the beſt protector.

that the Arabs uſed to anoint the images of their gods with ſome odoriferous compoſition, and with honey, which the flies ate, though the doors of the temple were carefully ſhut, getting in at the windows or crevices.

Perhaps Mohammed took this argument from the Jews, who pretend that the temple of Jeruſalem, and the ſacrifices there offered to the true GOD, were never annoyed by flies (1); whereas ſwarms of thoſe inſects infeſted the heathen temples, being drawn thither by the ſteam of ſacrifices (2).

[t] GOD chooſeth meſſengers from among the angels.]—Who are the bearers of the divine revelations to the prophets; but ought not to be the objects of worſhip.

(1) Pirke Aboth, c. 5. ſect. 6, 7. Synt. 2. c. 6.

(2) V. SELDEN. de Diis Syris.

CHAP. XXIII.

Intitled, The true Believers; revealed at MECCA.

In the name of the moſt merciful GOD.

XVIII.* NOW are the true believers happy: who humble themſelves in their prayer, and who eſchew all vain diſcourſe, and who are doers of alms-deeds; and who keep themſelves from carnal knowledge of any women except their wives, or the captives which their right-hands poſſeſs; (for as to them they ſhall be blameleſs: but whoever coveteth any woman beyond theſe, they are tranſgreſſors:) and who acquit themſelves faithfully of their truſt, and juſtly perform their covenant; and who obſerve their appointed times of prayer: theſe ſhall be the heirs, who ſhall inherit paradiſe; they ſhall continue therein for ever. We formerly created man of a finer ſort of clay; afterwards we placed him in the form of ſeed in a ſure receptacle[u]: afterwards we made the ſeed coagulated blood; and we formed the coagulated blood into a piece of fleſh: then we formed the piece of fleſh into bones; and we clothed thoſe bones with fleſh: then we produced the ſame by another creation[w], Wherefore bleſſed be GOD, the moſt excellent Creator[x]. After this ye ſhall die: and afterwards ſhall ye be reſtored to life, on the day of reſurrection. And we have created over you ſeven heavens[y]: and we are not negligent of what we have created. And we ſend down rain from heaven, by meaſure; and we cauſe it to remain on the earth; we are alſo certainly

* A ſure receptacle.]—viz. The womb.

[u] By another creation.]——i. e. Producing a perfect man, compoſed of ſoul and body.

[x] See chap. 6. p. 172. not. °.

[y] Seven heavens.]——Literally, ſeven paths; by which the heavens are meant, becauſe, according to ſome expoſitors, they are the paths of the angels and of the celeſtial bodies: though the original word alſo ſignifies things which are folded or placed like the ſtories one above another, as the Mohammedans ſuppoſe the heavens to be.

able

able to deprive you of the ſame. And we cauſe gardens of palm-trees, and vineyards, to ſpring forth for you by means thereof; wherein ye have many fruits, and whereof ye eat. And we alſo raiſe for you a tree ſpringing from mount SINAI [z]; which produceth oil, and a ſauce for thoſe who eat. Ye have likewiſe an inſtruction in the cattle: we give you to drink of the milk which is in their bellies, and ye receive many advantages from them; and of them do ye eat: and on them, and on ſhips, are ye carried [a]. We ſent NOAH heretofore unto his people, and he ſaid, O my people, ſerve GOD: ye have no GOD beſides him; will ye not therefore fear the conſequence of your worſhipping other gods? And the chiefs of his people, who believed not, ſaid, This is no other than a man, as ye are: he ſeeketh to raiſe himſelf to a ſuperiority over you. If GOD had pleaſed to have ſent a meſſenger unto you, he would ſurely have ſent angels: we have not heard this of our forefathers. Verily he is no other than a man diſturbed with frenzy: wherefore wait concerning him for a time. NOAH ſaid, O LORD, do thou protect me; for that they accuſe me of falſehood. And we revealed our orders unto him, ſaying, Make the ark in our ſight; and according to our revelation. And when our decree cometh to be executed, and the oven ſhall boil and pour forth water, carry into it of every ſpecies of animals one pair; and alſo thy family, except ſuch of them on whom a previous ſentence of deſtruction hath paſſed [b]: and ſpeak not unto me in behalf of thoſe who have been unjuſt; for they ſhall be drowned. And when thou and they who ſhall be with thee, ſhall go up into the ark, ſay, Praiſe be

[z] A tree ſpringing from mount Sinai.]—viz. The olive. The gardens near this mountain are yet famous for the excellent fruit-trees of almoſt all ſorts which grow there (1).

[a] On them, and on ſhips are ye carried.]—The beaſt more particularly meant in this place, is the camel, which is chiefly uſed for carriage in the eaſt; being called by the Arabs, the land-ſhip, on which they paſs thoſe ſeas of ſand, the deſerts.

[b] See chap. 11. p. 20, &c.

(1) V. Voyages de THEVENOT, liv. 2. ch. 9.

unto GOD, who hath delivered us from the ungodly people! And ſay, O LORD, cauſe me to come down from this ark with a bleſſed deſcent; for thou art beſt able to bring me down from the ſame with ſafety. Verily herein were ſigns of our omnipotence; and we proved mankind thereby. Afterwards we raiſed up another generation [c] after them; and we ſent unto them an apoſtle from among them [d], who ſaid, Worſhip GOD: ye have no GOD beſides him; will ye not therefore fear his vengeance? And the chiefs of his people, who believed not, and who denied the meeting of the life to come, and on whom we had beſtowed affluence in this preſent life, ſaid, This is no other than a man, as ye are; he eateth of that whereof ye eat, and he drinketh of that whereof ye drink: and if ye obey a man like unto yourſelves, ye will ſurely be ſufferers. Doth he threaten you that after ye ſhall be dead, and ſhall become duſt and bones, ye ſhall be brought forth alive from your graves? Away, away with that ye are threatened with! There is no other life beſides our preſent life: we die, and we live? and we ſhall not be raiſed again. This is no other than a man, who deviſeth a lie concerning GOD: but we will not believe him. Their apoſtle ſaid, O LORD, defend me; for that they have accuſed me of impoſture. GOD anſwered, After a little while they ſhall ſurely repent their obſtinacy. Wherefore a ſevere puniſhment was juſtly inflicted on them, and we rendered them like the refuſe which is carried down by a ſtream. Away therefore with the ungodly people! Afterwards we raiſed up other generations [e] after them. No nation ſhall be puniſhed before their determined time; neither ſhall they be reſpited after. Afterwards we ſent our apoſtles, one after another. So often as their apoſtle came unto any nation, they charged him with impoſture: and we cauſed them ſucceſſively to follow

[c] Another generation.]—Namely the tribe of Ad, or of Thamûd.

[d] An apoſtle.]—viz. The prophet Hûd, or Sâleh.

[e] Other generations.]—As the Sodomites, Midianites, &c.

one

one another to deſtruction; and we made them only ſubjects of traditional ſtories. Away therefore with the unbelieving nations! Afterwards we ſent MOSES, and AARON his brother, with our ſigns and manifeſt power, unto PHARAOH and his princes: but they proudly refuſed to believe on him; for they were a haughty people. And they ſaid, Shall we believe on two men like unto ourſelves; whoſe people are our ſervants? And they accuſed them of impoſture: wherefore they became of the number of thoſe who were deſtroyed. And we heretofore gave the book of the law unto MOSES, that the children of ISRAEL might be directed thereby. And we appointed the ſon of MARY, and his mother, for a ſign: and we prepared an abode for them in an elevated part of the earth[f], being a place of quiet and ſecurity, and watered with running ſprings. O apoſtles, eat of thoſe things which are good[g]; and work righteouſneſs for I well know that which ye do. This your religion is one religion[h]; and I am your LORD: wherefore fear me. But men have rent the affair of their religion into various ſects: every party rejoiceth in that which they follow. Wherefore leave them in their confuſion, until a certain time[i]. Do they think that we haſten unto them the wealth and children which we have abundantly beſtowed on them, for their

[f] An elevated part of the earth.]—The commentators tell us the place here intended is Jeruſalem, or Damaſcus, or Ramlah, or Paleſtine, or Egypt (1).

But perhaps the paſſage means the hill to which the virgin Mary retired to be delivered, according to the Mohammedan tradition (2).

[g] O apoſtles, eat of thoſe things which are good, &c.]—Theſe words are addreſſed to the apoſtles in general, to whom it was permitted to eat of all clean and wholeſome food; and were ſpoken to them ſeverally at the time of their reſpective miſſions. Some, however, think them directed particularly to the virgin Mary and Jeſus, or ſingly to the latter, (in which caſe the plural number muſt be uſed out of reſpect only,) propoſing the practice of the prophets for their imitation. Mohammed probably deſigned in this paſſage to condemn the abſtinence obſerved by the Chriſtian monks (3).

[h] See chap. 21. p. 163.

[i] Until a certain time.]—i. e. Till they ſhall be ſlain, or die a natural death.

(1) Al BEIDAWI, JALLALO'DDIN. (2) See chap. 19. p. 130.
(3) Al BEIDAWI.

good? But they do not understand. Verily they who stand in awe, for fear of their LORD, and who believe in the signs of their LORD, and who attribute not companions unto their LORD; and who give that which they give in alms, their hearts being struck with dread, for that they must return unto their LORD: these hasten unto good, and are foremost to obtain the same. We will not impose any difficulty on a soul, except according to his ability; with us is a book, which speaketh the truth; and they shall not be injured. But their hearts are drowned in negligence, as to this matter; and they have works different from those we have mentioned; which they will continue to do, until, when we chastise such of them as enjoy an affluence of fortune, by a severe punishment[k], behold, they cry aloud for help: but it shall be answered them, Cry not for help to-day: for ye shall not be assisted by us. My signs were read unto you, but ye turned back on your heels: proudly elating yourselves because of your possessing the holy temple; discoursing together by night, and talking foolishly. Do they not therefore attentively consider that which is spoken unto them, whether a revelation is come unto them which came not unto their forefathers? Or do they not know their apostle; and therefore reject him? Or do they say, He is a madman? Nay, he hath come unto them with the truth; but the greater part of them detest the truth. If the truth had followed their desires, verily the heavens and the earth, and whoever therein is, had been corrupted[l]. But we have brought

[k] A severe punishment.]——By which is intended either the overthrow at Bedr, where several of the chief Koreishites lost their lives; or the famine with which the Meccans were afflicted, at the prayer of the prophet, conceived in these words, O GOD, set thy foot strongly on Modar, (an ancestor of the Koreish) and give them years like the years of Joseph; whereupon so great a dearth ensued, that they were obliged to feed on dogs, carrion, and burnt bones (1).

[l] If the truth had followed their desires, &c.]—That is, If there had been a plurality of gods, as the idolaters contend (2): or, if the doctrine taught by Mohammed had been agreeable to their inclinations, &c.

(1) Idem. (2) See chap. 21. p. 154.

them

them their admonition; and they turn aſide from their admonition. Doſt thou aſk of them any maintenance for thy preaching? ſince the maintenance of thy LORD is better; for he is the moſt bounteous provider. Thou certainly inviteſt them to the right way: and they who believe not in the life to come, do ſurely deviate from that way. If we had had compaſſion on them, and had taken off from them the calamity which had befallen them[m], they would ſurely have more obſtinately perſiſted in their error, wandering in confuſion. We formerly chaſtiſed them with a puniſhment[n]: yet they did not humble themſelves before their LORD, neither did they make ſupplications unto him; until, when we have opened upon them a door, from which a ſevere puniſhment[o] hath iſſued, behold, they are driven to deſpair thereat. It is GOD who hath created in you the ſenſes of hearing and of ſight, that ye may perceive our judgments, and hearts, that ye may ſeriouſly conſider them: yet how few of you give thanks! It is he who hath produced you in the earth; and before him ſhall ye be aſſembled. It is he who giveth life, and putteth to death; and to him is to be attributed the viciſſitude of night and day: do ye not therefore underſtand? But the unbelieving MECCANS ſay as their predeceſſors ſaid: they ſay, When we ſhall be dead, and ſhall have become duſt and bones, ſhall we really be raiſed to life? We have already been threatened with this, and our fathers alſo heretofore:

[m] The calamity which had befallen them.]—viz. The famine. It is ſaid that the Meccans being reduced to eat ilhiz, which is a ſort of miſerable food made of blood and camels hair, uſed by the Arabs in time of ſcarcity, Abu Sofiân came to Mohammed, and ſaid, Tell me, I adjure thee by GOD and the relation that is between us, doſt thou think thou art ſent as a mercy unto all creatures; ſince thou haſt ſlain the fathers with the ſword, and the children with hunger (1)?

[n] We formerly chaſtiſed them with a puniſhment.]—Namely, the ſlaughter at Bedr.

[o] A ſevere puniſhment.]—viz. Famine; which is more terrible than the calamities of war (2).

According to theſe explications, the paſſage muſt have been revealed at Medina; unleſs it be taken in a prophetical ſenſe.

(1) Al BEIDAWI. (2) Idem.

this is nothing but fables of the ancients. Say, Whose is the earth, and whoever therein is; if ye know? They will answer, GOD's. Say, Will ye not therefore consider? Say, Who is the LORD of the seven heavens, and the LORD of the magnificent throne? They will answer, They are GOD's. Say, Will ye not therefore fear him? Say, in whose hand is the kingdom of all things; who protecteth whom he pleaseth, but is himself protected of none; if ye know? They will answer, In GOD's. Say, How therefore are ye bewitched? Yea, we have brought them the truth; and they are certainly liars in denying the same. GOD hath not begotten issue; neither is there any other god with him: otherwise every god had surely taken away that which he had created [p]; and some of them had exalted themselves above the others [q]. Far be that from GOD, which they affirm of him? He knoweth that which is concealed, and that which is made public: wherefore far be it from him to have those sharers in his honour, which they attribute to him! Say, O LORD, If thou wilt surely cause me to see the vengeance with which they have been threatened; O LORD, set me not among the ungodly people: for we are surely able to make thee to see that with which we have threatened them. Turn aside evil with that which is better [r]: we well know the calumnies which they utter against thee. And say, O LORD, I fly unto thee for refuge, against the suggestions of the devils; and I have recourse unto thee, O LORD, to drive them away, that they be not present with me [s]. The gainsaying of the unbelievers ceaseth not until, when death overtaketh any

[p] Every god had taken away that which he had created.]—And set up a distinct creation and kingdom of his own.

[q] See chap. 17. p. 101.

[r] Turn aside evil with that which is better.]—That is, By forgiving injuries, and returning of good for them: which rule is to be qualified, however, with this proviso; that the true religion receive no prejudice by such mildness and clemency (1).

[s] That they be not present with me.]—To besiege me: or, as it may also be translated, That they hurt me not.

(1) Idem.

of them, he ſaith, O LORD, ſuffer me to return to life, that I may do that which is right; in profeſſing the true faith which I have neglected[t]. By no means. Verily theſe are the words which he ſhall ſpeak: but behind them there ſhall be a bar[u], until the day of reſurrection. When therefore the trumpet ſhall be ſounded, there ſhall be no relation between them which ſhall be regarded on that day; neither ſhall they aſk aſſiſtance of each other. They whoſe balances ſhall be heavy with good works, ſhall be happy: but they whoſe balances ſhall be light, are thoſe who ſhall loſe their ſouls, and ſhall remain in hell for ever[w]. The fire ſhall ſcorch their faces, and they ſhall writhe their mouths therein for anguiſh: and it ſhall be ſaid unto them, Were not my ſigns rehearſed unto you; and did ye not charge them with falſehood? They ſhall anſwer, O LORD, our unhappineſs prevailed over us, and we were people who went aſtray. O LORD, take us forth from this fire: if we return to our former wickedneſs, we ſhall ſurely

[t] In profeſſing the true faith which I have neglected.]—Or, as the words may alſo import, In the world which I have left; that is, during the further term of life which ſhall be granted me, from which I have been cut off (1).

[u] Behind them there ſhall be a bar.]—The original word barzakh, here tranſlated bar, primarily ſignifies any partition, or interſtice, which divides one thing from another; but is uſed by the Arabs not always in the ſame, and ſometimes in an obſcure ſenſe. They ſeem generally to expreſs by it what the Greeks did by the word Hades; one while uſing it for the place of the dead, another while for the time of their continuance in that ſtate, and another while for the ſtate itſelf. It is defined by their critics to be the interval or ſpace between this world and the next, or between death and the reſurrection; every perſon who dies, being ſaid to enter into al barzakh; or, as the Greek expreſſes it, καλαβῆναι εἰς ᾅδου (2). One lexicographer (3) tells us, that in the Koran it denotes, the grave: but the commentators on this paſſage expound it a bar, or invincible obſtacle, cutting off all probability of return into the world, after death. See chap. 25. where the word again occurs.

Some interpreters underſtand the words we have rendered, behind them, to mean, before them, (it being one of thoſe words, of which there are ſeveral in the Arabic tongue, that have direct contrary ſignifications) conſidering al barzakh as a future ſpace, and lying before, and not behind them.

[w] See the Prelim. Diſc. ſect. IV. p. 118.

(1) Idem. (2) V. POCOCK. not. in Port. Moſis, p. 248, &c. and the Prelim. Diſc. ſect. IV. p. 102. (3) EBN MARUF, apud Gol. Lex, Arab. col. 254.

be

be unjuſt. GOD will ſay unto them, Be ye driven away with ignominy thereinto: and ſpeak not unto me to deliver you. Verily there were a party of my ſervants, who ſaid, O LORD, we believe: wherefore forgive us, and be merciful unto us; for thou art the beſt of thoſe who ſhew mercy. But ye received them with ſcoffs, ſo that they ſuffered you to forget my admonition[x], and ye laughed them to ſcorn. I have this day rewarded them, for that they ſuffered the injuries they offered them with patience: verily they enjoy great felicity. GOD will ſay, What number of years have ye continued on earth? They will anſwer, We have continued there a day, or part of a day[y]: but aſk thoſe who keep account[z]. GOD will ſay, Ye have tarried but a little, if ye knew it. Did ye think that we had created you in ſport, and that ye ſhould not be brought again before us? Wherefore let GOD be exalted, the King, the Truth! There is no GOD beſides him, the LORD of the honourable throne. Whoever, together with the true GOD, ſhall invoke another god, concerning whom he had no demonſtrative proof, ſhall ſurely be brought to an account for the ſame before his LORD. Verily the infidels ſhall not proſper. Say, O LORD, pardon, and ſhew mercy; for thou art the beſt of thoſe who ſhew mercy.

[x] They ſuffered you to forget my admonition.]—Being unable to prevail on you by their remonſtrances, becauſe of the contempt wherein ye held them.

[y] A day or part of a day.]—The time will ſeem thus ſhort to them in compariſon to the eternal duration of their torments, or becauſe the time of their living in the world was the time of their joy and pleaſure; it being uſual for the Arabs to deſcribe what they like as of ſhort, and what they diſlike, as of long continuance.

[z] Aſk thoſe who keep account.]—That is, the angels, who keep account of the length of men's lives, and of their works, or any other who may have leiſure to compute; and not us, whoſe torments diſtract our thoughts and attention.

CHAP.

CHAP. XXIV.

Intitled, Light[a]; revealed at MEDINA.

In the name of the moſt merciful GOD.

THIS SURA have we ſent down from heaven; and have ratified the ſame: and we have revealed therein evident ſigns, that ye may be warned. The whore, and the whoremonger, ſhall ye ſcourge with an hundred ſtripes[b]. And let not compaſſion towards them prevent you from executing the judgment of GOD[c]; if ye believe in GOD and the laſt day: and let ſome of the true believers be witneſſes of their puniſhment[d]. The whoremonger ſhall not marry any other than a harlot, or an idolatreſs. And a harlot ſhall no man take in marriage, except a whoremonger, or an idolater. And this kind of marriage is forbidden the true believers[e]. But as to thoſe

[a] This title is taken from an allegorical compariſon made between light and GOD, or faith in him, about the middle of the chapter.

[b] The whore and the whoremonger ſhall ye ſcourge with an hundred ſtripes, &c.]—This law is not to be underſtood to relate to married people, who are of free condition; becauſe adultery in ſuch, according to the Sonna, is to be puniſhed by ſtoning (1).

[c] Let not compaſſion prevent you, &c.]——i. e. Be not moved by pity, either to forgive the offenders, or to mitigate their puniſhment. Mohammed was for ſo ſtrict and impartial an execution of the laws, that he is reported to have ſaid, If Fâtema, the daughter of Mohammed, ſteal, let her hand be ſtruck off (2).

[d] Let ſome of the true believers be witneſſes of their puniſhment.]—That is, Let the puniſhment be inflicted in public, and not in private; becauſe the ignominy of it is more intolerable than the ſmart, and more likely to work a reformation on the offender. Some ſay there ought to be three perſons preſent at the leaſt; but others think two, or even one, to be ſufficient (3).

[e] And this kind of marriage is forbidden the true believers.]—The preceding paſſage was revealed on account of the meaner and more indigent Mohâjerins, or refugees, who ſought to marry the whores of the infidels, taken captives in war, for the ſake of the gain which they made by proſtituting themſelves. Some think the prohibition was ſpecial, and regarded only the Mohâjerins before-mentioned; and others are of opinion it was general; but it is agreed to have been abrogated by the words which follow in this chapter, Marry the ſingle women among

(1) See chap. 4. p. 95, 96, and 98. (2) Al BEIDAWI. (3) Idem.

thoſe who accuſe women of reputation of whoredom[f], and produce not four witneſſes of the fact[g], ſcourge them with fourſcore ſtripes, and receive not their teſtimony for ever; for ſuch are infamous prevaricators: excepting thoſe who ſhall afterwards repent, and amend; for unto ſuch will GOD be gracious and merciful. They who ſhall accuſe their wives of adultery, and ſhall have no witneſſes thereof beſides themſelves; the teſtimony which ſhall be required of one of them ſhall be, that he ſwear four times by GOD that he ſpeaketh the truth: and the fifth time that he imprecate the curſe of GOD on him, if he be a liar. And it ſhall avert the puniſhment from the wife, if ſhe ſwear four times by GOD that he is a liar; and if the fifth time ſhe imprecate the wrath of GOD on her, if he ſpeaketh the truth[h]. If it were not for the indulgence of GOD towards you, and his mercy, and that GOD is eaſy to be reconciled, and wiſe; he would immediately diſcover your crimes. As to the party among you who have publiſhed the falſehood concerning AYESHA[i], think it not to be an evil

among you; harlots being compriſed under the appellation of ſingle women (1).

It is ſuppoſed by ſome that not marriage, but unlawful commerce with ſuch women is here forbidden.

[f] Women of reputation.]—The Arabic word, mohſinât, properly ſignifies women of unblamable conduct; but to bring the chaſtiſement after-mentioned on the calumniator, it is alſo requiſite that they be free women, of ripe age, having their underſtandings perfect, and of the Mohammedan religion. Though the word be of the feminine gender, yet men are alſo ſuppoſed to be compriſed in this law.

Abu Hanifa was of opinion, that the ſlanderer ought to be ſcourged in public, as well as the fornicator; but the generality are againſt him (2).

[g] See chap. 4. p. 95.

[h] In caſe both ſwear, the man's oath diſcharges him from the imputation and penalty of ſlander, and the woman's oath frees her from the imputation and penalty of adultery: but though the woman do ſwear to her innocence, yet the marriage is actually void, or ought to be declared void by the judge; becauſe it is not fit they ſhould continue together after they have come to theſe extremities (3).

[i] As to the party among you who have publiſhed the falſehood concerning Ayeſha, &c.]——For the underſtanding of this paſſage, it is neceſſary to relate the following ſtory.

Mohammed having undertaken an expedition againſt the tribe of Moſtalek, in the ſixth year of the Hejra, took his wife Ayeſha with him, to accompany him. In their return, when

(1) Idem, JALLALO'DDIN. (2) Idem. (3) Idem.

evil unto you: on the contrary, it is better for you[k]. Every man of them ſhall be puniſhed according to the injuſtice of which he hath been guilty[l]; and he among them who hath undertaken to aggravate the ſame[m], ſhall ſuffer a grievous puniſhment. Did not

when they were not far from Medina, the army removing by night, Ayeſha, on the road, alighted from her camel, and ſtepped aſide on a private occaſion: but on her return, perceiving ſhe had dropped her necklace, which was of onyxes of Dhafâr, ſhe went back to look for it; and in the mean time her attendants, taking it for granted that ſhe was got into her pavilion (or little tent ſurrounded with curtains, wherein women are carried in the eaſt) ſet it again on the camel, and led it away. When ſhe came back to the road, and ſaw her camel was gone, ſhe ſat down there, expecting that when ſhe was miſſed ſome would be ſent back to fetch her; and in a little time ſhe fell aſleep. Early in the morning Safwân Ebn al Moattel, who had ſtaid behind to reſt himſelf, coming by, and perceiving ſome body aſleep, went to ſee who it was, and knew her to be Ayeſha; upon which he waked her, by twice pronouncing with a low voice theſe words, We are GOD's, and unto him muſt we return. Then Ayeſha immediately covered herſelf with her veil; and Safwân ſet her on his own camel, and led her after the army, which they overtook by noon, as they were reſting.

This accident had like to have ruined Ayeſha, whoſe reputation was publicly called in queſtion, as if ſhe had been guilty of adultery with Safwân: and Mohammed himſelf knew not what to think, when he reflected on the circumſtances of the affair, which were improved by ſome malicious people very much to Ayeſha's diſhonour; and notwithſtanding his wife's proteſtations of her innocence, he could not get rid of his perplexity, nor ſtop the mouths of the cenſorious, till about a month after, when this paſſage was revealed, declaring the accuſation to be unjuſt (1).

[k] Think it not to be an evil unto you; on the contrary, it is better for you.]—The words are directed to the prophet, and to Abu Becr, Ayeſha, and Safwân, the perſons concerned in this falſe report; ſince, beſides the amends they might expect in the next world, GOD had done them the honour to clear their reputations by revealing eighteen verſes expreſsly for that purpoſe (2).

[l] Every man of them ſhall be puniſhed, according to the injuſtice of which he hath been guilty.]—The perſons concerned in ſpreading the ſcandal, were Abd'allah Ebn Obba, (who firſt raiſed it, and inflamed the matter to the utmoſt, out of hatred to Mohammed) Zeid Ebn Refâa, Haſsân Ebn Thabet, Meſtah Ebn Othâtha, a great grandſon of Abd'almotalleb's and Hamna Bint Jahaſh: and every one of them received fourſcore ſtripes, purſuant to the law ordained in this chapter, except only Abd'allah, who was exempted, being a man of great conſideration (3).

It is ſaid that, as a farther puniſhment, Haſsân and Meſtah became blind, and that the former of them alſo loſt the uſe of both his hands (4).

[m] He who hath undertaken to aggravate the ſame.]—viz. Abd'allah Ebn Obba, who had not the grace to become a true believer, but died an infidel (5).

(1) Al BOKHARI in Sonna, Al BEIDAWI, JALLALO'DDIN, &c. V. ABU'LF. vit. Moh. p. 82, &c. & GAGNIER, Vie de Mahomet, lib. 4. c. 7. (2) Al BEIDAWI. (3) ABU'LFEDA, vit. Moh. p. 83. (4) Al BEIDAWI. (5) See chap. 9. p. 255. not. [q]. p. 256. not. [r].

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the faithful men, and the faithful women, when ye heard this, judge in their own minds for the beſt; and ſay, This is a manifeſt falſehood? Have they produced four witneſſes thereof? wherefore ſince they have not produced the witneſſes, they are ſurely liars in the ſight of GOD. Had it not been for the indulgence of GOD towards you, and his mercy, in this world and in that which is to come, verily a grievous puniſhment had been inflicted on you, for the calumny which ye have ſpread: when ye publiſhed that with your tongues, and ſpoke that with your mouths, of which ye had no knowledge; and eſteemed it to be light, whereas it was a matter of importance in the ſight of GOD. When ye heard it, did ye ſay, It belongeth not unto us, that we ſhould talk of this matter: GOD forbid! this is a grievous calumny? GOD warneth you, that ye return not to the like crime for ever; if ye be true believers. And GOD declareth unto you his ſigns; for GOD is knowing and wiſe. Verily they who love that ſcandal be publiſhed of thoſe who believe, ſhall receive a ſevere puniſhment both in this world, and in the next. GOD knoweth, but ye know not. Had it not been for the indulgence of GOD towards you, and his mercy, and that GOD is gracious and merciful, ye had felt his vengeance. O true believers, follow not the ſteps of the devil: for whoſoever ſhall follow the ſteps of the devil, he will command him filthy crimes, and that which is unlawful. If it were not for the indulgence of GOD, and his mercy towards you, there had not been ſo much as one of you cleanſed from his guilt for ever: but GOD cleanſeth whom he pleaſeth; for GOD both heareth and knoweth. Let not thoſe among you who poſſeſs abundance of wealth, and have ability, ſwear that they will not give unto their kindred, and the poor, and thoſe who have fled their country for the ſake of GOD's true religion: but let them forgive, and act with benevolence towards them. Do ye not deſire that GOD ſhould pardon you?

you[n]? And GOD is gracious and merciful. Moreover they who falſely accuſe modeſt women, who behave in a negligent manner[o], and are true believers, ſhall be curſed in this world, and in the world to come; and they ſhall ſuffer a ſevere puniſhment[p]. One day their own tongues ſhall bear witneſs againſt them, and their hands, and their feet, concerning that which they have done. On that day ſhall GOD render unto them their juſt due; and they ſhall know that GOD is the evident truth. The wicked women ſhould be joined to the wicked men, and the wicked men to the wicked women; but the good women ſhould be married to the good men, and the good men to the good women. Theſe ſhall be cleared from the calumnies which ſlanderers ſpeak of them[q]: they ſhall obtain pardon, and an honourable proviſion. O true believers, enter not any houſes, beſides your own houſes, until ye have aſked leave, and have ſaluted the family thereof[r]: this is better for

[n] Let not thoſe among you who have ability, ſwear that they will not give unto their kindred, &c.]—This paſſage was revealed on account of Abu Becr; who ſwore that he would not for the future beſtow any thing on Meſtah, though he was his mother's ſiſter's ſon, and a poor Mohâjer or refugee, becauſe he had joined in ſcandalizing his daughter Ayeſha. But on Mohammed's reading this verſe to him, he continued Meſtah's penſion (1).

[o] Who behave in a negligent manner.]—i. e. Who may be leſs careful in their conduct, and more free in their behaviour, as being conſcious of no ill.

[p] Though the words be general, yet they principally regard thoſe who ſhould calumniate the prophet's wives. According to a ſaying of Ebn Abbas, if the threats contained in the whole Korân be examined, there are none ſo ſevere as thoſe occaſioned by the falſe accuſation of Ayeſha; wherefore he thought even repentance would ſtand her ſlanderers in no ſtead (2).

[q] Theſe ſhall be cleared, &c.]—Al Beidâwi obſerves, on this paſſage, that GOD cleared four perſons, by four extraordinary teſtimonies: for he cleared Joſeph by the teſtimony of a child in his miſtreſs's family (3): Moſes, by means of the ſtone which fled away with his garments (4); Mary, by the teſtimony of her infant (5); and Ayeſha, by theſe verſes of the Korân.

[r] Enter not any houſes beſides your own, till ye have aſked leave, &c.]—To enter ſuddenly or abruptly into any man's houſe or apartment, is reckoned a great incivility in the eaſt; becauſe a perſon may poſſibly be ſurpriſed in an indecent action or poſture, or may have ſomething diſcovered

(1) Al BEIDAWI, JALLALO'DDIN. (2) Al BEIDAWI. (3) See chap. 12. p. 38, 39. (4) See chap. 2. p. 11. not. [s]. and chap. 33. (5) See chap. 19. p. 132.

for you; peradventure ye will be admoniſhed. And if ye ſhall find no perſon in the houſes, yet do not enter them, until leave be granted you: and if it be ſaid unto you, Return back; do you return back. This will be more decent for you[s]; and GOD knoweth that which ye do. It ſhall be no crime in you, that ye enter uninhabited houſes[t], wherein ye may meet with a convenience. GOD knoweth that which ye diſcover, and that which ye conceal. Speak unto the true believers, that they reſtrain their eyes, and keep themſelves from immodeſt actions: this will be more pure for them; for GOD is well acquainted with that which they do. And ſpeak unto the believing women, that they reſtrain their eyes, and preſerve their modeſty, and diſcover not their ornaments[u], except what neceſſarily appeareth thereof[w]: and let them throw their veils over their boſoms[x], and not ſhew their ornaments, unleſs to their huſbands[y], or their fathers, or their huſbands fathers, or their ſons, or their huſbands ſons, or their brothers, or their brothers ſons, or their ſiſters ſons[z], or

diſcovered which he would conceal. It is ſaid, that a man came to Mohammed, and wanted to know whether he muſt aſk leave to go in to his ſiſter; which being anſwered in the affirmative, he told the prophet that his ſiſter had nobody elſe to attend upon her, and it would be troubleſome to aſk leave every time he went in to her: What, replied Mohammed, wouldeſt thou ſee her naked (1)?

[s] This will be more decent.]——Than to be importunate for admiſſion, or to wait at the door.

[t] Uninhabited houſes.]———i. e. Which are not the private habitation of a family; ſuch as public inns, ſhops, ſheds, &c.

[u] And diſcover not their ornaments.]—As their clothes, jewels, and the furniture of their toilet; much leſs ſuch parts of their bodies as ought not to be ſeen.

[w] Except what neceſſarily appeareth.]—Some think their outward garments are here meant; and others their hands and faces: it is generally held, however, that a free woman ought not to diſcover even thoſe parts, unleſs to the perſons after excepted, or on ſome unavoidable occaſion, as their giving evidence in public, taking advice or medicines in caſe of ſickneſs, &c.

[x] Let them throw their veils over their boſoms.]—Taking care to cover their heads, necks, and breaſts.

[y] Unleſs to their huſbands.]—For whoſe ſake it is that they adorn themſelves, and who alone have the privilege to ſee their whole body.

[z] Or their fathers, &c.]——Theſe near relations are alſo excepted, becauſe they cannot avoid ſeeing them frequently, and there is no great danger to be apprehended from them. They are allowed, therefore,

(1) Al BEIDAWI.

or their women [a], or the captives which their right-hands ſhall poſſeſs [b], or unto ſuch men as attend them, and have no need of women [c], or unto children, who diſtinguiſh not the nakedneſs of women. And let them not make a noiſe with their feet, that their ornaments which they hide may thereby be diſcovered [d]. And be ye all turned unto GOD, O true believers, that ye may be happy. Marry thoſe who are ſingle [e] among you, and ſuch as are honeſt of your men-ſervants, and your maid-ſervants: if they be poor, GOD will enrich them of his abundance;

therefore, to ſee what cannot well be concealed in ſo familiar an intercourſe (1), but no other part of their body, particularly whatever is between the navel and the knees (2).

Uncles not being here particularly mentioned, it is a doubt whether they may be admitted to ſee their nieces. Some think they are included under the appellation of brothers: but others are of opinion that they are not compriſed in this exception; and give this reaſon for it, viz. leſt they ſhould deſcribe the perſons of their nieces to their ſons (3).

[a] Or their women.]—That is, ſuch as are of the Mohammedan religion; it being reckoned by ſome unlawful, or, at leaſt, indecent, for a woman, who is a true believer, to uncover herſelf before one who is an infidel, becauſe ſhe will hardly refrain deſcribing her to the men: but others ſuppoſe all women in general are here excepted; for, in this particular, doctors differ (4).

[b] Or the captives, &c.]—Slaves of either ſex are included in this exception, and, as ſome think, domeſtic ſervants who are ſlaves; as thoſe of a different nation. It is related, that Mohammed once made a preſent of a man-ſlave to his daughter Fâtema; and when he brought him to her, ſhe had on a garment which was ſo ſcanty that ſhe was obliged to leave either her head or her feet uncovered: and that the prophet, ſeeing her in great confuſion on that account, told her ſhe need be under no concern, for that there was none preſent beſides her father and her ſlave (5).

[c] And have no need of women.]—Or have no deſire to enjoy them; ſuch as decrepit old men, and deformed or ſilly perſons, who follow people as hangers-on, for their ſpare victuals, being too deſpicable to raiſe either a woman's paſſion, or a man's jealouſy. Whether eunuchs are comprehended under this general deſignation, is a queſtion among the learned (6).

[d] Let them not make a noiſe with their feet, &c.]—By ſhaking the rings, which the women in the eaſt wear about their ancles, and are uſually of gold or ſilver (7). The pride which the Jewiſh ladies of old took in making a tinkling with theſe ornaments of their feet, is (among other things of that nature) ſeverely reproved by the prophet Iſaiah (8).

[e] Thoſe who are ſingle.]——i. e. Thoſe who are unmarried of either ſex; whether they have been married before or not.

(1) Idem. (2) JALLALO'DDIN. (3) Al BEIDAWI. (4) Idem, JALLALO'DDIN. (5) Idem. (6) Idem, JALLALO'DDIN, YAHYA. (7) Idem. (8) Iſaiah iii. 16, 18.

for GOD is bounteous and wise. And let those who find not a match, keep themselves from fornication, until GOD shall enrich them of his abundance. And unto such of your slaves[f] as desire a written instrument allowing them to redeem themselves on paying a certain sum[g], write one, if ye know good in them[h], and give them of the riches of GOD, which he hath given you[i]. And compel not your maid-servants to prostitute themselves, if they be willing to live chastly; that ye may seek the casual advantage of this present life[k]: but whoever shall compel them thereto, verily GOD will be gracious and merciful unto such women after their compulsion. And now have we revealed unto you evident signs, and a history like unto some of the histories of those who have gone before you[l], and an admonition unto the pious. GOD is the light of heaven and earth: the similitude of his light is as a niche in a wall, wherein a lamp is placed, and the lamp enclosed in a case of glass; the glass appears as it were a shining star. It is lighted with the oil of a blessed tree, an olive neither of the east, nor of the west[m]: it wanteth little but that the

[f] Your slaves.]—Of either sex.

[g] A written instrument, &c.]—Whereby the master obliges himself to set his slave at liberty, on receiving a certain sum of money, which the slave undertakes to pay.

[h] If ye know good in them.]—That is, If ye have found them faithful, and have reason to believe they will perform their engagement.

[i] Give them of the riches which GOD hath given you.]—Either by bestowing something on them of your own substance, or by abating them a part of their ransom. Some suppose these words are directed, not to the masters only, but to all Moslems in general; recommending it to them to assist those who have obtained their freedom, and paid their ransom, either out of their own stock, or by admitting them to have share in the public alms (1).

[k] Compel not your maid-servants to prostitute themselves, &c.]—It seems Abda'llah Ebn Obba had six women slaves, on whom he laid a certain tax, which he obliged them to earn by the prostitution of their bodies: and one of them made her complaint to Mohammed, which occasioned the revelation of this passage (2).

[l] A history like unto some of the histories of those who have gone before you.]—i. e. The story of the false accusation of Ayesha, which resembles those of Joseph and the virgin Mary (3).

[m] Neither of the east, nor of the west.]—But of a more excellent kind. Some think the meaning to be that the tree grows neither in the eastern nor the western parts, but in the midst of the world, namely in Syria, where the best olives grow (4).

(1) Al BEIDAWI. (2) Idem, JALLALO'DDIN. (3) Idem. (4) Idem.

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oil thereof would give light, although no fire touched it. This is light added unto light[n]: GOD will direct unto his light whom he pleaſeth. GOD propoundeth parables unto men; for GOD knoweth all things. In the houſes which GOD hath permitted to be raiſed[o], and that his name be commemorated therein: men celebrate his praiſe in the ſame morning and evening, whom neither merchandiſing, nor ſelling diverteth from the remembering of GOD, and the obſervance of prayer, and the giving of alms; fearing the day whereon men's hearts and eyes ſhall be troubled; that GOD may recompenſe them according to the utmoſt merit of what they ſhall have wrought, and may add unto them of his abundance a more excellent reward; for GOD beſtoweth on whom he pleaſeth without meaſure. But as to the unbelievers, their works are like the vapour in a plain[p], which the thirſty traveller thinketh to be water, until when he cometh thereto, he findeth it to be nothing; but he findeth GOD with him[q], and he will fully pay

[n] This is light added unto light.]—Or a light whoſe brightneſs is doubly increaſed by the circumſtances abovementioned.

The commentators explain this allegory, and every particular of it, with great ſubtilty; interpreting the light here deſcribed, to be the light revealed in the Korân, or GOD's enlightening grace in the heart of man; and in divers other manners.

[o] In the houſes, &c.]—The connection of theſe words is not very obvious. Some ſuppoſe they ought to be joined with the preceding words, Like a niche, or, It is lighted, in the houſes, &c. and that the compariſon is more ſtrong and juſt, by being made to the lamps in Moſques, which are larger than thoſe in private houſes. Some think they are rather to be connected with the following words, Men praiſe, &c. And others are of opinion they are an imperfect beginning of a ſentence, and that the words, Praiſe ye GOD, or the like, are to be underſtood. However the houſes here intended are thoſe ſet apart for divine worſhip; or particularly the three principal temples of Mecca, Medina, and Jeruſalem (1).

[p] The vapour in a plain.]—The Arabic word Serâb ſignifies that falſe appearance which, in the eaſtern countries, is often ſeen in ſandy plains about noon, reſembling a large lake of water in motion, and is occaſioned by the reverberation of the ſun-beams. It ſometimes tempts thirſty travellers out of their way, but deceives them when they come near, either going forward, (for it always appears at the ſame diſtance,) or quite vaniſhing (2).

[q] He findeth GOD with him.]—That is, He will not eſcape the notice or vengeance of GOD.

(1) AL BEIDAWI. (2) V. Q. CURT. de rebus Alex. lib. 7. & GOL. in Alfrag. p. 111. & in Adag. Arab. ad calcem Gram. Erp. p. 93.

him his account; and GOD is ſwift in taking an account: or, as the darkneſs in a deep ſea, covered by waves riding on waves, above which are clouds, being additions of darkneſs one over the other; when one ſtretcheth forth his hand, he is far from ſeeing it. And unto whomſoever GOD ſhall not grant his light, he ſhall enjoy no light at all. Doſt thou not perceive that all creatures both in heaven and earth praiſe GOD; and the birds alſo, extending their wings? Every one knoweth his prayer, and his praiſe: and GOD knoweth that which they do. Unto GOD belongeth the kingdom of heaven and earth; and unto GOD ſhall be the return at the laſt-day. Doſt thou not ſee that GOD gently driveth forward the clouds, and gathereth them together, and then layeth them on heaps? Thou alſo ſeeſt the rain, which falleth from the midſt thereof; and GOD ſendeth down from heaven as it were mountains, wherein there is hail; he ſtriketh therewith whom he pleaſeth, and turneth the ſame away from whom he pleaſeth: the brightneſs of his lightning wanteth but little of taking away the ſight. GOD ſhifteth the night, and the day, verily herein is an inſtruction unto thoſe who have ſight. And GOD hath created every animal of water[r]; one of them goeth on his belly, and another of them walketh upon two feet, and another of them walketh upon four feet: GOD createth that which he pleaſeth: for GOD is almighty. Now have we ſent down evident ſigns: and GOD directeth whom he pleaſeth into the right way. The hypocrites ſay, We believe in GOD, and on his apoſtle; and we obey them: yet a part of them turneth back, after this; but theſe are not really believers. And when they are ſummoned be-

[r] Of water.]——This aſſertion, which has already occurred in another place (1), being not true in ſtrictneſs, the commentators ſuppoſe that by water is meant ſeed; or elſe that water is mentioned only as the chief cauſe of the growth of animals, and a conſiderable and neceſſary conſtituent part of their bodies.

(1) Chap. 21. p. 155.

fore

fore GOD and his apoſtle, that he may judge between them; behold, a part of them retire: but if the right had been on their ſide, they would have come and ſubmitted themſelves unto him. Is there an infirmity in their hearts? Do they doubt? Or do they fear leſt GOD and his apoſtle act unjuſtly towards them? But themſelves are the unjuſt doers[s]. The ſaying of the true believers, when they are ſummoned before GOD and his apoſtle, that he may judge between them, is no other than that they ſay, We have heard, and do obey: and theſe are they who ſhall proſper. Whoever ſhall obey GOD and his apoſtle, and ſhall fear GOD, and ſhall be devout towards him; theſe ſhall enjoy great felicity. They ſwear by GOD, with a moſt ſolemn oath, that if thou commandeſt them, they will go forth from their houſes and poſſeſſions. Say, Swear not to a falſehood: obedience is more requiſite: and GOD is well acquainted with that which ye do. Say, Obey GOD, and obey the apoſtle: but if ye turn back, verily it is expected of him that he perform his duty, and of you that ye perform your duty; and if ye obey him, ye ſhall be directed: but the duty of our apoſtle is only public preaching. GOD promiſeth unto ſuch of you as believe, and do good works, that he will cauſe them to ſucceed the unbelievers in the earth, as he cauſed thoſe who were before you to ſucceed the infidels of their time[t], and that he will eſtabliſh for them their religion which pleaſeth them, and will change their fear into ſecurity. They ſhall worſhip me; and ſhall not aſſociate any other with me. But whoever ſhall diſbelieve after this; they will be the

[s] The hypocrites ſay, We believe in GOD and his apoſtle, &c.]—This paſſage was occaſioned by Baſhir the hypocrite, who having a controverſy with a Jew, appealed to Caab Ebn al Aſhraf, whereas the Jew appealed to Mohammed (1); or, as others tell us, by Mogheira Ebn Wayel, who refuſed to ſubmit a diſpute he had with Ali to the prophet's deciſion (2).

[t] As he cauſed thoſe who were before you, to ſucceed the infidels of their time.]—i. e. As he cauſed the Iſraelites to diſpoſſeſs the Canaanites, &c.

(1) See chap. 4. p. 106. not. [f].

(2) AL BEIDAWI.

wicked doers. Obſerve prayer, and give alms, and obey the apoſtle; that ye may obtain mercy. Think not that the unbelievers ſhall fruſtrate the deſigns of GOD on earth: and their abode hereafter ſhall be hell-fire; a miſerable journey ſhall it be thither! O true believers, let your ſlaves and thoſe among you who ſhall not have attained the age of puberty, aſk leave of you, before they come into your preſence, three times in the day [u], namely, before the morning prayer [w], and when ye lay aſide your garments at noon [x], and after the evening prayer [y]. Theſe are the three times for you to be private: it ſhall be no crime in you, or in them, if they go into you without aſking permiſſion after theſe times, while ye are in frequent attendance, the one of you on the other. Thus GOD declareth his ſigns unto you; for GOD is knowing and wiſe. And when your children attain the age of puberty, let them aſk leave to come into your preſence at all times, in the ſame manner as thoſe who have attained that age before them, aſk leave. Thus GOD declareth his ſigns unto you; and GOD is knowing and wiſe. As to ſuch women as are paſt child-bearing, who hope not to marry again, becauſe of their advanced age; it ſhall be no crime in them, if they lay

[u] Let your ſlaves and thoſe who ſhall not have attained the age of puberty, aſk leave before they come into your preſence, &c.]—Becauſe there are certain times when it is not convenient, even for a domeſtic, or a child, to come in to one without notice. It is ſaid this paſſage was revealed on account of Aſma Bint Morthed, whoſe ſervant entered ſuddenly upon her at an improper time; but others ſay, it was occaſioned by Modraj Ebn Amru, then a boy, who being ſent by Mohammed to call Omar to him, went directly into the room where he was, without giving notice, and found him taking his noon's nap, and in no very decent poſture; at which Omar was ſo ruffled, that he wiſhed GOD would forbid even their fathers, and children, to come in to them abruptly, at ſuch times (1).

[w] Before the morning prayer.]—Which is the time of people's riſing from their beds, and dreſſing themſelves for the day.

[x] When ye lay aſide your garments at noon.]—That is, when ye take off your upper garments to ſleep at noon; which is a common cuſtom in the eaſt, and all warm countries.

[y] And after evening prayer.]—When ye undreſs yourſelves to prepare for bed. Al Beidâwi adds a fourth ſeaſon, when permiſſion to enter muſt be aſked, viz. at night: but this follows of courſe.

(1) Idem.

aſide

aſide their outer garments, not ſhewing their ornaments[z]; but if they abſtain from this, it will be better for them. GOD both heareth and knoweth. It ſhall be no crime in the blind, nor ſhall it be any crime in the lame, neither ſhall it be any crime in the ſick, or in yourſelves, that ye eat in your houſes[a], or in the houſes of your fathers, or the houſes of your mothers, or in the houſes of your brothers, or in the houſes of your ſiſters, or the houſes of your uncles on the father's ſide, or the houſes of your aunts on the father's ſide, or the houſes of your uncles on the mother's ſide, or the houſes of your aunts on the mother's ſide, or in thoſe houſes the keys whereof ye have in your poſſeſſion, or in the houſe of your friend. It ſhall not be any crime in you whether ye eat together, or ſeparately[b]. And when ye enter any houſes, ſalute one another[c] on the part of GOD, with a bleſſed and a welcome ſalutation. Thus GOD declareth his ſigns unto you, that ye may underſtand. Verily they only are true believers, who believe in GOD and his apoſtle,

[z] See before, p. 193.

[a] That ye eat in your houſes.—i. e. Where your wives or families are; or in the houſes of your ſons, which may be looked on as your own.

This paſſage was deſigned to remove ſome ſcruples or ſuperſtitions of the Arabs in Mohammed's time; ſome of whom thought their eating with maimed or ſick people defiled them; others imagined they ought not to eat in the houſe of another, though ever ſo nearly related to them, or though they were intruſted with the key and care of the houſe in the maſter's abſence, and might therefore conclude it would be no offence; and others declined eating with their friends though invited, leſt they ſhould be burdenſome (1). The whole paſſage ſeems to be no more than a declaration that the things ſcrupled, were perfectly innocent; however the commentators ſay it is now abrogated, and that it related only to the old Arabs, in the infancy of Mohammediſm.

[b] It ſhall be no crime, whether ye eat together or ſeparate.]—As the tribe of Leith thought it unlawful for a man to eat alone; and ſome of the Anſârs, if they had a gueſt with them, never ate but in his company; ſo there were others who refuſed to eat with any, out of a ſuperſtitious caution leſt they ſhould be defiled, or out of a hoggiſh greedineſs (2).

[c] Salute one another.]—Literally, yourſelves; that is, according to al Beidâwi, the people of the houſe, to whom ye are united by the ties of blood, and by the common bond of religion. And if there be nobody in the houſe, ſays Jallalo'ddin, ſalute yourſelves, and ſay, Peace on us, and on the righteous ſervants of GOD: for the angels will return your ſalutation.

(1) Idem, JALLALO'DDIN. (2) Iidem.

and when they are aſſembled with him on any affair[d], depart not, until they have obtained leave of him. Verily they who aſk leave of thee, are thoſe who believe in GOD and his apoſtle. When therefore they aſk leave of thee to depart, on account of any buſineſs of their own, grant leave unto ſuch of them as thou ſhalt think fit, and aſk pardon for them of GOD[e], for GOD is gracious and merciful. Let not the calling of the apoſtle be eſteemed among you, as your calling the one to the other[f]. GOD knoweth ſuch of you as privately withdraw themſelves from the aſſembly, taking ſhelter behind one another. But let thoſe who withſtand his command, take heed; leſt ſome calamity befal them in this world, or a grievous puniſhment be inflicted on them in the life to come. Doth not whatever is in heaven and on earth belong unto GOD? He well knoweth what ye are about: and on a certain day they ſhall be aſſembled before him; and he ſhall declare unto them that which they have done; for GOD knoweth all things.

[d] On any affair.]—As at public prayers, or a ſolemn feaſt, or at council, or on a military expedition.

[e] Aſk pardon for them of GOD.]—Becauſe ſuch departure, though with leave, and on a reaſonable excuſe, is a kind of failure in the exact performance of their duty; ſeeing they prefer their temporal affairs to the advancement of the true religion (1).

[f] Let not the calling of the apoſtle of GOD be eſteemed among you as your calling the one to the other.]—Theſe words are variouſly interpreted: for their meaning may be, either, Make not light of the apoſtle's ſummons, as ye would of another perſon's of equal condition with yourſelves, by not obeying it, or by departing out of, or coming into his preſence without leave firſt obtained; or, Think not that when the apoſtle calls upon GOD in prayer, it is with him, as with you, when ye prefer a petition to a ſuperior, who ſometimes grants, but as often denies your ſuit; or, Call not to the apoſtle, as ye do to one another, that is, by name, or familiarly and with a loud voice; but make uſe of ſome honourable compellation, as, O apoſtle of GOD, or, O prophet of GOD, and ſpeak in an humble modeſt manner (2).

(1) Al Beidawi. (2) Idem, Jallalo'ddin.

CHAP.

CHAP. XXV.

Intitled, AL FORKAN; revealed at MECCA.

In the name of the moſt merciful GOD.

BLESSED be he who hath revealed the FORKAN [g] unto his ſervant, that he may be a preacher unto all creatures: unto whom belongeth the kingdom of heaven and of earth: who hath begotten no iſſue; and hath no partner in his kingdom: who hath created all things; and diſpoſed the ſame according to his determinate will. Yet they have taken other gods beſides him; which have created nothing, but are themſelves created [h]: and are able neither to avert evil from, nor to procure good unto themſelves; and have not the power of death, or of life, or of raiſing the dead. And the unbelievers ſay, This KORAN is no other than a forgery which he hath contrived: and other people have aſſiſted him therein [i]: but they utter an unjuſt thing, and a falſehood. They alſo ſay, Theſe are fables of the ancients, which he hath cauſed to be written down; and they are dictated unto him morning and evening. Say, He hath revealed it, who knoweth the ſecrets in heaven and earth: verily he is gracious and merciful. And they ſay, What kind of apoſtle is this? He eateth food, and walketh in the ſtreets [k],

[g] The Forkân.]—Which is one of the names of the Korân. See the Prelim. Diſc. ſect. III. p. 75.

[h] But are themſelves created.]—Being either the heavenly bodies, or idols, the works of men's hands.

[i] See chap. 16. p. 89. It is ſuppoſed the Jews are particularly intended in this place; becauſe they uſed to repeat paſſages of ancient hiſtory to Mohammed, on which he uſed to diſcourſe and make obſervations (1).

[k] He eateth food, and walketh in the ſtreets.]——Being ſubject to the ſame wants and infirmities of nature, and obliged to ſubmit to the ſame low means of ſupporting himſelf and his family, with ourſelves. The Meccans were acquainted with Mohammed, and with his circumſtances and way of life, too well to change their old familiarity into the reverence due to the meſſenger of GOD; for a prophet hath no honour in his own country.

(1) Al BEIDAWI.

as

as we do: unleſs an angel be ſent down unto him, and become a fellow-preacher with him; or unleſs a treaſure be caſt down unto him; or he have a garden, of the fruit whereof he may eat; we will not believe. The ungodly alſo ſay, Ye follow no other than a man who is diſtracted. Behold, what they liken thee unto. But they are deceived; neither can they find a juſt occaſion to reproach thee. Bleſſed be he, who, if he pleaſeth, will make for thee a better proviſion than this which they ſpeak of; namely, gardens through which rivers flow: and he will provide thee palaces. But they reject the belief of the hour of judgment, as a falſehood: and we have prepared for him, who ſhall reject the belief of that hour, burning fire; when it ſhall ſee them from a diſtant place, they ſhall hear it furiouſly raging, and roaring. And when they ſhall be caſt bound together into a ſtrait place thereof, they ſhall there call for death: but it ſhall be anſwered them, Call not this day for one death, but call for many deaths. Say, Is this better, or a garden of eternal duration, which is promiſed unto the pious? It ſhall be given unto them for a reward, and a retreat: therein ſhall they have whatever they pleaſe; continuing in the ſame for ever. This is a promiſe to be demanded at the hands of thy LORD. On a certain day he ſhall aſſemble them, and whatever they worſhip, beſides GOD; and ſhall ſay unto the worſhipped, Did ye ſeduce theſe my ſervants; or did they wander of themſelves from the right way? They ſhall anſwer, GOD forbid! It was not fitting for us, that we ſhould take any protectors beſides thee: but thou didſt permit them and their fathers to enjoy abundance; ſo that they forgat thy admonition, and became loſt people. And GOD ſhall ſay unto their worſhippers, Now have theſe convinced you of falſehood, in that which ye ſay: they can neither avert your puniſhment, nor give you any aſſiſtance. And whoever of you ſhall be guilty of injuſtice, him will we cauſe to taſte a grievous torment. We have ſent no meſſengers before

before thee, but they ate food, and walked through the ſtreets: and we make ſome of you an occaſion of trial unto others[l]. Will ye perſevere with patience? ſince your LORD regardeth your perſeverance. * They XIX.
who hope not to meet us at the reſurrection ſay, Unleſs the angels be ſent down unto us, or we ſee our LORD himſelf, we will not believe. Verily they behave themſelves arrogantly; and have tranſgreſſed with an enormous tranſgreſſion. The day whereon they ſhall ſee the angels[m], there ſhall be no glad tidings on that day for the wicked; and they ſhall ſay, Be this removed far from us! and we will come unto the work which they ſhall have wrought, and we will make it as duſt ſcattered abroad. On that day ſhall they who are deſtined to paradiſe be more happy in an abode, and have a preferable place of repoſe at noon[n]. On that day the heaven ſhall be cloven in ſunder by the clouds, and the angels ſhall be ſent down, deſcending viſibly therein[o]. On that day the kingdom ſhall of right belong wholly unto the Merciful; and that day ſhall be grievous for the unbelievers. On that day, the unjuſt perſon[p] ſhall bite

[l] We have made ſome of you an occaſion of trial unto others.]—Giving occaſion of envy, repining, and malice; to the poor, mean, and ſick, for example, when they compare their own condition with that of the rich, the noble, and who are in health: and trying the people to whom prophets are ſent, by thoſe prophets (1).

[m] The day whereon they ſhall ſee the angels.]—viz. At their death, or at the reſurrection.

[n] A preferable place of repoſe at noon.]—For the buſineſs of the day of judgment will be over by that time; and the bleſſed will paſs their noon in paradiſe, and the damned in hell (2).

[o] The heavens ſhall be cloven in ſunder, &c.]—i. e. They ſhall part and make way for the clouds which ſhall deſcend with the angels, bearing the books wherein every man's actions are recorded.

[p] The unjuſt perſon.]—It is ſuppoſed by ſome that theſe words particularly relate to Okba Ebn Abi Moait, who uſed to be much in Mohammed's company, and having once invited him to an entertainment, the prophet refuſed to taſte of his meat, unleſs he would profeſs Iſlâm; which accordingly he did. Soon after, Okba, meeting Obba Ebn Khalf, his intimate friend, and being reproached by him for changing his religion, aſſured him that he had not, but had only pronounced the profeſſion of faith to engage Mohammed to eat with him, becauſe he could not for ſhame let him

(1) Idem, JALLALO'DDIN. (2) Idem.

bite his hands for anguiſh and deſpair, and ſhall ſay, O that I had taken the way of truth with the apoſtle! Alas for me! O that I had not taken ſuch a one[q] for my friend! He ſeduced me from the admonition of GOD, after it had come unto me: for the devil is the betrayer of man. And the apoſtle ſhall ſay, O LORD, verily my people eſteemed this KORAN to be a vain compoſition. In like manner did we ordain unto every prophet an enemy from among the wicked: but thy LORD is a ſufficient director, and defender. The unbelievers ſay, Unleſs the KORAN be ſent down unto him entire at once[r], we will not believe. But in this manner have we revealed it, that we might confirm thy heart thereby[s], and we have dictated it gradually, by diſtinct parcels. They ſhall not come unto thee with any ſtrange queſtion; but we will bring thee the truth in anſwer, and a moſt excellent interpretation.

him go out of his houſe without eating. However, Obba proteſted that he would not be ſatisfied, unleſs he went to Mohammed, and ſet his foot on his neck, and ſpit in his face: which Okba, rather than break with his friend, performed in the public hall, where he found Mohammed ſitting; whereupon the prophet told him, that if ever he met him out of Mecca, he would cut off his head. And he was as good as his word; for Okba, being afterwards taken priſoner at the battle of Bedr, had his head ſtruck off by Ali, at Mohammed's command. As for Obba, he received a wound from the prophet's own hand, at the battle of Ohod, of which he died at his return to Mecca (1).

[q] Such a one.]—According to the preceding note, this was Obba Ebn Khalf.

[r] Unleſs the Korân be revealed at once.]——As were the Pentateuch, Pſalms, and Goſpel, according to the Mohammedan notion; whereas it was twenty-three years before the Korân was completely revealed (2).

[s] That we might confirm thy heart.]—Both to infuſe courage and conſtancy into thy mind, and to ſtrengthen thy memory and underſtanding. For, ſay the commentators, the prophet's receiving the divine direction, from time to time, how to behave, and to ſpeak, on any emergency, and the frequent viſits of the angel Gabriel, greatly encouraged and ſupported him under all his difficulties: and the revealing of the Korân by degrees was a great, and, to him, a neceſſary help for his retaining and underſtanding it; which it would have been impoſſible for him to have done, with any exactneſs, had it been revealed at once; Mohammed's caſe being entirely different from that of Moſes, David, and Jeſus, who could all read and write, whereas he was perfectly illiterate (3).

(1) Al BEIDAWI. V. GAGNIER, Vie de Mahom. vol. 1. p. 362.
(2) See the Prelim. Diſc. ſect. III. p. 84, &c. (3) Al BEIDAWI, &c.

They

They who ſhall be dragged on their faces into hell, ſhall be in the worſt condition, and ſhall ſtray moſt widely from the way of ſalvation. We heretofore delivered unto MOSES the book of the law; and we appointed him AARON his brother for a counſellor. And we ſaid unto them, Go ye to the people who charge our ſigns with falſehood. And we deſtroyed them with a ſignal deſtruction. And remember the people of NOAH, when they accuſed our apoſtles of impoſture: we drowned them, and made them a ſign unto mankind. And we have prepared for the unjuſt a painful torment. Remember alſo AD, and THAMUD, and thoſe who dwelt at AL RASS[t]; and many other generations, within this period. Unto each of them did we propound examples for their admonition; and each of them did we deſtroy with an utter deſtruction. The KOREISH have paſſed frequently near the city which was rained on by a fatal rain[u]: have they not ſeen where it once ſtood? Yet have they not dreaded the reſurrection. When they ſee thee, they will receive thee only with ſcoffing,

[t] Thoſe who dwelt at al Raſs.]—The commentators are at a loſs where to place al Raſs. According to one opinion it was the name of a well (as the word ſignifies) near Midian, about which ſome idolaters having fixed their habitations, the prophet Shoaib was ſent to preach to them; but they not believing on him, the well fell in, and they and their houſes were all ſwallowed up. Another ſuppoſes it to have been a town in Yamâma, where a remnant of the Thamudites ſettled, to whom a prophet was alſo ſent; but they ſlaying him, were utterly deſtroyed. Another thinks it was a well near Antioch, where Habîb al Najjâr (whoſe tomb is ſtill to be ſeen there, being frequently viſited by the Mohammedans) was martyred (1). And a fourth takes al Raſs to be a well in Hadramaut, by which dwelt ſome idolatrous Thamudites, whoſe prophet was Handha, or Khantala (for I find the name written both ways) Ebn Safwân (2). Theſe people were firſt annoyed by certain monſtrous birds, called Ankâ, which lodged in the mountain above them, and uſed to ſnatch away their children, when they wanted other prey: but this calamity was ſo far from humbling them, that on their prophet's calling down a judgment upon them, they killed him, and were all deſtroyed (3).

[u] The city which was rained on by a fatal rain.]—viz. Sodom; for the Koreiſh often paſſed by the place where it once ſtood, in the journeys they took to Syria for the ſake of trade.

(1) ABU'LF. Geog. V. Vit. Saladini, p. 86. (2) See chap. 22. p. 173. not. [l]. (3) Al BEIDAWI, JALLALO'DDIN.

ſaying,

ſaying, Is this he, whom GOD hath ſent as his apoſtle? Verily he had almoſt drawn us aſide from the worſhip of our gods; if we had not firmly perſevered in our devotion towards them. But they ſhall know hereafter, when they ſhall ſee the puniſhment prepared for them, who hath ſtrayed more widely from the right path. What thinkeſt thou? He who taketh his luſt for his god; canſt thou be his guardian[w]? Doſt thou imagine that the greater part of them hear, or underſtand? They are no other than like the brute cattle; yea, they ſtray more widely from the true path. Doſt thou not conſider the works of thy LORD, how he ſtretcheth forth the ſhadow before ſun-riſe? If he had pleaſed, he would have made it immoveable for ever. Then we cauſe the ſun to riſe, and to ſhew the ſame; and afterwards we contract it by an eaſy and gradual contraction. It is he who hath ordained the night to cover you as a garment; and ſleep to give you reſt; and hath ordained the day for waking. It is he who ſendeth the winds, driving abroad the pregnant clouds, as the forerunners of his mercy[x]: and we ſend down pure water[y] from heaven, that we may thereby revive a dead country, and give to drink thereof unto what we have created, both of cattle and men, in great numbers[z]; and we diſtribute the ſame among them at various times, that they may conſider; but the greater part of men refuſe to conſider, only out of ingratitude[a]. If we had pleaſed, we had ſent a

[w] Canſt thou be his guardian?]—i. e. Doſt thou expect to reclaim ſuch a one from idolatry and infidelity?

[x] See chap. 7. p. 195. There is the ſame various reading here, as is mentioned in the notes to that paſſage.

[y] Pure water.]—Properly, purifying water; which epithet may perhaps refer to the cleanſing quality of that element, of ſo great uſe both on religious and on common occaſions.

[z] To cattle and to men in great numbers.]—That is, To ſuch as live in the dry deſerts, and are obliged to drink rain-water; which the inhabitants of towns, and places well-watered, have no occaſion to do.

[a] Out of ingratitude.]—Or, out of infidelity: for the old Arabs uſed to think themſelves indebted for their rains, not to GOD, but to the influence of ſome particular ſtars (1).

(1) See the Prelim. Diſc. ſect. I. p. 41.

preacher

preacher unto every city[b]: wherefore do not thou obey the unbelievers; but oppoſe them herewith, with a ſtrong oppoſition. It is he who hath let looſe the two ſeas; this freſh and ſweet, and that ſalt and bitter: and hath placed between them a bar[c], and a bound which cannot be paſſed. It is he who hath created man of water[d]; and hath made him to bear the double relation of conſanguinity and affinity; for thy LORD is powerful. They worſhip, beſides GOD, that which can neither profit them nor hurt them: and the unbeliever is an aſſiſtant of the devil againſt his LORD[e]. We have ſent thee to be no other than a bearer of good tidings, and a denouncer of threats. Say, I aſk not of you any reward for this my preaching; beſides the converſion of him who ſhall deſire to take the way unto his LORD[f]. And do thou truſt in him who liveth, and dieth not; and celebrate his praiſe: (he is ſufficiently acquainted with the faults of his ſervants:) who hath created the heavens and the earth, and whatever is between them, in ſix days; and then aſcended his throne; the Merciful. Aſk now the knowing concerning him. When it is ſaid unto the unbelievers, Adore the Merciful; they reply, And who is the Merciful[g]? Shall we adore that which thou commandeſt us? And this precept

[b] We had ſent a preacher unto every city.]——And had not given thee, O Mohammed, the honour and trouble of being a preacher to the whole world in general.

[c] A bar.]—To keep them aſunder, and prevent their mixing with each other. The original word is barzakh; which has been already explained (1).

[d] Of water.]—With which Adam's primitive clay was mixed; or, of ſeed. See chap. 24. p. 196. not. [r].

[e] An aſſiſtant of the devil againſt his LORD.]—Joining with him in his rebellion and infidelity. Some think Abu Jahl is particularly ſtruck at in this paſſage. The words may alſo be tranſlated, The unbeliever is contemptible in the ſight of his LORD.

[f] Beſides the converſion of him who ſhall take the way unto his LORD.]—Seeking to draw near unto him, by embracing the religion taught by me his apoſtle; which is the beſt return I expect from you for my labours (2). The paſſage, however, is capable of another meaning, viz. That Mohammed deſires none to give, but him who ſhall contribute freely and voluntarily towards the advancement of GOD's true religion.

[g] See chap. 17. p. 111.

(1) See chap. 23. p. 185. not. [*].

(2) Al BEIDAWI.

cauſeth

cauſeth them to fly the faſter from the faith. Bleſſed be he who hath placed the twelve ſigns in the heavens; and hath placed therein a lamp [h] by day, and the moon which ſhineth by night! It is he who hath ordained the night and the day to ſucceed each other, for the obſervation of him who will conſider, or deſireth to ſhew his gratitude. The ſervants of the Merciful, are thoſe who walk meekly on the earth, and, when the ignorant ſpeak unto them, anſwer, Peace [i]: and who paſs the night adoring their LORD, and ſtanding up to pray unto him; and who ſay, O LORD, avert from us the torment of hell, for the torment thereof is perpetual; verily the ſame is a miſerable abode, and a wretched ſtation: and who, when they beſtow, are neither profuſe, nor niggardly; but obſerve a juſt medium between theſe [k]; and who invoke not another god together with the true GOD; neither ſlay the ſoul, which GOD hath forbidden to be ſlain, unleſs for a juſt cauſe: and who are not guilty of fornication. But he who ſhall do this, ſhall meet the reward of his wickedneſs: his puniſhment ſhall be doubled unto him on the day of reſurrection; and he ſhall remain therein, covered with ignominy, for ever: except him who ſhall repent, and believe, and ſhall work a righteous work; unto them will GOD change their former evils into good [l]; for GOD is ready to forgive, and merciful. And whoever repenteth, and doth that which is right; verily he turneth unto GOD with an acceptable converſion. And they who do not bear falſe witneſs; and when they paſs by vain diſcourſe, paſs by the ſame with decency: and who, when they are admoniſhed by the ſigns of their LORD, fall not down as

[h] A lamp.]—i. e. The ſun.

[i] Peace.]—This is intended here not as a ſalutation, but as a waving all farther diſcourſe and communication with the idolaters.

[k] See chap. 17. p. 100.

[l] GOD will change their former evils into good.]—Blotting out their former rebellion, on their repentance, and confirming and increaſing their faith and obedience (1).

(1) Idem.

if

if they were deaf and blind, but ſtand up and are attentive thereto: and who ſay, O LORD, grant us of our wives and our offſpring ſuch as may be the ſatisfaction of our eyes; and make us patterns unto thoſe who fear thee. Theſe ſhall be rewarded with the higheſt apartments in paradiſe, becauſe they have perſevered with conſtancy; and they ſhall meet therein with greeting and ſalutation; they ſhall remain in the ſame for ever: it ſhall be an excellent abode, and a delightful ſtation. Say, My LORD is not ſolicitous on your account, if ye do not invoke him: ye have already charged his apoſtle with impoſture; but hereafter ſhall there be a laſting puniſhment inflicted on you.

CHAP. XXVI.

Intitled, The Poets[m]; revealed at MECCA[n].

In the name of the moſt merciful GOD.

T. S. M.[o] Theſe are the ſigns of the perſpicuous book. Peradventure thou afflicteſt thyſelf unto death, leſt the MECCANS become not true believers. If we pleaſed, we could ſend down unto them a convincing ſign from heaven, unto which their necks would humbly ſubmit. But there cometh unto them no admonition from the Merciful, being newly revealed as occaſions require, but they turn aſide from the ſame; and they have charged it with falſehood: but a meſſage ſhall come unto them, which they ſhall not laugh to ſcorn. Do they not behold the earth, how many vegetables we cauſe to ſpring up therein, of every noble ſpecies? Verily herein is a

[m] The chapter bears this inſcription, becauſe at the concluſion of it, the Arabian poets are ſeverely cenſured.

[n] The five laſt verſes, beginning at theſe words, And thoſe who err follow the poets, &c. ſome take to have been revealed at Medina.

[o] See the Prelim. Diſc. ſect. III. p. 78, &c.

ſign: but the greater part of them do not believe. Verily thy LORD is the mighty, the merciful GOD. Remember when thy LORD called MOSES, ſaying, Go to the unjuſt people, the people of PHARAOH; will they not dread me? MOSES anſwered, O LORD, verily I fear leſt they accuſe me of falſehood, and leſt my breaſt become ſtraitened, and my tongue be not ready in ſpeaking[p]: ſend therefore unto AARON, to be my aſſiſtant. Alſo they have a crime to object againſt me[q]; and I fear they will put me to death. GOD ſaid, They ſhall by no means put thee to death: wherefore go ye with our ſigns; for we will be with you, and will hear what paſſes between you and them. Go ye therefore unto PHARAOH, and ſay, Verily we are the apoſtle[r] of the LORD of all creatures: ſend away with us the children of ISRAEL. And when they had delivered their meſſage, PHARAOH anſwered, Have we not brought thee up among us, when a child; and haſt thou not dwelt among us for ſeveral years of thy life[s]? Yet haſt thou done thy deed which thou haſt done: and thou art an ungrateful perſon. MOSES replied, I did it indeed, and I was one of thoſe who erred[t]; wherefore I fled from you, becauſe I feared you: but my LORD hath beſtowed on me wiſdom, and hath appointed me one of his apoſtles. And this is the favour which thou haſt beſtowed on me, that thou haſt enſlaved the children of ISRAEL. PHARAOH ſaid, And who is the LORD of all creatures? MOSES anſwered, The LORD of heaven and earth, and whatever is between them: if ye are men

[p] See chap. 20. p. 140.

[q] A crime.]——viz. The having killed an Egyptian (1).

[r] The apoſtle.]—The word is in the ſingular number in the original; for which the commentators give ſeveral reaſons.

[s] For ſeveral years.]——It is ſaid that Moſes dwelt among the Egyptians thirty years, and then went to Midian, where he ſtaid ten years; after which he returned to Egypt, and ſpent thirty years in endeavouring to convert them; and that he lived after the drowning of Pharaoh fifty years (2).

[t] I was one of thoſe who erred.]—Having killed the Egyptian undeſignedly.

(1) See chap. 28. (2) Al BEIDAWI.

of

of ſagacity. PHARAOH ſaid unto thoſe who were about him, Do ye not hear? MOSES ſaid, Your LORD, and the LORD of your forefathers. PHARAOH ſaid unto thoſe who were preſent, Your apoſtle, who is ſent unto you, is certainly diſtracted[u]. MOSES ſaid, The LORD of the eaſt, and of the weſt, and of whatever is between them; if ye are men of underſtanding. PHARAOH ſaid unto him, Verily if thou take any god beſides me[w], I will make thee one of thoſe who are impriſoned[x]. MOSES anſwered, What, although I come unto you with a convincing miracle? PHARAOH replied, Produce it therefore, if thou ſpeakeſt truth. And he caſt down his rod, and behold, it became a viſible ſerpent: and he drew forth his hand out of his boſom; and behold, it appeared white unto the ſpectators. PHARAOH ſaid unto the princes who were about him, Verily this man is a ſkilful magician: he ſeeketh to diſpoſſeſs you of your land by his ſorcery; what therefore do ye direct? They anſwered, Delay him, and his brother, by good words for a time; and ſend through the cities men to aſſemble and bring unto thee every ſkilful magician. So the magicians were aſſembled at an appointed time, on a ſolemn day, And it was ſaid unto the people, Are ye aſſembled together? Perhaps we may follow the magicians, if they do get

[u] Your apoſtle is diſtracted.]—Pharaoh, it ſeems, thought Moſes had given but wild anſwers to his queſtion; for he wanted to know the perſon and true nature of the GOD whoſe meſſenger Moſes pretended to be; whereas he ſpoke of his works only. And becauſe this anſwer gave ſo little ſatisfaction to the king, he is therefore ſuppoſed by ſome to have been a Dahrite, or one who believed the eternity of the world (1).

[w] If thou take any god beſides me.] From this and a parallel expreſſion in the 28th chapter, it is inferred that Pharaoh claimed the worſhip of his ſubjects, as due to his ſupreme power.

[x] I will make thee one of thoſe who are impriſoned.]—Theſe words, ſays al Beidâwi, were a more terrible menace than if he had ſaid I will impriſon thee; and gave Moſes to underſtand, that he muſt expect to keep company with thoſe wretches whom the tyrant had thrown, as was his cuſtom, into a deep dungeon, where they remained till they died.

(1) Idem.

the victory. And when the magicians were come, they ſaid unto PHARAOH, Shall we certainly receive a reward, if we do get the victory? He anſwered, Yea; and ye ſhall ſurely be of thoſe who approach my perſon. MOSES ſaid unto them, Caſt down what ye are about to caſt down. Wherefore they caſt down their ropes and their rods, and ſaid, By the might of PHARAOH, verily we ſhall be the conquerors. And MOSES caſt down his rod, and behold, it ſwallowed up that which they had cauſed falſely to appear changed into ſerpents. Whereupon the magicians proſtrated themſelves, worſhipping, and ſaid, We believe in the LORD of all creatures, the LORD of MOSES and of AARON. PHARAOH ſaid unto them, Have ye believed on him, before I have given you permiſſion? Verily he is your chief, who hath taught you magic[y]: but hereafter ye ſhall ſurely know my power. I will cut off your hands and your feet, on the oppoſite ſides, and I will crucify you all. They anſwered, It will be no harm unto us: for we ſhall return unto our LORD. We hope that our LORD will forgive us our ſins, ſince we are the firſt who have believed[z]. And we ſpake by revelation unto MOSES, ſaying, March forth with my ſervants by night; for ye will be purſued. And PHARAOH ſent officers through the cities to aſſemble forces, ſaying, Verily theſe are a ſmall company; and they are enraged againſt us: but we are a multitude well provided. So we cauſed them to quit their gardens, and fountains, and treaſures, and fair dwellings: thus did we do; and we made the children of ISRAEL to inherit the ſame[a]. And they purſued them at ſun-

[y] Who hath taught you magic.]—But has reſerved the moſt efficacious ſecrets to himſelf (1).

[z] See chap. 7. p. 204, &c.

[a] We made the children of Iſrael to inherit the ſame.]—Hence ſome ſuppoſe the Iſraelites, after the deſtruction of Pharaoh and his hoſt, returned to Egypt, and poſſeſſed themſelves of the riches of that country (2). But others are of opinion, that the meaning is no more than that GOD gave them the like poſſeſſions and dwellings in another country (3).

(1) Idem. (2) JALLALO'DDIN, YAHYA. (3) Al ZAMAKH. See chap. 7. p. 209.

riſe.

riſe. And when the two armies were come in ſight of each other, the companions of MOSES ſaid, We ſhall ſurely be overtaken. MOSES anſwered, By no means: for my LORD is with me, who will ſurely direct me. And we commanded MOSES, by revelation, ſaying, Smite the ſea with thy rod. And when he had ſmitten it, it became divided into twelve parts, between which were as many paths, and every part was like a vaſt mountain. And we drew thither the others; and we delivered MOSES and all thoſe who were with him: then we drowned the others. Verily herein was a ſign; but the greater part of them did not believe. Verily thy LORD is the mighty, and the merciful. And rehearſe unto them the ſtory of ABRAHAM: when he ſaid unto his father, and his people, What do ye worſhip? They anſwered, We worſhip idols; and we conſtantly ſerve them all the day long. ABRAHAM ſaid, Do they hear you, when ye invoke them? Or do they either profit you, or hurt you? They anſwered, But we found our fathers do the ſame. He ſaid, What think ye? The gods which ye worſhip, and your forefathers worſhipped, are my enemy: except only the LORD of all creatures, who hath created me, and directeth me; and who giveth me to eat, and to drink, and when I am ſick, healeth me; and who will cauſe me to die, and will afterwards reſtore me to life; and who, I hope, will forgive my ſins on the day of judgment. O LORD, grant me wiſdom; and join me with the righteous: and grant that I may be ſpoken of with honour [b] among the lateſt poſterity; and make me an heir of the garden of delight: and forgive my father, for that he hath been one of thoſe who go aſtray [c]. And cover

[b] Grant that I may be ſpoken of with honour.]—Literally, Grant me a tongue of truth, that is, a high encomium. The ſame expreſſion is uſed in chap. 19. p. 133. not. [a].

[c] And forgive my father, &c.—By diſpoſing him to repentance, and the receiving of the true faith. Some ſuppoſe Abraham pronounced this prayer after his father's death, thinking that poſſibly he might have been inwardly a true believer, but had concealed his converſion for fear of Nimrod, and before he was forbidden to pray for him (1).

(1) See chap. 9. p. 262. and chap. 14. p. 67, 68.

me not with ſhame on the day of reſurrection; on the day in which neither riches nor children ſhall avail, unleſs unto him who ſhall come unto GOD with a ſincere heart: when paradiſe ſhall be brought near to the view of the pious, and hell ſhall appear plainly to thoſe who ſhall have erred; and it ſhall be ſaid unto them, Where are your deities which ye ſerved beſides GOD? will they deliver you from puniſhment, or will they deliver themſelves? And they ſhall be caſt into the ſame, both they [d], and thoſe who have been ſeduced to their worſhip; and all the hoſt of EBLIS. The ſeduced ſhall diſpute therein with their falſe gods, ſaying, By GOD, we were in a manifeſt error, when we equalled you with the LORD of all creatures: and none ſeduced us but the wicked. We have now no interceſſors, nor any friend who careth for us. If we were allowed to return once more into the world, we would certainly become true believers. Verily herein was a ſign: but the greater part of them believed not. Thy LORD is the mighty, the merciful. The people of NOAH accuſed GOD's meſſengers of impoſture: when their brother NOAH ſaid unto them, Will ye not fear GOD? Verily I am a faithful meſſenger unto you; wherefore fear GOD, and obey me. I aſk no reward of you for my preaching unto you; I expect my reward from no other than the LORD of all creatures: wherefore fear GOD, and obey me. They anſwered, Shall we believe on thee, when only the moſt abject perſons have followed thee? NOAH ſaid, I have no knowledge of that which they did [e]; it appertaineth unto my LORD alone to bring them to account, if ye underſtand; wherefore I will not drive away the believers [f]: I am no more than a public preacher. They replied, Aſſuredly, unleſs thou deſiſt, O NOAH, thou ſhalt be ſtoned. He

[d] See chap. 21. p. 164.

[e] I have no knowledge of that which they did.]—i. e. Whether they have embraced the faith which I have preached, out of the ſincerity of their hearts, or in proſpect of ſome worldly advantage.

[f] See chap. 11. p. 19.

ſaid,

ſaid, O LORD, verily my people take me for a liar: wherefore judge publicly between me and them; and deliver me and the true believers who are with me. Wherefore we delivered him, and thoſe who were with him, in the ark filled with men and animals; and afterwards we drowned the reſt. Verily herein was a ſign: but the greater part of them believed not. Thy LORD is the mighty, the merciful. The tribe of AD charged GOD's meſſengers with falſehood: when their brother HUD ſaid unto them, Will ye not fear GOD? Verily I am a faithful meſſenger unto you: wherefore fear GOD, and obey me. I demand not of you any reward for my preaching unto you: I expect my reward from no other than the LORD of all creatures. Do ye build a land-mark on every high place, to divert yourſelves[g]? And do ye erect magnificent works, hoping that ye may continue in their poſſeſſion for ever? And when ye exerciſe your power, do ye exerciſe it with cruelty and rigour[h]? Fear GOD, by leaving theſe things; and obey me. And fear him who hath beſtowed on you that which ye know: he hath beſtowed on you cattle, and children, and gardens, and ſprings of water. Verily I fear for you the puniſhment of a grievous day. They anſwered, It is equal unto us whether thou admoniſh us, or doſt not admoniſh us: this which thou preacheſt is only a device of the ancients; neither ſhall we be puniſhed for what we have done. And they accuſed him of impoſture: wherefore we deſtroyed them. Verily herein was a ſign: but the greater part of them believed not. Thy LORD is the mighty, the merciful. The tribe of THAMUD alſo charged the meſſengers of GOD with falſehood. When their brother SALEH ſaid unto

[g] Do ye build a land-mark on every high place, to divert yourſelves?]—Or to mock the paſſengers; who direct themſelves in their journeys by the ſtars, and have no need of ſuch buildings (1)?

[h] Do ye exerciſe it with cruelty and rigour?]—Putting to death, and inflicting other corporal puniſhments without mercy, and rather for the ſatisfaction of your paſſion than the amendment of the ſufferer (2).

(1) Al BEIDAWI. (2) Idem.

them, Will ye not fear GOD? Verily I am a faithful meſſenger unto you: wherefore fear GOD, and obey me. I demand no reward of you for my preaching unto you; I expect my reward from no other than the LORD of all creatures. Shall ye be left for ever ſecure in the poſſeſſion of the things which are here; among gardens, and fountains, and corn, and palm-trees, whoſe branches ſheathe their flowers? And will ye continue to cut habitations for yourſelves out of the mountains, behaving with inſolence[i]? Fear GOD, and obey me; and obey not the command of the tranſgreſſors, who act corruptly in the earth, and reform not the ſame. They anſwered, Verily thou art diſtracted; thou art no other than a man like unto us: produce now ſome ſign, if thou ſpeakeſt truth. SALEH ſaid, This ſhe-camel ſhall be a ſign unto you: ſhe ſhall have her portion of water, and ye ſhall have your portion of water alternately, on a ſeveral day appointed for you[k]; and do her no hurt, leſt the puniſhment of a terrible day be inflicted on you. But they ſlew her; and were made to repent of their impiety: for the puniſhment which had been threatened overtook them. Verily herein was a ſign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. The people of LOT likewiſe accuſed GOD's meſſengers of impoſture. When their brother LOT ſaid unto them, Will ye not fear GOD? Verily I am a faithful meſſenger unto you: wherefore fear GOD, and obey me. I demand no reward of you for my preaching: I expect my reward from no other than the LORD of all creatures. Do ye approach unto the males among mankind, and leave your wives

[i] Behaving with inſolence.]—Or, as the original word may alſo be rendered, ſhewing art and ingenuity in your work.

[k] She ſhall have her portion of water, and ye ſhall have your portion of water alternately, on a ſeveral day appointed for you.]—That is, They were to have the uſe of the water by turns, the camel drinking one day, and the Thamudites drawing the other day; for when this camel drank, ſhe emptied the wells or brooks for that day. See chap. 7. p. 199. not. [s].

which

which your LORD hath created for you? Surely ye are people who tranſgreſs. They anſwered, Unleſs thou deſiſt, O LOT, thou ſhalt certainly be expelled our city. He ſaid, Verily I am one of thoſe who abhor your doings: O LORD, deliver me, and my family, from that which they act. Wherefore we delivered him, and all his family; except an old woman, his wife, who periſhed among thoſe who remained behind: then we deſtroyed the reſt; and we rained on them a ſhower of ſtones; and terrible was the ſhower which fell on thoſe who had been warned in vain. Verily herein was a ſign; but the greater part of them did not believe. Thy LORD is the mighty, the merciful. The inhabitants of the wood[1] alſo accuſed GOD's meſſengers of impoſture. When SHOAIB ſaid unto them, Will ye not fear GOD? Verily I am a faithful meſſenger unto you: wherefore fear GOD, and obey me. I aſk no reward of you for my preaching: I expect my reward from no other than the Lord of all creatures. Give juſt meaſure, and be not defrauders; and weigh with an equal balance; and diminiſh not unto men aught of their matters; neither commit violence in the earth, acting corruptly. And fear him who hath created you, and alſo the former generations. They anſwered, Certainly thou art diſtracted: thou art no more than a man, like unto us; and we do ſurely eſteem thee to be a liar. Cauſe now a part of the heaven to fall upon us, if thou ſpeakeſt truth. SHOAIB ſaid, My LORD beſt knoweth that which we do. And they charged him with falſehood: wherefore the puniſhment of the day of the ſhadowing cloud[m] overtook them;

[1] See chap. 15. p. 73. Shoaib being not called the brother of theſe people, which would have preſerved the conformity between this paſſage and the preceding, it has been thought they were not Midianites, but of another race: however we find that the prophet taxes them with the ſame crimes as he did thoſe of Midian (1).

[m] The ſhadowing cloud.]—God firſt plagued them with ſuch intolerable heat for ſeven days, that all their waters were dried up; and then brought a cloud over them, under whoſe ſhade they ran, and were all deſtroyed by a hot wind and fire which proceeded from it (2).

(1) See chap. 7. p. 202.

(2) Al BEIDAWI.

and

and this was the puniſhment of a grievous day. Verily herein was a ſign; but the greater part of them did not believe. The LORD is the mighty, the merciful. This book is certainly a revelation from the Lord of all creatures, which the faithful ſpirit[n] hath cauſed to deſcend upon thine heart, that thou mighteſt be a preacher to thy people, in the perſpicuous Arabic tongue: and it is borne witneſs to in the ſcriptures of former ages. Was it not a ſign unto them, that the wiſe men among the children of ISRAEL knew it? Had we revealed it unto any of the foreigners, and he had read the ſame unto them, yet they would not have believed therein. Thus have we cauſed obſtinate infidelity to enter the hearts of the wicked: they ſhall not believe therein, until they ſee a painful puniſhment. It ſhall come ſuddenly upon them, and they ſhall not foreſee it: and they ſhall ſay, Shall we be reſpited? Do they therefore deſire our puniſhment to be haſtened[o]? What thinkeſt thou? If we ſuffer them to enjoy the advantage of this life for ſeveral years, and afterwards that with which they are threatened come upon them; what will that which they have enjoyed profit them? We have deſtroyed no city, but preachers were firſt ſent unto it, to admoniſh the inhabitants thereof; neither did we treat them unjuſtly. The devils did not deſcend with the KORAN, as the infidels give out: it is not for their purpoſe, neither are they able to produce ſuch a book; for they are removed from hearing the diſcourſe of the angels in heaven[p]. Invoke no other god with the true GOD, leſt thou become one of thoſe who are doomed to puniſhment. And admoniſh thy more near relations[q]. And behave thyſelf

[n] The faithful ſpirit.]—i. e. Gabriel; who is intruſted with the divine ſecrets and revelations.

[o] Do they deſire our puniſhment to be haſtened?]—The infidels were continually defying Mohammed to bring ſome ſignal and miraculous deſtruction on them, as a ſhower of ſtones, &c.

[p] See chap. 15. p. 70.

[q] Preach to thy near relations.]—The commentators ſuppoſe the ſame command to have been virtually contained in the ſeventy-fourth chapter,

ſelf with meekneſs[r] towards the true believers who follow thee: and if they be diſobedient unto thee, ſay, Verily I am clear of that which ye do. And truſt in the moſt mighty, the merciful GOD; who ſeeth thee when thou riſeſt up, and thy behaviour among thoſe who worſhip[s]; for he both heareth and knoweth. Shall I declare unto you upon whom the devils deſcend? They deſcend upon every lying and wicked perſon[t]: they learn what is heard[u]; but the greater part of them are liars. And thoſe who err follow the ſteps of the poets: doſt thou not ſee that they rove as bereft of their ſenſes through every valley;

chapter, which is prior to this in point of time (1). It is ſaid that Mohammed, on receiving the paſſage before us, went up immediately to mount Safà, and having called the ſeveral families to him, one by one, when they were all aſſembled, aſked them, whether if he ſhould tell them, that mountain would bring forth a ſmaller mountain, they would believe him; to which they anſwered in the affirmative, Verily, ſays he, I am a warner ſent unto you, before a ſevere chaſtiſement (2).

[r] Behave thyſelf with meekneſs.]—Literally, Lower thy wing.

[s] Who ſeeth thee when thou riſeſt up, and thy behaviour among thoſe who worſhip.]—i. e. Who ſeeth thee when thou riſeſt up to watch and ſpend the night in religious exerciſes, and obſerveth thy anxious care for the Moſlems exact performance of their duty. It is ſaid that the night on which the precept of watching was abrogated, Mohammed went privately from one houſe to another, to ſee how his companions ſpent the time; and that he found them ſo intent in reading the Korân, and repeating their prayers, that their houſes, by reaſon of the humming noiſe they made, ſeemed to be ſo many neſts of hornets (3). Some commentators, however, ſuppoſe that by the prophet's behaviour, in this place, are meant the various poſtures he uſed in praying at the head of his companions; as ſtanding, bowing, proſtration, and ſitting (4).

[t] The devils deſcend upon every lying and wicked perſon.]—The prophet, having vindicated himſelf from the charge of having communication with the devils, by the oppoſition between his doctrine and their deſigns, and their inability to compoſe ſo conſiſtent a book as the Korân, proceeds to ſhew that the perſons moſt likely to a correſpondence with thoſe evil ſpirits, were liars and ſlanderers, that is, his enemies and oppoſers.

[u] They learn what is heard.]—i. e. They are taught by the ſecret inſpiration of the devils, and receive their idle and inconſiſtent ſuggeſtions for truth. It being uncertain whether the ſlanderers or the devils be the nominative caſe to the verb, the words may alſo be rendered, They impart what they hear; that is, The devils acquaint their correſpondents on earth with ſuch incoherent ſcraps of the angels diſcourſe, as they can hear by ſtealth (5).

(1) See the notes thereon, and the Prelim. Diſc. ſect. II. p. 57. (2) Al BEIDAWI. (3) Idem. (4) Idem, JALLALO'DDIN. (5) Idem.

and

and that they ſay that which they do not[w]: except thoſe who believe, and do good works, and remember GOD frequently; and who defend themſelves, after they have been unjuſtly treated[x]. And they who act unjuſtly ſhall know hereafter, with what treatment they ſhall be treated.

[w] They rave as bereft of their ſenſes through every valley, &c.]—Their compoſitions being as wild as the actions of a diſtracted man: for moſt of the ancient poetry was full of vain imaginations: as fabulous ſtories and deſcriptions, love-verſes, flattery, exceſſive commendations of their patrons, and as exceſſive reproaches of their enemies, incitements to vicious actions, vain-glorious vauntings, and the like (1).

[x] Except thoſe who believe, &c.]——That is, Such poets as had embraced Mohammediſm; whoſe works, free from the prophaneneſs of the former, run chiefly on the praiſes of GOD, and the eſtabliſhing his unity, and contain exhortations to obedience and other religious and moral virtues; without any ſatirical invectives, unleſs againſt ſuch as have given juſt provocations, by having firſt attacked them, or ſome others of the true believers, with the ſame weapons. In this laſt caſe Mohammed ſaw it was neceſſary for him to borrow aſſiſtance from the poets of his party, to defend himſelf and religion from the inſults and ridicule of the others; for which purpoſe he employed the pens of Labid Ebn Rabia (2), Abda'llah Ebn Rawâha, Haſſân Ebn Thabet, and the two Caabs. It is related that Mohammed once ſaid to Caab Ebn Malec. Ply them with ſatires; for, by him in whoſe hand my ſoul is, they wound more deeply than arrows (3).

(1) Idem, BEIDAWI. (2) See the Prelim. Diſc. ſect. III. p. 80. (3) Al

CHAP. XXVII.

Intitled, The Ant[y]; revealed at MECCA.

In the name of the moſt merciful GOD.

T. S. Theſe are the ſigns of the KORAN, and of the perſpicuous book: a direction, and good tidings unto the true believers; who regularly perform their prayer, and give alms, and firmly believe in the life to come. As to thoſe who believe not in the life to come, we have prepared their

[y] In this chapter is related, among other ſtrange things, an odd ſtory of the ant, which has therefore been pitched on for the title.

works

works for them[z]; and they ſhall be ſtruck with aſtoniſhment at their diſappointment, when they ſhall be raiſed again: theſe are they whom an evil puniſhment awaiteth in this life; and in that which is to come they ſhall be the greateſt loſers. Thou haſt certainly received the KORAN from the preſence of a wiſe, a knowing GOD. Remember when MOSES ſaid unto his family, Verily I perceive fire: I will bring you tidings thereof, or I will bring you a lighted brand, that ye may be warmed[a]. And when he was come near unto it, a voice cried unto him, ſaying, Bleſſed be he who is in the fire, and whoever is about it[b]; and praiſe be unto GOD, the LORD of all creatures! O MOSES, verily I am GOD, the mighty, the wiſe: caſt down now thy rod. And when he ſaw it, that it moved, as though it had been a ſerpent, he retreated and fled, and returned not. And GOD ſaid, O MOSES, fear not; for my meſſengers are not diſturbed with fear in my ſight; except he who ſhall have done amiſs, and ſhall have afterwards ſubſtituted good in lieu of evil; for I am gracious and merciful[c]. Moreover put thy hand into thy boſom; it ſhall come forth white, without hurt: this ſhall be one among the nine ſigns[d] unto PHARAOH and his people: for they are a wicked people. And when our viſible ſigns had come unto them, they ſaid, This is manifeſt ſorcery. And they denied them, although their ſouls certainly knew

[z] We have prepared their works for them.]——By rendering them pleaſing and agreeable to their corrupt natures and inclinations.

[a] See chap. 20. p. 139.

[b] Bleſſed be he who is in the fire, and about it.]—Some ſuppoſe GOD to be intended by the former words, and by the latter, the angels who were preſent (1); others think Moſes and the angels are here meant, or all perſons in general in this holy plain, and the country round it (2).

[c] Except he who ſhall have done amiſs, &c.]—This exception was deſigned to qualify the preceding aſſertion, which ſeemed too general: for ſeveral of the prophets have been ſubject to ſins, though not great ones, before their miſſion; for which they had reaſon to apprehend GOD's anger, though they are here aſſured that their ſubſequent merits intitle them to his pardon. It is ſuppoſed that Moſes's killing the Egyptian undeſignedly is hinted at (3).

[d] See chap. 17. p. 110. not. [x].

(1) YAHYA. (2) JALLALO'DDIN, AL BEIDAWI. (3) Idem.

them

them to be from GOD, out of iniquity and pride: but behold what was the end of the corrupt doers. We heretofore beſtowed knowledge on DAVID and SOLOMON; and they ſaid, Praiſe be unto GOD, who hath made us more excellent than many of his faithful ſervants! And SOLOMON was DAVID's heir[e]; and he ſaid, O men, we have been taught the ſpeech of birds[f], and have had all things beſtowed on us; this is manifeſt excellence. And his armies were gathered together unto SOLOMON, conſiſting of genii[g], and men, and birds; and they were led in diſtinct bands, until they came into the valley of ants[h]. And an ant, ſeeing the hoſts approaching, ſaid, O ants, enter ye into your habitations, leſt SOLOMON and his army tread you under foot, and perceive it not. And SOLOMON ſmiled, laughing at her words, and ſaid, O LORD, excite me that I may be thankful for thy favour, wherewith thou haſt favoured me, and my parents; and that I may do that which is right, and well-pleaſing unto thee: and introduce me, through thy mercy, into paradiſe, among thy ſervants the righteous. And he viewed the birds, and ſaid, What is the reaſon that I ſee not the lapwing[i]? Is ſhe abſent? Verily I will chaſtiſe her with

[e] Solomon was David's heir.]—Inheriting not only his kingdom, but alſo the prophetical office, preferably to his other ſons, who were no leſs than nineteen (1).

[f] We have been taught the ſpeech of birds.]—That is, The meaning of their ſeveral voices, though not articulate; of Solomon's interpretation whereof the commentators give ſeveral inſtances (2).

[g] His army conſiſting of genii, &c.]—For this fancy, as well as the former, Mohammed was obliged to the Talmudiſts (3), who, according to their manner, have interpreted the Hebrew words of Solomon (4), which the Engliſh verſion renders, I gat men-ſingers, and women-ſingers, as if that prince had forced demons or ſpirits to ſerve him at his table, and in other capacities; and particularly in his vaſt and magnificent buildings, which they could not conceive he could otherwiſe have performed.

[h] The valley of ants.]—The valley ſeems to be ſo called from the great numbers of ants which are found there. Some place it in Syria, and others in Tâyef (5).

[i] And he viewed the birds, &c.]—The Arab hiſtorians tell us, that Solomon, having finiſhed the temple of

(1) Idem. (2) See MARRACC. not. in loc. p. 511. (3) V. Midraſh, Yalkut Shemuni, p. 11. f. 29. & MILLIUM de Mohammediſmo ante Mohammed. p. 232. (4) Eccleſ. ii. 8. (5) Al BEIDAWI, JALLALO'DDIN,

with a ſevere chaſtiſement[k]; or I will put her to death; unleſs ſhe bring me a juſt excuſe. And ſhe tarried not long before ſhe preſented herſelf unto SOLOMON, and ſaid, I have viewed a country which thou haſt not viewed; and I come unto thee from SABA, with a certain piece of news, I found a woman[l] to reign over them, who is provided with every thing requiſite for a prince, and hath a magnificent throne[m]. I found her and her people to worſhip the ſun, beſides GOD: and SATAN hath prepared their works for them, and hath turned them aſide from the way

of Jeruſalem, went in pilgrimage to Mecca, where having ſtaid as long as he pleaſed, he proceeded towards Yaman; and leaving Mecca in the morning, he arrived by noon at Sanaa, and being extremely delighted with the country, reſted there; but wanting water to make the ablution, he looked among the birds for the lapwing, called by the Arabs al Hudhud, whoſe buſineſs it was to find it; for it is pretended ſhe was ſagacious or ſharp-ſighted enough to diſcover water under ground, which the devils uſed to draw, after ſhe had marked the place by digging with her bill; they add, that this bird was then taking a tour in the air, whence, ſeeing one of her companions alighting, ſhe deſcended alſo, and having had a deſcription given her by the other of the city of Saba, whence ſhe was juſt arrived, they both went together to take a view of the place, and returned ſoon after Solomon had made the inquiry which occaſioned what follows (1).

It may be proper to mention here what the eaſtern writers fable of the manner of Solomon's travelling. They ſay that he had a carpet of green ſilk, on which his throne was placed, being of a prodigious length and breadth, and ſufficient for all his forces to ſtand on, the men placing themſelves on his right-hand, and the ſpirits on his left; and that when all were in order, the wind, at his command, took up the carpet, and tranſported it, with all that were upon it, whereever he pleaſed (2); the army of birds at the ſame time flying over their heads, and forming a kind of canopy, to ſhade them from the ſun.

[k] I will chaſtiſe her, &c.]—By plucking off her feathers, and ſetting her in the ſun, to be tormented by the inſects; or by ſhutting her up in a cage (3).

[l] I found a woman to reign over them.]—This queen the Arabs name Balkis: ſome make her the daughter of al Hodhâd Ebn Sharhabil (4), and others of Sharahîl Ebn Malec (5); but they all agree ſhe was a deſcendant of Yârab Ebn Kahtân. She is placed the twenty-ſecond in Dr. Pocock's liſt of the kings of Yaman (6).

[m] A magnificent throne.]—Which the commentators ſay was made of gold and ſilver, and crowned with precious ſtones. But they differ as to the ſize of it; one making it fourſcore cubits long, forty broad, and thirty high; while ſome ſay it was fourſcore, and others, thirty cubits every way.

(1) Iidem. (2) Vid. cap. 21. p. 161. & not. in loc. (3) Al BEIDAWI, JALLALO'DDIN. (4) V. POCOCK. Spec. p. 59. (5) Al BEIDAWI, &c. V. D'HERBEL. Bibl. Orient. p. 182. (6) Ubi ſup.

of

of truth, (wherefore they are not rightly directed,) leſt they ſhould worſhip GOD, who bringeth to light that which is hidden in heaven and earth, and knoweth whatever they conceal, and whatever they diſcover. GOD! there is no GOD but he; the LORD of the magnificent throne. SOLOMON ſaid, We ſhall ſee whether thou haſt ſpoken the truth, or whether thou art a liar. Go with this my letter, and caſt it down unto them; then turn aſide from them, and wait to know what anſwer they will return. And when the queen of SABA had received the letter[n], ſhe ſaid, O nobles, verily an honourable letter hath been delivered unto me; it is from SOLOMON, and this is the tenor thereof: In the name of the moſt merciful GOD. Riſe not up againſt me: but come, and ſurrender yourſelves unto me[o]. She ſaid, O nobles, adviſe me in my buſineſs: I will not reſolve on any thing, until ye be witneſſes and approve thereof. The nobles anſwered, We are endued with ſtrength, and are endued with great proweſs in war; but the command appertaineth unto thee: ſee therefore what thou wilt command[p]. She ſaid, Verily kings, when they enter a city by force, waſte the ſame, and abaſe the moſt powerful of the inhabitants thereof: and ſo will theſe do with us. But I will ſend gifts unto them; and will wait for what farther information thoſe who ſhall be ſent ſhall bring back. And when the queen's embaſſador came unto SOLO-

[n] And when ſhe had received the letter, &c.]—Jallalo'ddin ſays that the queen was ſurrounded by her army when the lapwing threw the letter into her boſom; but al Beidâwi ſuppoſes ſhe was in an apartment of her palace, the doors of which were ſhut, and that the bird flew in at the window. The former commentator gives a copy of the epiſtle ſomewhat more full than that in the text; viz. From the ſervant of GOD, Solomon the ſon of David, unto Balkîs queen of Saba. In the name of the moſt merciful GOD. Peace be on him who followeth the true direction. Riſe not up againſt me, but come and ſurrender yourſelves unto me. He adds that Solomon perfumed this letter with muſk, and ſealed it with his ſignet.

[o] Come and ſurrender yourſelves unto me.]—Or, Come unto me and reſign yourſelves unto the divine direction, and profeſs the true religion which I preach.

[p] What thou wilt command.]—i. e. Whether thou wilt obey the ſummons of Solomon, or give us orders to make head againſt him.

MON,

MON [q], that prince ſaid, Will ye preſent me with riches? Verily that which GOD hath given me, is better than what he hath given you: but ye do glory in your gifts. Return unto the people of SABA. We will ſurely come unto them with forces, which they ſhall not be able to withſtand; and we will drive them out from their city, humbled; and they ſhall become contemptible. And SOLOMON ſaid, O nobles, which of you will bring unto me her throne, before they come and ſurrender themſelves unto me? A terrible genius [r] anſwered, I will bring it unto thee, before thou ariſe from thy place [s]: for I am able to perform it, and may be truſted. And one with whom was the knowledge of the ſcriptures [t] ſaid, I will bring it unto thee, in the twinkling of an eye [u]. And when SOLOMON ſaw the throne placed before him, he ſaid, This is a favour of my LORD, that he may

[q] When the embaſſador came unto Solomon.]——Bearing the preſents, which they ſay were five hundred young ſlaves of each ſex, all habited in the ſame manner, five hundred bricks of gold, a crown enriched with precious ſtones, beſides a large quantity of muſk, amber, and other things of value (1). Some add, that Balkis, to try whether Solomon was a prophet or no, dreſt the boys, like girls, and the girls like boys, and ſent him, in a caſket, a pearl not drilled, and an onyx drilled with a crooked hole; and that Solomon diſtinguiſhed the boys from the girls by the different manner of their taking water, and ordered one worm to bore the pearl, and another to paſs a thread through the onyx (2). They alſo tell us, that Solomon, having notice of this embaſſy, by means of the lapwing, even before they ſet out, ordered a large ſquare to be encloſed with a wall built of gold and ſilver bricks, wherein he ranged his forces and attendants to receive them (3).

[r] A terrible genius.]—This was an Ifrit, or one of the wicked and rebellious genii; and his name, ſays al Beidâwi, was Dhacwân or Sakhr.

[s] Before thou ariſe from thy place.]—i. e. From thy ſeat of juſtice. For Solomon uſed to ſit in judgment every day till noon (4).

[t] One with whom was the knowledge of the ſcriptures.]—This perſon, as is generally ſuppoſed, was Aſaf the ſon of Barachia, Solomon's wazir (or viſir), who knew the great or ineffable name of GOD, by pronouncing of which he performed this wonderful exploit (5). Others however ſuppoſe it was al Khedr, or elſe Gabriel, or ſome other angel; and ſome imagine it to have been Solomon himſelf (6).

[u] In the twinkling of an eye.]—The original is, Before thou canſt look at any object, and take thy eye off it. It is ſaid that Solomon, at Aſaf's deſire, looked up to heaven, and before he caſt his eye downwards, the throne made its way under ground, and appeared before him.

(1) JALLALO'DDIN. (2) Al BEIDAWI. (3) JALLALO'DDIN. (4) Idem Interp. (5) JALLALO'DDIN. (6) Al BEIDAWI.

make trial of me, whether I will be grateful, or whether I will be ungrateful: and he who is grateful, is grateful to his own advantage, but if any ſhall be ungrateful, verily my LORD is ſelf-ſufficient and munificent. And SOLOMON ſaid unto his ſervants, Alter her throne, that ſhe may not know it, to the end we may ſee whether ſhe be rightly directed, or whether ſhe be one of thoſe who are not rightly directed. And when ſhe was come unto SOLOMON [w], it was ſaid unto her, Is thy throne like this? She anſwered, As though it were the ſame. And we have had knowledge beſtowed on us before this, and have been reſigned unto GOD [x]. But that which ſhe worſhipped, beſides GOD, had turned her aſide from the truth; for ſhe was of an unbelieving people. It was ſaid unto her, Enter the palace [y]. And when ſhe ſaw it, ſhe imagined it to be a great water; and ſhe diſcovered her legs, by lifting up her robe to paſs through it [z]. Whereupon SOLOMON ſaid unto her, Verily this is a palace evenly floored with glaſs. Then ſaid the queen, O LORD, verily I have dealt unjuſtly with my own ſoul; and I reſign myſelf, together with SOLOMON, unto GOD, the LORD of all

[w] When ſhe was come unto Solomon.]—For, on the return of her embaſſador, ſhe determined to go and ſubmit herſelf to that prince; but before her departure, ſhe ſecured her throne, as ſhe thought, by locking it up in a ſtrong caſtle, and ſetting a guard to defend it; after which ſhe ſet out, attended by a vaſt army (1).

[x] We have had knowledge beſtowed on us before this, &c.]—It is uncertain whether theſe be the words of Balkis, acknowledging her conviction by the wonders ſhe had already ſeen; or of Solomon and his people, acknowledging the favour of GOD, in calling them to the true faith before her.

[y] Enter the palace.]—Or, as ſome underſtand the word, the court before the palace, which Solomon had commanded to be built againſt the arrival of Balkis; the floor or pavement being of tranſparent glaſs, laid over running water, in which fiſh were ſwimming. Fronting this pavement was placed the royal throne, on which Solomon ſat to receive the queen (2).

[z] She diſcovered her legs, &c.]—Some Arab writers tell us, Solomon had been informed that Balkis's legs and feet were covered with hair, like thoſe of an aſs, of the truth of which he had hereby an opportunity of being ſatisfied by ocular demonſtration.

(1) JALLALO'DDIN. (2) Idem, AL BEIDAWI.

creatures.

creatures [a]. Alſo we heretofore ſent unto the tribe of THAMUD their brother SALEH; who ſaid unto them, Serve ye GOD. And behold, they were divided into two parties, who diſputed among themſelves [b]. SALEH ſaid, O my people why do ye haſten evil rather than good [c]? Unleſs ye aſk pardon of GOD, that ye may obtain mercy, ye are loſt. They anſwered, We preſage evil from thee, and from thoſe who are with thee. SALEH replied, The evil which ye preſage is with GOD [d]: but ye are a people who are proved by a viciſſitude of proſperity and adverſity. And there were nine men in the city, who acted corruptly in the earth, and behaved not with integrity. And they ſaid unto one another, Swear ye reciprocally by GOD, that we will fall upon SALEH and his family by night: and afterwards we will ſay unto him who hath right to avenge his blood, We were not ſo much as preſent at the deſtruction of his family; and we certainly ſpeak the truth. And they deviſed a plot againſt him: but we deviſed a plot againſt them; and they perceived it not. And ſee what was the iſſue of their plot [e]: we utterly deſtroyed them

[a] I reſign myſelf unto GOD.]—The queen of Saba having by theſe words profeſſed Iſlâm, and renounced idolatry, Solomon had thoughts of making her his wife; but could not reſolve to do it, till the devils had, by a depilatory, taken off the hair from her legs (1). Some (2) however will have it that ſhe did not marry Solomon, but a prince of the tribe of Hamdân.

[b] Who diſputed among themſelves.]—Concerning the doctrine preached by Saleh; one party believing on him, and the other treating him as an impoſtor.

[c] Why do ye haſten evil rather than good?]—i. e. Why do ye urge and defy the divine vengeance with which ye are threatened, inſtead of averting it by repentance?

[d] We preſage evil from thee, &c.]—See chap. 7. p. 208. where the Egyptians in the ſame manner accuſe Moſes as the cauſe of their calamities.

[e] See what was the iſſue of their plot.]—It is related that Saleh, and thoſe who believed on him, uſually meeting to pray in a certain narrow place between the mountains, the infidels ſaid, He thinks to make an end of us after three days (3), but we will be before-hand with him; and that a party of them went directly to the ſtraits above-mentioned, thinking to execute their deſign, but were terribly diſappointed;

(1) JALLALO'DDIN. (2) Apud Al BEIDAWI. (3) See chap. 7. p. 200. not. [l].

and their whole people; and theſe their habitations remain empty, becauſe of the injuſtice which they committed. Verily herein is a ſign, unto people who underſtand. And we delivered thoſe who believed, and feared GOD. And remember LOT; when he ſaid unto his people, Do ye commit a wickedneſs, though ye ſee the heinouſneſs thereof? Do ye approach luſtfully unto men, leaving the women?

XX. Ye are ſurely an ignorant people. * But the anſwer of his people was no other than that they ſaid, Caſt the family of LOT out of your city; for they are men who preſerve themſelves pure from the crimes of which ye are guilty. Wherefore we delivered him and his family, except his wife, whom we decreed to be one of thoſe who remained behind to be deſtroyed. And we rained on them a ſhower of ſtones: and dreadful was the ſhower which fell on thoſe who had been warned in vain[f]? Say, Praiſe be unto GOD; and peace be upon his ſervants whom he hath choſen! Is GOD more worthy, or the falſe gods which they aſſociate with him? Is not he to be preferred, who hath created the heavens and the earth, and ſendeth down rain for you from heaven, whereby we cauſe delicious groves to ſpring up? It is not in your power to cauſe the trees thereof to ſhoot forth. Is there any other god partner with the true GOD? Verily theſe are a people who deviate from the truth. Is not he more worthy to be adored, who hath eſtabliſhed the earth and hath cauſed rivers to flow through the midſt thereof, and placed thereon immoveable mountains, and ſet a bar between the two ſeas[g]? Is there any other god equal with the true GOD? Yet the greater part of them know it not. Is not he more

ed; for, inſtead of catching the prophet, they were caught themſelves, their retreat being cut off by a large piece of rock, which fell down at the mouth of the ſtraits, ſo that they periſhed there in a miſerable manner.

[f] See chap. 7. p. 203. and chap. 11. p. 29.

[g] See chap. 25. p. 207. The word barzakh is not uſed here, but another of equivalent import.

worthy

worthy who heareth the afflicted[h], when he calleth upon him, and taketh off the evil which diſtreſſed him; and who hath made you the ſucceſſors of your forefathers in the earth? Is there any other god who can be equalled with the true GOD? How few conſider theſe things! Is not he more worthy who directeth you in the dark paths of the land and of the ſea; and who ſendeth the winds driving abroad the clouds, as the forerunners of his mercy[i]? Is there any other god who can be equalled with the true GOD? Far be GOD from having thoſe partners in his power, which ye aſſociate with him! Is not he more worthy, who produceth a creature, and after it hath been dead reſtoreth it to life; and who giveth you food from heaven and earth? Is there any other god with the true GOD, who doth this? Say, Produce your proof thereof, if ye ſpeak truth. Say, None either in heaven or earth knoweth that which is hidden, beſides GOD: neither do they underſtand when they ſhall be raiſed. However their knowledge attaineth ſome notion of the life to come[k]; yet they are in an uncertainty concerning the ſame; yea, they are blind as to the real circumſtances thereof. And the unbelievers ſay, When we and our fathers ſhall have been reduced to duſt, ſhall we be taken forth from the grave? Verily we have been threatened with this, both we and our fathers, heretofore. This is no other than fables of the ancients. Say unto them, Paſs through the earth, and ſee what hath been the end of the wicked. And be not thou grieved for them; neither be thou in any concern on account of the plots which they are contriving againſt thee. And they ſay, When will this threat be accompliſhed, if ye ſpeak true? Anſwer, Peradventure ſome part

[h] The afflicted.]—Literally, Him who is driven by diſtreſs to implore GOD's aſſiſtance.

[i] See chap. 7. p. 195. and chap. 25. p. 206.

[k] However their knowledge attaineth ſome notion of the life to come: yet, &c.]—Or the words may be tranſlated thus: Yea, their knowledge faileth as to the life to come: yea, &c.

of that puniſhment, which ye deſire to be haſtened, may follow cloſe behind you: verily thy LORD is endued with indulgence towards mankind; but the greater part of them are not thankful. Verily thy LORD knoweth what their breaſts conceal, and what they diſcover; and there is nothing hidden in heaven or on earth, but it is written in a clear book. Verily this KORAN declareth unto the children of ISRAEL moſt of thoſe points concerning which they diſagree[l]: and it is certainly a direction, and a mercy unto the true believers. Thy LORD will decide the controverſy between them, by his definitive ſentence: and he is the mighty, the wiſe. Therefore put thy truſt in GOD; for thou art in the manifeſt truth. Verily thou ſhalt not make the dead to hear, neither ſhalt thou make the deaf to hear thy call to the true faith, when they retire and turn their backs: neither ſhalt thou direct the blind to extricate themſelves out of their error. Thou ſhalt make none to hear thee, except him who ſhall believe in our ſigns: and they are wholly reſigned unto us. When the ſentence ſhall be ready to fall upon them, we will cauſe a beaſt[m] to come forth unto them from out of the earth, which ſhall ſpeak unto them[n]: verily men do not firmly believe in our ſigns. On the day of reſurrection we will aſſemble, out of every nation, a company of thoſe who ſhall have charged our ſigns with falſehood; and they ſhall be prevented from mixing together, until they ſhall arrive at the place of judgment.

[l] Moſt of thoſe points concerning which they diſagree.]—Such as the comparing of GOD to ſenſible things, or to created beings; the removing all imperfections from the deſcription of the divine Being; the ſtate of paradiſe and hell; the ſtories of Ezra and JESUS CHRIST, &c. (1).

[m] A beaſt.]—The Mohammedans call this beaſt, whoſe appearance will be one ſign of the approach of the day of judgment, al Jaſſaſa, or the Spy. I have given the deſcription of her elſewhere (2); to which ſhould be added, that ſhe is to have two wings.

[n] Which ſhall ſpeak unto them.]—Or, according to a different reading, (viz. taclimohom inſtead of tocallimohom) who ſhall wound them (3).

(1) Al BEIDAWI, (2) Prelim. Diſc. ſect. IV. p. 105, &c.
(3) V. ibid.

And

And GOD ſhall ſay unto them, Have ye charged my ſigns with falſehood, although ye comprehended them not with your knowledge? Or what is it that ye were doing? And the ſentence of damnation ſhall fall on them, for that they have acted unjuſtly: and they ſhall not ſpeak in their own excuſe. Do they not ſee that we have ordained the night, that they may reſt therein, and the day giving open light? Verily herein are ſigns unto people who believe. On that day the trumpet ſhall be ſounded; and whoever are in heaven and on earth, ſhall be ſtruck with terror, except thoſe whom GOD ſhall pleaſe to exempt therefrom [o]: and all ſhall come before him, in humble guiſe. And thou ſhalt ſee the mountains, and ſhalt think them firmly fixed; but they ſhall paſs away, even as the clouds paſs away. This will be the work of GOD, who hath rightly diſpoſed all things; and he is well acquainted with that which ye do. Whoever ſhall have wrought righteouſneſs, ſhall receive a reward beyond the deſert thereof; and they ſhall be ſecure from the terror of that day [p]: but whoever ſhall have wrought evil, ſhall be thrown on their faces into hell-fire. Shall ye receive the reward of any other than of that which ye ſhall have wrought? Verily I am commanded to worſhip the LORD of this territory of MECCA, who hath ſanctified the ſame: unto him belong all things. And I am commanded to be a Moſlem, and to rehearſe the KORAN: he who ſhall be directed thereby, will be directed to his own advantage; and to him who ſhall go aſtray, ſay, Verily I am a warner only. And ſay, Praiſe be

[o] See the Prelim. Diſc. ſect. IV. p. 109, &c. Some ſay the perſons exempted from this general conſternation, will be the angels Gabriel, Michael, Iſrafil, and Izraël (1); others ſuppoſe them to be the virgins of paradiſe, and the angels who guard that place, and carry GOD's throne (2); and others will have them to be the martyrs (3).

[p] They ſhall be ſecure from the terror of that day.]—That is, from the fear of damnation, and the other terrors which will diſturb the wicked; not from the general terror or conſternation before-mentioned.

(1) JALLALO'DDIN, Al BEIDAWI. (2) Idem. (3) EBN ABBAS.

unto GOD! he will ſhew you his ſigns[q], and ye ſhall know them: and thy Lord is not regardleſs of that which they do.

[q] He will ſhew you his ſigns.]—viz. The ſucceſſes of the true believers againſt the infidels; and particularly the victory of Bedr.

CHAP. XXVIII.

Intitled, The Story[r]; revealed at MECCA[s].

In the name of the moſt merciful GOD.

T. S. M.[t] Theſe are the ſigns of the perſpicuous book. We will dictate unto thee, O MOHAMMED, ſome parts of the hiſtory of MOSES and PHARAOH, with truth; for the ſake of people who believe. Now PHARAOH lifted himſelf up in the land of EGYPT; and he cauſed his ſubjects to be divided into parties[u]: he weakened one party of them[w], by ſlaying their male-children, and preſerving their females alive; for he was an oppreſſor. And we were minded to be gracious unto thoſe who were weakened in the land, and to make them models of religion; and to make them the heirs of the wealth of PHARAOH and his people[x], and to eſtabliſh a place for them in the earth; and to ſhew PHARAOH, and HAMAN[y], and their forces, that deſtruction of their kingdom

[r] The title is taken from the 26th verſe, where Moſes is ſaid to have related the ſtory of his adventures to Shoaib.

[s] Some except a verſe, towards the latter end, beginning with theſe words, He who hath given thee the Korân for a rule of faith and practice, &c.

[t] See the Prelim. Diſc. ſect. III. p. 78.

[u] He divided his ſubjects into parties.]—i. e. Either into companies, that they might the better attend his order, and perform the ſervices he exacted of them; or into oppoſite factions, to prevent their attempting any thing againſt him, to deliver themſelves from his tyranny (1).

[w] One party of them.]—viz. The Iſraelites.

[x] See chap. 26. p. 212.

[y] Haman.]—This name is given to Pharaoh's chief miniſter; from whence it is generally inferred that Mohammed has here made Haman, the favourite of Ahaſuerus, king of Perſia,

(1) Al BEIDAWI.

kingdom and nation by them, which they ſought to avoid [z]. And we directed the mother of MOSES by revelation, ſaying, Give him ſuck: and if thou feareſt for him, caſt him into the river; and fear not, neither be afflicted; for we will reſtore him unto thee, and will appoint him one of our apoſtles [a]. And when ſhe had put the child in the ark, and had caſt it into the river, the family of PHARAOH took him up; providence deſigning that he ſhould become an enemy, and a ſorrow unto them. Verily PHARAOH, and HAMAN, and their forces were ſinners. And the wife of PHARAOH ſaid, This child is a delight of the eye to me, and to thee [b]: kill him not; peradventure it may happen that he may be ſerviceable unto us; or we may adopt him for our ſon. And they perceived not the conſequence of what they were doing. And the heart of the mother of MOSES became oppreſſed with fear; and ſhe had almoſt diſcovered him, had we not armed her heart with conſtancy, that ſhe might be one of thoſe who believe the promiſes of GOD.

Perſia, and who indiſputably lived many ages after Moſes, to be that prophet's contemporary. But how probable ſoever this miſtake may ſeem to us, it will be very hard, if not impoſſible, to convince a Mohammedan of it; for, as has been obſerved in a parallel caſe (1), two very different perſons may bear the ſame name (2).

[z] That deſtruction by them, which they ſought to avoid.]—For Pharaoh had either dreamed, or been told by ſome diviners, that one of the Hebrew nation ſhould be the ruin of his kingdom; which prophecy is ſuppoſed to have been the occaſion of his cruelty to them (3). This circumſtance is owing to the invention of the Jews (4).

[a] It is related that the midwife appointed to attend the Hebrew women, terrified by a light which appeared between the eyes of Moſes at his birth, and touched with an extraordinary affection for the child, did not diſcover him to the officers, ſo that his mother kept him in her houſe, and nurſed him three months; after which it was impoſſible for her to conceal him any longer, the king then giving orders to make the ſearches more ſtrictly (5).

[b] This child is a delight of our eye.]—This ſudden affection or admiration, was raiſed in them either by his uncommon beauty, or by the light which ſhone on his forehead, or becauſe, when they opened the ark, they found him ſucking his thumb, which ſupplied him with milk (6).

(1) See chap. 3. p. 59. not. [m]. (2) V. RELAND. de Rel. Moham. p. 217. (3) See chap. 7. p. 208. (4) V. Shalſhel. hakkab. p. 11. & R. ELIEZ. Pirke, c. 48. (5) Al BEIDAWI. See the notes to chap. 20. p. 141. (6) Idem, JALLALO'DDIN.

And

And ſhe ſaid unto his ſiſter, Follow him. And ſhe watched him at a diſtance; and they perceived it not. And we ſuffered him not to take the breaſts of the nurſes who were provided before his ſiſter came up[c]: and ſhe ſaid, Shall I direct you unto ſome of his nation, who may nurſe him for you, and will be careful of him? And, at their deſire, ſhe brought his mother to them. So we reſtored him to his mother, that her mind might be ſet at eaſe, and that ſhe might not be afflicted; and that ſhe might know that the promiſe of GOD was true: but the greater part of mankind know not the truth. And when MOSES had attained his full age of ſtrength, and was become a perfect man, we beſtowed on him wiſdom and knowledge: and thus do we reward the upright. And he went into the city, at a time when the inhabitants thereof obſerved not what paſſed in the ſtreets[d]: and he found therein two men fighting; the one being of his own party, and the other of his enemies[e]. And he who was of his party, begged his aſſiſtance againſt him who was of the contrary party; and MOSES ſtruck him with his fiſt, and ſlew him: but being ſorry for what had happened, he ſaid, This is of the work of the devil[f]; for he is a ſeducing and an open enemy. And he ſaid, O LORD, verily I have injured my own ſoul: wherefore forgive me. So GOD forgave him; for he is ready to forgive, and merciful. He ſaid, O LORD, by the favours with which thou haſt favoured me, I will not be an aſſiſtant to the wicked for the future. And the next morning he was afraid in the city, and looked about him, as one apprehenſive of danger: and behold, he whom he had

[c] See chap. 20. p. 141.

[d] When the inhabitants obſerved not, &c.]—viz. At noon; at which time it is uſual, in thoſe countries, for people to retire to ſleep; or, as others rather ſuppoſe, a little within night.

[e] The one being of his own party, and the other of his enemies.]—i. e. The one being an Iſraelite, of his own religion and nation, and the other an idolatrous Egyptian.

[f] This is the work of the devil.]—Mohammed allows that Moſes killed the Egyptian wrongfully; but, to excuſe it, ſuppoſes that he ſtruck him without deſigning to kill him.

aſſiſted

aſſiſted the day before, cried out unto him for help a ſecond time. But MOSES ſaid unto him, Thou art plainly a quarrelſome fellow. And when he ſought to lay hold on him who was an enemy unto them both, he ſaid, O MOSES, doſt thou intend to kill me, as thou killedſt a man yeſterday[g]? Thou ſeekeſt only to be an oppreſſor in the earth, and ſeekeſt not to be a reconciler of quarrels. And a certain man[h] came from the farther part of the city, running haſtily, and ſaid, O MOSES, verily the magiſtrates are deliberating concerning thee, to put thee to death: depart therefore; I certainly adviſe thee well. Wherefore he departed out of the city in great fear, looking this way and that, leſt he ſhould be purſued. And he ſaid, O LORD, deliver me from the unjuſt people. And when he was journeying towards MADIAN, he ſaid, Peradventure my LORD will direct me in the right way[i]. And when he arrived at the water of MADIAN, he found about the well a company of men, who were watering their flocks. And he found, beſides them, two women, who kept off their ſheep at a diſtance. And he ſaid unto them, What is the matter with you? They anſwered, We ſhall not water our flock, until the ſhepherds ſhall have driven away theirs; for our father is an old man, ſtricken in years. So MOSES watered their ſheep for

[g] He ſaid, O Moſes, wilt thou kill me, &c.]—Some ſuppoſe theſe words to have been ſpoken by the Iſraelite, who, becauſe Moſes had reprimanded him, imagined he was going to ſtrike him; and others, by the Egyptian, who either knew or ſuſpected that Moſes had killed his countryman the day before.

[h] A certain man.]—This perſon, ſays the tradition, was an Egyptian, and Pharaoh's uncle's ſon, but a true believer; who finding that the king had been informed of what Moſes had done, and deſigned to put him to death, gave him immediate notice to provide for his ſafety by flight.

[i] Peradventure my LORD will direct me, &c.]—For Moſes knew not the way, and coming to a place where three roads met, committed himſelf to the guidance of GOD, and took the middle road, which was the right; providence likewiſe ſo ordering it, that his purſuers took the other two roads, and miſſed him (1). Some ſay that he was led by an angel in the appearance of a traveller (2).

(1) Al BEIDAWI. (2) JALLALO'DDIN.

them;

them[k]; and afterwards retired to the ſhade, ſaying, O LORD, verily I ſtand in need of the good which thou ſhalt ſend down unto me. And one of the damſels[l] came unto him, walking baſhfully, and ſaid, My father calleth thee, that he may recompenſe thee for the trouble which thou haſt taken in watering our ſheep for us. And when he was come unto SHOAIB, and had told him the ſtory of his adventures, he ſaid unto him, Fear not; thou haſt eſcaped from unjuſt people. And one of the damſels ſaid, My father, hire him for certain wages: the beſt ſervant thou canſt hire, is an able and truſty perſon[m]. And SHOAIB ſaid unto MOSES, Verily I will give thee one of theſe my two daughters in marriage, on condition that thou ſerve me for hire eight years: and if thou fulfil ten years, it is in thine own breaſt; for I ſeek not to impoſe a hardſhip on thee: and thou ſhalt find me, if GOD pleaſe, a man of probity. MOSES anſwered, Let this be the covenant between me and thee: whichſoever of the two terms I ſhall fulfil, let it be no crime in me if I then quit thy ſervice; and GOD is witneſs of that which we ſay. And when MOSES had fulfilled the term[n], and was journeying with his family towards EGYPT, he ſaw fire on the ſide of

[k] Moſes watered their ſheep for them.]—By rolling away a ſtone of a prodigious weight, which had been laid over the mouth of the well by the ſhepherds, and required no leſs than ſeven men (though ſome name a much larger number) to remove it (1).

[l] One of the damſels.]—This was Sefûra (or Zipporah) the elder, or, as others ſuppoſe, the younger daughter of Shoaib, whom Moſes afterwards married.

[m] An able and truſty perſon.]—The girl, being aſked by her father how ſhe knew Moſes deſerved this character, told him that he had removed the vaſt ſtone above-mentioned, without any aſſiſtance; and that he looked not in her face, but held down his head till he had heard her meſſage, and deſired her to walk behind him, becauſe the wind ruffled her garments a little, and diſcovered ſome part of her legs (2).

[n] When Moſes had fulfilled the term.]—viz. The longeſt term of ten years. The Mohammedans ſay, after the Jews (3), that Moſes received from Shoaib the rod of the prophets (which was a branch of a myrtle of paradiſe, and had deſcended to him from Adam) to keep off the wild beaſts from his ſheep; and that this was the rod with which he performed all thoſe wonders in Egypt.

(1) Iidem Interp. YAHYA. (2) Iidem. (3) V. Shalſh. hakkab. p. 12. R. ELIEZ. Pirke, c. 40, &c.

mount

mount SINAI. And he ſaid unto his family, Tarry ye here; for I ſee fire: peradventure I may bring you thence ſome tidings of the way[o], or at leaſt a brand out of the fire, that ye may be warmed. And when he was come thereto, a voice cried unto him from the right ſide of the valley, in the ſacred bottom, from the tree, ſaying, O MOSES, verily I am GOD, the LORD of all creatures: caſt down now thy rod. And when he ſaw that it moved, as though it had been a ſerpent, he retreated and fled, and returned not. And GOD ſaid unto him, O MOSES, draw near, and fear not; for thou art ſafe. Put thy hand into thy boſom, and it ſhall come forth white, without any hurt: and draw back thy hand[p] unto thee which thou ſtretcheſt forth for fear. Theſe ſhall be two evident ſigns from thy LORD, unto PHARAOH and his princes; for they are a wicked people. MOSES ſaid, O LORD, verily I have ſlain one of them; and I fear they will put me to death: but my brother AARON is of a more eloquent tongue than I am; wherefore ſend him with me for an aſſiſtant, that he may gain me credit; for I fear leſt they accuſe me of impoſture. GOD ſaid, We will ſtrengthen thy arm by thy brother, and we will give each of you extraordinary power, ſo that they ſhall not come up to you, in our ſigns. Ye two, and whoever ſhall follow you, ſhall be the conquerors. And when MOSES came unto them with our evident ſigns, they ſaid, This is no other than a deceitful piece of ſorcery: neither have we heard of any thing like this among our fore-fathers. And MOSES ſaid, My LORD beſt knoweth who cometh with a direction from him; and who ſhall have ſucceſs in this life, as well as the next: but the unjuſt

[o] See chap. 20. p. 139.

[p] Draw back thy hand.]—Literally, thy wing: the expreſſion alludes to the action of birds, which ſtretch forth their wings to fly away when they are frighted, and fold them together again when they think themſelves ſecure (1).

(1) Al BEIDAWI.

ſhall

ſhall not proſper. And PHARAOH ſaid, O princes, I did not know that ye had any other god beſides me [s]. Wherefore do thou, O HAMAN, burn me clay into bricks; and build me a high tower [t], that I may aſcend unto the GOD of MOSES: for I verily believe him to be a liar. And both he and his forces behaved themſelves inſolently and unjuſtly in the earth; and imagined that they ſhould not be brought before us to be judged. Wherefore we took him and his forces, and caſt them into the ſea. Behold, therefore, what was the end of the unjuſt. And we made them deceitful guides, inviting their followers to hell-fire; and on the day of reſurrection they ſhall not be ſcreened from puniſhment. We purſued them with a curſe in this life; and on the day of reſurrection they ſhall be ſhamefully rejected. And we gave the book of the law unto MOSES, after we had deſtroyed the former generations, to enlighten the minds of men, and for a direction, and a mercy; that peradventure they might conſider. Thou, O prophet, waſt not on the weſt ſide of mount SINAI, when we delivered MOSES his commiſſion: neither waſt thou one of thoſe who were preſent at his receiving it: but we raiſed up ſeveral generations after MOSES; and life was prolonged unto them. Neither didſt thou dwell among the inhabitants of MADIAN, rehearſing unto them our ſigns; but we have ſent thee fully inſtructed in every particular. Nor waſt thou preſent on the ſide of the mount, when we called unto MOSES: but thou art ſent as a mercy from thy

[s] See chap. 26. p. 211.

[t] A high tower.]—It is ſaid that Haman, having prepared bricks and other materials, employed no leſs than fifty thouſand men, beſides labourers, in the building; which they carried to ſo immenſe an height, that the workmen could no longer ſtand on it: that Pharaoh, aſcending this tower, threw a javelin towards heaven, which fell back again ſtained with blood, whereupon he impiouſly boaſted that he had killed the GOD of Moſes; but at ſun-ſet GOD ſent the angel Gabriel, who with one ſtroke of his wing demoliſhed the tower, a part whereof, falling on the king's army, deſtroyed a million of men (1).

(1) Al ZAMAKHSHARI.

LORD;

LORD; that thou mighteſt preach unto a people to whom no preacher hath come before thee [s], that peradventure they may be warned; and leſt, if a calamity had befallen them, for that which their hands had previouſly committed, they ſhould have ſaid, O LORD, ſince thou haſt not ſent an apoſtle unto us, that we might follow thy ſigns, and become true believers, are we not excuſable? Yet when the truth is come unto them from before us, they ſay, Unleſs he receive the ſame power to work miracles as MOSES received, we will not believe. Have they not likewiſe rejected the revelation which was heretofore given unto MOSES? They ſay, Two cunning impoſtures [t], have mutually aſſiſted one another: and they ſay, Verily we reject them both. Say, Produce therefore a book from GOD, which is more right than theſe two, that I may follow it; if ye ſpeak truth. But if they return thee no anſwer, know that they only follow their own deſires: and who erreth more widely from the truth than he who followeth his own deſire, without a direction from GOD? verily GOD directeth not the unjuſt people. And now have we cauſed our word to come unto them, that they may be admoniſhed. They unto whom we have given the ſcriptures which were revealed before it, believe in the ſame; and when it is read unto them, ſay, We believe therein; it is certainly the truth from our LORD: verily we were Moſlems before this [u]. Theſe ſhall receive their reward twice [w], becauſe they have perſevered, and repel evil by good, and diſtribute alms out of that which we have beſtowed on them; and when they

[s] Unto a people unto whom no preacher hath come before thee.]—That is, to the Arabians; to whom no prophet had been ſent, at leaſt ſince Iſmael.

[t] Two cunning impoſtures.]—viz. The Pentateuch and the Korân. Some copies read, Two impoſtors, meaning Moſes and Mohammed.

[u] We were Moſlems before this.]—Holding the ſame faith in fundamentals, before the revelation of the Korân, which we receive becauſe it is conſonant to the ſcriptures, and atteſted to by them. The paſſage intends thoſe Jews and Chriſtians who had embraced Mohammediſm.

[w] Theſe ſhall receive their reward twice.]—Becauſe they have believed both in their own ſcriptures, and in the Korân.

hear

hear vain diſcourſe, avoid the ſame, ſaying, We have our works, and ye have your works: peace be on you[x]; we covet not the acquaintance of the ignorant. Verily thou canſt not direct whom thou wilt: but GOD directeth whom he pleaſeth; and he beſt knoweth thoſe who will ſubmit to be directed. The MECCANS ſay, If we follow the ſame direction with thee, we ſhall be forcibly expelled our land[y]. Have we not eſtabliſhed for them a ſecure aſylum[z]? to which fruits of every ſort are brought, as a proviſion of our bounty; but the greater part of them do not underſtand. How many cities have we deſtroyed, whoſe inhabitants lived in eaſe and plenty? and theſe their dwellings are not inhabited after them, unleſs for a little while[a]; and we were the inheritors of their wealth[b]. But thy LORD did not deſtroy thoſe cities, until he had ſent unto their capital an apoſtle, to rehearſe our ſigns unto them: neither did we deſtroy thoſe cities, unleſs their inhabitants were injurious to their apoſtle. The things which are given you, are the proviſions of this preſent life, and the pomp thereof; but that which is with GOD, is better and more durable: will ye not therefore underſtand? Shall he then, unto whom we have promiſed an excellent promiſe of future happineſs, and who ſhall attain the ſame, be as he on

[x] See chap. 25. p. 208. not. [i].

[y] If we follow thy direction, we ſhall be forcibly expelled our land.]—This objection was made by Al Hareth Ebn Othmân Ebn Nawfal Ebn Abd Menâf, who came to Mohammed and told him that the Koreiſh believed he preached the truth, but were apprehenſive, that, if they made the Arabs their enemies by quitting their religion, they would be obliged likewiſe to quit Mecca, being but a handful of men, in compariſon to the whole nation (1).

[z] Have we not eſtabliſhed for them a ſecure aſylum?]—By giving them for their habitation the ſacred territory of Mecca, a place protected by GOD, and reverenced by man.

[a] Unleſs for a little while.]—That is, for a day, or a few hours only, while travellers ſtay there to reſt and refreſh themſelves; or, as the original may alſo ſignify, unleſs by a few inhabitants: ſome of thoſe ancient cities and dwellings being utterly deſolate, and others thinly inhabited.

[b] We were the inheritors of their wealth.]—There being none left to enjoy it after them.

(1) Al BEIDAWI.

whom

whom we have beſtowed the proviſion of this preſent life, and who, on the day of reſurrection, ſhall be one of thoſe who are delivered up to eternal puniſhment? On that day GOD ſhall call unto them, and ſhall ſay, Where are my partners, which ye imagined to be ſo? And they upon whom the ſentence of damnation ſhall be juſtly pronounced, ſhall anſwer, Theſe, O LORD, are thoſe whom we ſeduced; we ſeduced them as we alſo had been ſeduced: but now we clearly quit them, and turn unto thee. They did not worſhip us, but their own luſts [c]. And it ſhall be ſaid unto the idolaters, Call now upon thoſe whom ye aſſociated with GOD: and they ſhall call upon them, but they ſhall not anſwer them; and they ſhall ſee the puniſhment prepared for them, and ſhall wiſh that they had ſubmitted to be directed. On that day GOD ſhall call unto them, and ſhall ſay, What anſwer did ye return to our meſſengers? But they ſhall not be able to give an account thereof on that day [d]; neither ſhall they aſk one another for information. Howbeit whoſo ſhall repent and believe, and ſhall do that which is right, may expect to be happy. Thy LORD createth what he pleaſeth; and chooſeth freely: but they have no free choice. Praiſe be unto GOD; and far be he removed from the idols which they aſſociate with him! Thy LORD knoweth both the ſecret malice which their breaſts conceal, and the open hatred which they diſcover. He is GOD; there is no GOD but he. Unto him is the praiſe due, both in this life and in that which is to come: unto him doth judgment belong; and before him ſhall ye be aſſembled at the laſt-day. Say, What think ye? If GOD ſhould cover you with perpetual night, until the day of reſurrection; what god, beſides GOD, would bring you light? Will ye not therefore hearken? Say, What think ye? If GOD ſhould give you continual day, until the day of

[c] See chap. 10. p. 5.

[d] They ſhall not be able to give an account thereof.]—Literally, The account thereof ſhall be dark unto them; for the conſternation they ſhall then be under, will render them ſtupid, and unable to return an anſwer.

reſurrection; what god, beſides GOD, would bring you night, that ye may reſt therein? Will ye not therefore conſider? Of his mercy he hath made for you the night and the day, that ye may reſt in the one, and may ſeek to obtain proviſion for yourſelves of his abundance, by your induſtry in the other; and that ye may give thanks. On a certain day GOD ſhall call unto them, and ſhall ſay, Where are my partners, which ye imagined to ſhare the divine power with me? And we will produce a witneſs out of every nation[e], and will ſay, Bring hither your proof of what ye have aſſerted. And they ſhall know that the right is GOD's alone; and the deities which they have deviſed ſhall abandon them. KARUN was of the people of MOSES[f]; but he behaved inſolently towards

[e] A witneſs out of every nation.]—viz. The prophet who ſhall have been ſent to each nation.

[f] Karûn was of the people of Moſes.]——The commentators ſay, Karûn was the ſon of Yeſhar (or Izhar) the uncle of Moſes; and conſequently make him the ſame with the Korah of the ſcriptures. This perſon is repreſented by them as the moſt beautiful of the Iſraelites, and ſo far ſurpaſſing them all in opulency, that the riches of Karûn have become a proverb. The Mohammedans are indebted to the Jews for this laſt circumſtance, to which they have added ſeveral other fables: for they tell us that he built a large palace overlaid with gold, the doors whereof were of maſſy gold; that he became ſo inſolent, becauſe of his immenſe riches, as to raiſe a ſedition againſt Moſes; though ſome pretend the occaſion of his rebellion to have been his unwillingneſs to give alms, as Moſes had commanded; that one day, when that prophet was preaching to the people, and, among other laws which he publiſhed, declared that adulterers ſhould be ſtoned, Karûn aſked him, what if he ſhould be found guilty of the ſame crime? to which Moſes anſwered, that in ſuch caſe he would ſuffer the ſame puniſhment; and thereupon Karûn produced a harlot, whom he had hired to ſwear that Moſes had lain with her, and charged him publicly with it; but on Moſes's adjuring the woman to ſpeak the truth, her reſolution failed her, and ſhe confeſſed that ſhe was ſuborned by Karûn to accuſe him wrongfully; that then GOD directed Moſes, who had complained to him of this uſage, to command the earth what he pleaſed, and it ſhould obey him; whereupon he ſaid, O earth, ſwallow them up! and that immediately the earth opened under Karûn and his confederates, and ſwallowed them up, with his palace and all his riches (1). There goes a tradition, that as Karûn ſunk gradually into the ground, firſt to his knees, then to his waiſt, then to his neck, he cried out four ſeveral times, O Moſes, have mercy on me! but that Moſes continued to ſay, O earth, ſwallow them up, till at laſt he wholly diſappeared: upon which GOD

(1) ABU'LFEDA, JALLALO'DDIN, Al BEIDAWI.

wards them: for we had given him ſo much treaſure, that his keys would have loaded ſeveral ſtrong men[g]. When his people ſaid unto him, Rejoice not immoderately; for GOD loveth not thoſe who rejoice in their riches immoderately: but ſeek to attain, by means of the wealth which GOD hath given thee, the future manſion of paradiſe[h]. And forget not thy portion in this world; but be thou bounteous unto others, as GOD hath been bounteous unto thee: and ſeek not to act corruptly in the earth; for GOD loveth not the corrupt doers. He anſwered, I have received theſe riches, only becauſe of the knowledge which is with me[i]. Did he not know that GOD had already deſtroyed, before him, ſeveral generations, who were mightier than he in ſtrength, and had amaſſed more abundance of riches? And the wicked ſhall not be aſked to diſcover their crimes. And KARUN went forth unto his people, in his pomp[k]. And they who loved this preſent life, ſaid, Oh that we had the like wealth, as hath been given unto KARUN! verily he is maſter of a great fortune. But on thoſe whom knowledge hath been beſtowed, anſwered, Alas for you! the reward of GOD in the next life, will be better unto him who

GOD ſaid to Moſes, Thou hadſt no mercy on Karûn, though he aſked pardon of thee four times; but I would have had compaſſion on him, if he had aſked pardon of me but once (1).

[g] Several men.]——The original word properly ſignifies any number of perſons from ten to forty. Some pretend theſe keys were a ſufficient load for ſeventy men; and Abu'lfeda ſays forty mules uſed to be employed to carry them.

[h] This paſſage is parallel to that in the New Teſtament, Make to yourſelves friends of the mammon of unrighteouſneſs; that when ye fail, they may receive you into everlaſting habitations (2).

[i] Becauſe of the knowledge which is with me.]—For ſome ſay he was the moſt learned of all the Iſraelites, and the beſt verſed in the law, after Moſes and Aaron; others pretend he was ſkilled in chymiſtry, or in merchandiſing, or other arts of gain; and others ſuppoſe (as the Jews alſo fable (3), that he found out the treaſures of Joſeph in Egypt (4).

[k] In his pomp.]—It is ſaid he rode on a white mule, adorned with trappings of gold, and that he was clothed in purple, and attended by four thouſand men, all well mounted and richly dreſt.

(1) AL BEIDAWI. V. D'HERBEL. Bibl. Orient. Art. Carun. (2) Luke xvi. 9. (3) V. R. GHEDAL. Shalſh. hakkab. p. 13. (4) JALALO'DDIN, AL BEIDAWI.

ſhall believe and do good works: but none ſhall attain the ſame, except thoſe who perſevere with conſtancy. And we cauſed the ground to cleave in ſunder, and to ſwallow up him and his palace: and he had no forces to defend him, beſides GOD: neither was he reſcued from puniſhment. And the next morning, thoſe who had coveted his condition the day before, ſaid, Aha! verily GOD beſtoweth abundant proviſion on ſuch of his ſervants as he pleaſeth; and he is ſparing unto whom he pleaſeth. Unleſs GOD had been gracious unto us, certainly the earth had ſwallowed us up alſo. Aha! the unbelievers ſhall not proſper. As to this future manſion of paradiſe, we will give it unto them who ſeek not to exalt themſelves in the earth, or to do wrong; for the happy iſſue ſhall attend the pious. Whoſo doth good, ſhall receive a reward which ſhall exceed the merit thereof: but as to him who doth evil, they who work evil ſhall be rewarded according to the merit only of that which they ſhall have wrought. Verily he who hath given thee the KORAN for a rule of faith and practice, will certainly bring thee back home unto MECCA[1]. Say, My LORD beſt knoweth who cometh with a true direction, and who is in a manifeſt error. Thou didſt not expect that the book of the KORAN ſhould be delivered unto thee: but thou haſt received it through the mercy of thy LORD. Be not therefore aſſiſting to the unbelievers; neither let them turn thee aſide from the ſigns of GOD, after they have been ſent down unto thee: and invite men unto thy LORD. And be not thou an idolater; neither invoke any other god, together with the true GOD: there is none but he. Every thing ſhall periſh, except himſelf: unto him belongeth judgment; and before him ſhall ye be aſſembled at the laſt-day.

[1] He who hath given thee the Korân, will bring thee back to Mecca.] —This verſe, ſome ſay, was revealed to Mohammed when he arrived at Johfa, in his flight from Mecca to Medina, to comfort him, and ſtill his complaints.

CHAP.

CHAP. XXIX.

Intitled, The Spider[m]; revealed at MECCA[n].

In the name of the moſt merciful GOD.

A. L. M.[o] Do men imagine that it ſhall be ſufficient for them[p] to ſay, We believe; while they be not proved[q]? We heretofore proved thoſe who were before them; for GOD will ſurely know them who are ſincere, and he will ſurely know the liars. Do they who work evil think that they ſhall prevent us from taking vengeance on them? An ill judgment do they make. Whoſo hopeth to meet GOD, verily GOD's appointed time will certainly come; and he both heareth and knoweth. Whoever ſtriveth to promote the true religion, ſtriveth for the advantage of his own ſoul; for GOD needeth not any of his creatures; and as to thoſe who believe and work righteouſneſs, we will expiate their evil deeds from them; and we will give them a reward according to the utmoſt merit of their actions. We have commanded man to ſhew kindneſs towards his parents: but if they endeavour to prevail with thee to aſſociate with me that concerning which thou haſt

[m] Tranſient mention is made of this inſect, towards the middle of the chapter.

[n] Some think the firſt ten verſes, ending with theſe words, And he well knoweth the hypocrites, were revealed at Medina, and the reſt at Mecca; and others believe the reverſe.

[o] See the Prelim. Diſc. ſect. III. p. 78, &c.

[p] That it ſhall be ſufficient for them.]—Literally, That they ſhall be let alone, &c.

[q] While they be not proved.]—This paſſage reprehends the impatience of ſome of the prophet's companions, under the hardſhips which they ſuſtained in defence of their religion, and the loſſes which they ſuffered from the infidels; repreſenting to them that ſuch trials and afflictions were neceſſary to diſtinguiſh the ſincere perſon from the hypocrite, and the ſteady from the wavering. Some ſuppoſe it to have been occaſioned by the death of Mahja, Omar's ſlave, killed by an arrow at the battle of Bedr, which was deeply lamented and laid to heart by his wife and parents (1).

(1) Al Beidawi.

no knowledge, obey them not [r]. Unto me ſhall ye return; and I will declare unto you what ye have done. Thoſe who believe, and ſhall work righteouſneſs, we will ſurely introduce into paradiſe, among the upright. There are ſome men who ſay, We believe in GOD; but when ſuch a one is afflicted for GOD's ſake, he eſteemeth the perſecution of men to be as grievous as the puniſhment of GOD. Yet if ſucceſs cometh from thy LORD, they ſay, Verily we are with you. Doth not GOD well know that which is in the breaſts of his creatures? Verily GOD well knoweth the true believers, and he well knoweth the hypocrites. The unbelievers ſay unto thoſe who believe. Follow our way; and we will bear your ſins. Howbeit they ſhall not bear any part of their ſins; for they are liars: but they ſhall ſurely bear their own burdens, and other burdens beſides their own burdens [s]; and they ſhall be examined, on the day of reſurrection, concerning that which they have falſely deviſed. We heretofore ſent NOAH unto his people; and he tarried among them one thouſand years, ſave fifty years [t]: and the deluge took them away,

[r] If they endeavour to prevail with thee to aſſociate with me that concerning which thou haſt no knowledge.]—That is, if they endeavour to pervert thee to idolatry. The paſſage is ſaid to have been revealed on account of Saad Ebn Abi Wakkâs and his mother Hamna, who, when ſhe heard that her ſon had embraced Mohammediſm, ſwore that ſhe would neither eat nor drink till he returned to his old religion, and kept her oath for three days (1).

[s] Other burdens beſides their own.]—viz. The guilt of ſeducing others, which ſhall be added to the guilt of their own obſtinacy, without diminiſhing the guilt of ſuch as ſhall be ſeduced by them.

[t] Noah tarried among his people nine hundred and fifty years.]—This is true, if the whole life of Noah be reckoned; and accordingly Abu'lfeda ſays he was ſent to preach in his two hundred and fiftieth year, and that he lived in all nine hundred and fifty: but the text ſeeming to ſpeak of thoſe years only, which he ſpent in preaching to the wicked antediluvians, the commentators ſuppoſe him to have lived much longer. Some ſay the whole length of his life was a thouſand and fifty years; that his miſſion happened in the fortieth year of his age, and that he lived after the flood ſixty years (2): and others give different numbers; one, in particular, pretending that Noah lived near ſixteen hundred years (3).

This circumſtance, ſays al Beidâwi, was mentioned to encourage Mohammed,

(1) Idem. (2) Idem, ZAMAKH. (3) CAAB, apud Yahyam.

away, while they were acting unjuſtly; but we delivered him and thoſe who were in the ark, and we made the ſame [u] a ſign unto all creatures. We alſo ſent ABRAHAM; when he ſaid unto his people, Serve GOD, and fear him: this will be better for you; if ye underſtand. Ye only worſhip idols beſides GOD, and forge a lie. Verily thoſe which ye worſhip, beſides GOD, are not able to make any proviſion for you: ſeek therefore your proviſion from GOD; and ſerve him, and give thanks unto him; unto him ſhall ye return. If ye charge me with impoſture [w], verily ſundry nations before you likewiſe charged their prophets with impoſture: but public preaching only is incumbent on an apoſtle. Do they not ſee how GOD produceth creatures, and afterwards reſtoreth them [x]? Verily this is eaſy with GOD. Say, Go through the earth, and ſee how he originally produced creatures: afterwards will GOD re-produce another production; for GOD is almighty. He will puniſh whom he pleaſeth, and he will have mercy on whom he pleaſeth. Before him ſhall ye be brought at the day of judgment: and ye ſhall not eſcape his reach, either in earth, or in heaven [y]; neither ſhall ye have any patron or defender beſides GOD. As for thoſe who believe not in the ſigns of GOD, or that they ſhall meet him at the reſurrection, they ſhall deſpair of my mercy, and for them is a painful puniſhment prepared. And the anſwer of his people

Mohammed, and to aſſure him that GOD, who ſupported Noah ſo many years againſt the oppoſition and plots of the antediluvian infidels, would not fail to defend him againſt all the attempts of the idolatrous Meccans and their partiſans.

[u] The ſame.]—i. e. The ark.

[w] If ye charge me with impoſture, &c.]—This ſeems to be part of Abraham's ſpeech to his people: but ſome ſuppoſe that GOD here ſpeaks, by way of apoſtrophe, firſt to the Koreiſh, and afterwards to Mohammed; and that the parentheſis is continued to theſe words, And the anſwer of his people was no other, &c.]—In which caſe we ſhould have ſaid, If ye charge Mohammed your apoſtle with impoſture, &c.

[x] Do they not ſee how GOD produceth creatures, and afterwards reſtoreth them?]—The infidels are bid to conſider how GOD cauſeth the fruits of the earth to ſpring forth, and reneweth them every year, as in the preceding; which is an argument of his power to raiſe man, whom he created at firſt, to life again after death, at his own appointed time.

[y] See pſalm cxxxix. 7, &c.

was no other than that they ſaid, Slay him, or burn him. But GOD ſaved him from the fire[z]. Verily herein were ſigns unto people who believed. And ABRAHAM ſaid, Ye have taken idols, beſides GOD, to cement affection between you in this life: but on the day of reſurrection, the one of you ſhall deny the other, and the one of you ſhall curſe the other; and your abode ſhall be hell-fire, and there ſhall be none to deliver you. And LOT believed on him. And ABRAHAM ſaid, Verily I fly from my people, unto the place which my LORD hath commanded me; for he is the mighty, the wiſe. And we gave him ISAAC, and JACOB; and we placed among his deſcendants the gift of prophecy and the ſcriptures: and we gave him his reward in this world; and in the next he ſhall be one of the righteous. We alſo ſent LOT; when he ſaid unto his people, Do ye commit filthineſs which no creature hath committed before you? Do ye approach luſtfully unto men, and lay wait in the highways[a], and commit wickedneſs in your aſſembly[b]? And the anſwer of his people was no other than that they ſaid, Bring down the vengeance of GOD upon us, if thou ſpeakeſt truth. LOT ſaid, O LORD, defend me againſt the corrupt people. And when our meſſengers came unto ABRAHAM with good tidings[c], they ſaid, We will ſurely deſtroy the inhabitants of this city; for the inhabitants thereof are unjuſt doers. ABRAHAM anſwered, Verily LOT dwelleth there. They replied, We well know who dwelleth therein: we will ſurely deliver him and his family, except his wife; ſhe ſhall be one of thoſe who remain behind. And when our meſſengers came unto LOT, he was troubled for them, and his arm was ſtraitened concerning them[d]. But they ſaid, Fear not, neither be grieved; for we will deliver

[z] See chap. 21. p. 158.

[a] And lay wait in the highways.]—Some ſuppoſe the Sodomites robbed and murdered the paſſengers; others, that they unnaturally abuſed their bodies.

[b] And commit wickedneſs in your aſſembly.]—Their meetings being ſcenes of obſcenity and riot.

[c] See chap. 11. p. 26.

[d] See ibid. p. 28.

thee

thee and thy family, except thy wife; for ſhe ſhall be one of thoſe who remain behind. We will ſurely bring down upon the inhabitants of this city vengeance from heaven, for that they have been wicked doers: and we have left thereof a manifeſt ſign[e] unto people who underſtand. And unto the inhabitants of MADIAN we ſent their brother SHOAIB; and he ſaid unto them, O my people, ſerve GOD, and expect the laſt-day; and tranſgreſs not, acting corruptly in the earth. But they accuſed him of impoſture: wherefore a ſtorm from heaven[f] aſſailed them, and in the morning they were found in their dwellings dead and proſtrate. And we alſo deſtroyed the tribes of AD, and THAMUD; and this is well known unto you from what yet remains of their dwellings. And SATAN prepared their works for them, and turned them aſide from the way of truth, although they were ſagacious people. And we likewiſe deſtroyed KARUN, and PHARAOH, and HAMAN. MOSES came unto them with evident miracles; and they behaved themſelves inſolently in the earth: but they could not eſcape our vengeance. Every of them did we deſtroy in this ſin. Againſt ſome of them we ſent a violent wind[g]: ſome of them did a terrible noiſe from heaven deſtroy[h]: ſome of them did we cauſe the earth to ſwallow up[i]: and ſome of them we drowned[k]. Neither was GOD diſpoſed to treat them unjuſtly; but they dealt unjuſtly with their own ſouls. The likeneſs of thoſe who take other patrons beſides GOD, is as the likeneſs

[e] We have left thereof a ſign.]—viz. The ſtory of its deſtruction, handed down by common tradition; or elſe its ruins, or ſome other footſteps of this ſignal judgment: it being pretended that ſeveral of the ſtones, which fell from heaven on thoſe cities, are ſtill to be ſeen, and that the ground where they ſtood appears burnt and brackiſh.

[f] See chap. 7. p. 203.

[g] Againſt ſome of them we ſent a violent wind.]—The original word properly ſignifies a wind that drives the gravel and ſmall ſtones before it; by which the ſtorm, or ſhower of ſtones, which deſtroyed Sodom and Gomorrah, ſeems to be intended.

[h] Some of them did a terrible noiſe from heaven deſtroy.]—Which was the end of Ad and Thamud.

[i] Some of them did we cauſe the earth to ſwallow up.]——As it did Karûn.

[k] Some of them we drowned.]—As the unbelievers in Noah's time, and Pharaoh and his army.

of

of the ſpider, which maketh herſelf a houſe: but the weakeſt of all houſes ſurely is the houſe of the ſpider; if they knew this. Moreover GOD knoweth what things they invoke, beſides him; and he is the mighty, the wiſe. Theſe ſimilitudes do we propound unto men: but none underſtand them, except the wiſe. GOD hath created the heavens and the earth in truth, verily herein is a ſign unto the
XXI. true believers. * Rehearſe that which hath been revealed unto thee of the book of the KORAN: and be conſtant at prayer; for prayer preſerveth a man from filthy crimes, and from that which is blamable; and the remembering of GOD is ſurely a moſt important duty. GOD knoweth that which ye do. Diſpute not againſt thoſe who have received the ſcriptures, unleſs in the mildeſt manner[1]; except againſt ſuch of them as behave injuriouſly towards you: and ſay, We believe in the revelation which hath been ſent down unto us, and alſo in that which hath been ſent down unto you; our GOD and your GOD is one, and unto him are we reſigned. Thus have we ſent down the book of the KORAN unto thee: and they unto whom we have given the former ſcriptures, believe therein; and of theſe Arabians alſo there is who believeth therein; and none reject our ſigns, except the obſtinate infidels. Thou couldeſt not read any book before this; neither couldeſt thou write it with thy right hand: then had the gainſayers juſtly doubted of the divine original thereof. But the ſame is evident ſigns in the breaſts of thoſe who have received underſtanding: for none reject our ſigns, except the unjuſt. They ſay, Unleſs a ſign be ſent down unto him from his LORD, we will not believe. Anſwer, Signs are in the power of GOD alone; and I am no more than a public preacher. Is it not ſufficient for them that we have ſent down unto

[1] In the mildeſt manner.]—i. e. Without ill language, or paſſion. This verſe is generally ſuppoſed to have been abrogated by that of the ſword; though ſome think it relates only to thoſe who are in alliance with the Moſlems.

thee

thee the book of the KORAN, to be read unto them? Verily herein is a mercy, and an admonition unto people who believe. Say, GOD is a ſufficient witneſs between me and you; he knoweth whatever is in heaven and earth; and thoſe who believe in vain idols, and deny GOD, they ſhall periſh. They will urge thee to haſten the puniſhment which they defy thee to bring down upon them[m]: if there had not been a determined time for their reſpite, the puniſhment had come upon them before this; but it ſhall ſurely overtake them ſuddenly, and they ſhall not foreſee it. They urge thee to bring down vengeance ſwiftly upon them: but hell ſhall ſurely encompaſs the unbelievers. On a certain day their puniſhment ſhall ſuddenly aſſail them, both from above them, and from under their feet; and GOD ſhall ſay, Taſte ye the reward of that which ye have wrought. O my ſervants who have believed, verily my earth is ſpacious; wherefore ſerve me[n]. Every ſoul ſhall taſte death: afterwards ſhall ye return unto us; and as for thoſe who ſhall have believed, and wrought righteouſneſs, we will ſurely lodge them in the higher apartments of paradiſe: rivers ſhall flow beneath them, and they ſhall continue therein for ever. How excellent will be the reward of the workers of righteouſneſs; who perſevere with patience, and put their truſt in their LORD! How many beaſts are there, which provide not their food? It is GOD who provideth food for them, and for you; and he both heareth and knoweth. Verily, if thou aſk the MECCANS, who hath created the heavens and the earth, and hath obliged the ſun and the moon to

[m] See chap. 6. p. 65.

[n] My earth is ſpacious; wherefore ſerve me.]—That is, If ye cannot ſerve me in one city or country, fly unto another, where ye may profeſs the true religion in ſafety; for the earth is wide enough, and ye may eaſily find places of refuge. Mohammed is ſaid to have declared, That whoever flies for the ſake of his religion, though he ſtir but the diſtance of a ſpan, merits paradiſe, and ſhall be the companion of Abraham and of himſelf (1).

(1) Al BEIDAWI.

ſerve

ſerve in their courſes? they will anſwer, GOD. How therefore do they lie, in acknowledging of other gods? GOD maketh abundant proviſion for ſuch of his ſervants as he pleaſeth; and is ſparing unto him, if he pleaſeth: for GOD knoweth all things*. Verily if thou aſk them, who ſendeth rain from heaven, and thereby quickeneth the earth, after it hath been dead; they will anſwer, GOD. Say, GOD be praiſed! But the greater part of them do not underſtand. This preſent life is no other than a toy, and a play-thing; but the future manſion of paradiſe is life indeed: if they knew this, they would not prefer the former to the latter. When they ſail in a ſhip, they call upon GOD, ſincerely exhibiting unto him the true religion: but when he bringeth them ſafe to land, behold, they return to their idolatry; to ſhew themſelves ungrateful for that which we have beſtowed on them, and that they may enjoy the delights of this life; but they ſhall hereafter know the iſſue. Do they not ſee that we have made the territory of MECCA an inviolable and ſecure aſylum, when men are ſpoiled in the countries round about them? Do they therefore believe in that which is vain, and acknowledge not the goodneſs of GOD? But who is more unjuſt than he who deviſeth a lie againſt GOD, or denieth the truth, when it hath come unto him? Is there not in hell an abode for the unbelievers? Whoever do their utmoſt endeavour to promote our true religion, we will direct them into our ways; for GOD is with the righteous.

* GOD knoweth all things.]—— And particularly who will make a good, and who will make a bad uſe of their riches.

CHAP.

CHAP. XXX.

Intitled, The GREEKS[p]; revealed at MECCA[q].

In the name of the moſt merciful GOD.

A. L. M.[r] The Greeks have been overcome by the Perſians[s], in the neareſt part of the land;

[p] The original word is al Rûm; by which the later Greeks, or ſubjects of the Conſtantinopolitan empire, are here meant; though the Arabs give the ſame name alſo to the Romans, and other Europeans.

[q] Some except the verſe beginning at theſe words, Praiſe be unto GOD.

[r] See the Prelim. Diſc. ſect. III. p. 78, &c.

[s] The Greeks have been overcome by the Perſians, &c.]—The accompliſhment of the prophecy contained in this paſſage, which is very famous among the Mohammedans, being inſiſted on by their doctors as a convincing proof that the Korân really came down from heaven, it may be excuſable to be a little particular.

The paſſage is ſaid to have been revealed on occaſion of a great victory obtained by the Perſians over the Greeks, the news whereof coming to Mecca, the infidels became ſtrangely elated, and began to abuſe Mohammed and his followers, imagining that this ſucceſs of the Perſians, who, like themſelves, were idolaters, and ſuppoſed to have no ſcriptures, againſt the Chriſtians, who pretended, as well as Mohammed, to worſhip one GOD, and to have divine ſcriptures, was an earneſt of their own future ſucceſſes againſt the prophet and thoſe of his religion: to check which vain hopes, it was foretold, in the words of the text, that how improbable ſoever it might ſeem, yet the ſcale ſhould be turned in a few years, and the vanquiſhed Greeks prevail as remarkably againſt the Perſians.

That this prophecy was exactly fulfilled, the commentators fail not to obſerve, though they do not exactly agree in the accounts they give of its accompliſhment; the number of years between the two actions being not preciſely determined. Some place the victory gained by the Perſians in the fifth year before the Hejra, and their defeat by the Greeks in the ſecond year after it, when the battle of Bedr was fought (1): others place the former in the third or fourth year before the Hejra, and the latter in the end of the ſixth, or beginning of the ſeventh year after it, when the expedition of al Hodeibiyah was undertaken (2).

The date of the victory gained by the Greeks, in the firſt of theſe accounts, interferes with a ſtory which the commentators tell, of a wager laid by Abu Becr with Obba Ebn Khalf, who turned this prophecy into ridicule. Abu Becr at firſt laid ten young camels that the Perſians ſhould receive an overthrow within three years; but on his acquainting Mohammed with what he had done, the prophet told him that the word, bed', made uſe of in this paſſage, ſignified no determinate

(1) JALLALO'DDIN, &c. (2) Al ZAMAKH. Al BEIDAWI.

land[t]; but after their defeat, they ſhall overcome the others in their turn, within a few years. Unto GOD belongeth the diſpoſal of this matter, both for what is paſt, and for what is to come: and on that day ſhall the believers rejoice in the ſucceſs granted by GOD; for he granteth ſucceſs unto whom he pleaſeth, and he is the mighty, the merciful. This is the promiſe

nate number of years, but any number from three to nine, (though ſome ſuppoſe the tenth year is included) and therefore adviſed him to prolong the time, and to raiſe the wager; which he accordingly propoſed to Obba, and they agreed that the time aſſigned ſhould be nine years, and the wager an hundred camels. Before the time was elapſed, Obba died of a wound he had received at Ohod, in the third year of the Hejra (1); but the event afterwards ſhewing that Abu Becr had won, he received the camels of Obba's heirs, and brought them in triumph to Mohammed (2).

Hiſtory informs us, that the ſucceſſes of Khoſru Parvîz, king of Perſia, who carried on a terrible war againſt the Greek empire, to revenge the death of Maurice his father-in-law, ſlain by Phocas, were very great, and continued in an uninterrupted courſe for two and twenty years. Particularly in the year of CHRIST 615, about the beginning of the ſixth year before the Hejra, the Perſians, having the preceding year conquered Syria, made themſelves maſters of Paleſtine, and took Jeruſalem; which ſeems to be that ſignal advantage gained over the Greeks mentioned in this paſſage, as agreeing beſt with the terms here uſed, and moſt likely to alarm the Arabs by reaſon of their vicinity to the ſcene of action: and there was ſo little probability, at that time, of the Greeks being able to retrieve their loſſes, much leſs to diſtreſs the Perſians, that in the following years the arms of the latter made ſtill farther and more conſiderable progreſſes, and at length they laid ſiege to Conſtantinople itſelf. But in the year 625, in which the fourth year of the Hejra began, about ten years after the taking of Jeruſalem, the Greeks, when it was leaſt expected, gained a remarkable victory over the Perſians, and not only obliged them to quit the territories of the empire, by carrying the war into their own country, but drove them to the laſt extremity, and ſpoiled the capital city al Madâyen; Heraclius enjoying, thenceforward, a continued ſeries of good fortune, to the depoſition and death of Khoſru. For more exact information in theſe matters, and more nicely fixing the dates, either ſo as to correſpond with, or to overturn this pretended prophecy, (neither of which is my buſineſs here) the reader may have recourſe to the hiſtorians and chronologers (3).

[t] In the neareſt part of the land.] —Some interpreters, ſuppoſing that the land here meant is the land of Arabia, or elſe that of the Greeks, place the ſcene of action in the confines of Arabia and Syria, near Boſtra and Adhraât (4); others imagine the land of Perſia is intended, and lay the ſcene of Meſopotamia, on the frontiers of that kingdom (5): but Ebn Abbas, with more probability, thinks it was in Paleſtine.

(1) See chap. 25. p. 203. not. [p]. (2) Al BEIDAWI, JALLALO'DDIN, &c. (3) V. etiam ASSEMAN. Bibl. Orient. t. 3. part. I. p. 411, &c. & BOULAINV. Vie de Moham. p. 333, &c. (4) YAHYA, Al BEIDAWI. (5) MOJAHED, apud ZAMAKH. JALLALO'DDIN.

of

of GOD: GOD will not act contrary to his promiſe: but the greater part of men know not the veracity of GOD. They know the outward appearance of this preſent life; but they are careleſs as to the life to come. Do they not conſider within themſelves that GOD hath not created the heavens and the earth, and whatever is between them, otherwiſe than in truth, and hath ſet them a determined period? Verily a great number of men reject the belief of their future meeting their LORD at the reſurrection. Do they not paſs through the earth, and ſee what hath been the end of thoſe who were before them? They excelled the MECCANS in ſtrength, and broke up the earth[u], and inhabited it in greater affluence and proſperity than they inhabit the ſame: and their apoſtles came unto them with evident miracles; and GOD was not diſpoſed to treat them unjuſtly, but they injured their own ſouls by their obſtinate infidelity; and the end of thoſe who had done evil, was evil, becauſe they charged the ſigns of GOD with falſehood, and laughed the ſame to ſcorn. GOD produceth creatures, and will hereafter reſtore them to life: then ſhall ye return unto him. And on the day whereon the hour ſhall come, the wicked ſhall be ſtruck dumb for deſpair: and they ſhall have no interceſſors from among the idols which they aſſociated with GOD; and they ſhall deny the falſe gods which they aſſociated with him. On the day whereon the hour ſhall come, on that day ſhall the true believers and the infidels be ſeparated: and they who ſhall have believed, and wrought righteouſneſs, ſhall take their pleaſure in a delightful meadow; but as for thoſe who ſhall have diſbelieved, and rejected our ſigns, and the meeting of the next life, they ſhall be delivered up to puniſhment. Wherefore glorify GOD, when the evening

[u] And broke up the earth.]—To to till the ground for ſeed, &c. dig for water and minerals, and (1).

(1) AL BEIDAWI.

overtaketh

overtaketh you, and when ye riſe in the morning: and unto him be praiſe in heaven and earth; and at ſun-ſet, and when ye reſt at noon[w]. He bringeth forth the living out of the dead, and he bringeth forth the dead out of the living[x]; and he quickeneth the earth after it hath been dead: and in like manner ſhall ye be brought forth from your graves. Of his ſigns one is, that he hath created you of duſt; and behold, ye are become men, ſpread over the face of the earth. And of his ſigns another is, that he hath created for you, out of yourſelves, wives, that ye may cohabit with them; and hath put love and compaſſion between you: verily herein are ſigns unto people who conſider. And of his ſigns are alſo the creation of the heavens and the earth, and the variety of your languages, and of your complexions[y]: verily herein are ſigns unto men of underſtanding. And of his ſigns are your ſleeping by night and by day, and your ſeeking to provide for yourſelves of his abundance: verily herein are ſigns unto people who hearken. Of his ſigns others are, that he ſheweth you the lightning, to ſtrike terror, and to give hope of rain, and that he ſendeth down water from heaven, and quickeneth thereby the earth, after it hath been dead, verily herein are ſigns unto people who underſtand. And of his ſigns this alſo is one, namely, that the heaven and the earth ſtand firm at his command: hereafter, when he ſhall call you out of the earth at one ſummons, behold, ye ſhall come forth. Unto him are ſubject whoſoever are in the heavens and on earth: all are obedient unto him. It is he

[w] Glorify GOD in the evening, &c.]—Some are of opinion, that the five times of prayer are intended in this paſſage; the evening including the time both of the prayer of ſun-ſet, and of the evening prayer properly ſo called, and the word I have rendered at ſun-ſet, marking the hour of afternoon prayer, ſince it may be applied alſo to the time a little before ſun-ſet.

[x] See chap. 3. p. 59.

[y] The variety of your languages and complexions.]—Which are certainly moſt wonderful, and, as I conceive, very hard to be accounted for, if we allow the ſeveral nations in the world to be all the offſpring of one man, as we are aſſured by ſcripture they are, without having recourſe to the immediate omnipotency of GOD.

who

who originally produceth a creature, and afterwards reſtoreth the ſame to life: and this is moſt eaſy with him. He juſtly challengeth the moſt exalted compariſon in heaven and earth[z]; and he is the mighty, the wiſe. He propoundeth unto you a compariſon taken from yourſelves. Have ye, among the ſlaves whom your right-hands poſſeſs, any partner in the ſubſtance which we have beſtowed on you, ſo that ye become equal ſharers therein with them, or that ye fear them as ye fear one another[a]? Thus do we diſtinctly explain our ſigns, unto people who underſtand. But thoſe who act unjuſtly by attributing companions unto GOD, follow their own luſts, without knowledge: and who ſhall direct him whom GOD ſhall cauſe to err? They ſhall have none to help them. Wherefore be thou orthodox, and ſet thy face towards the true religion, the inſtitution of GOD, to which he hath created mankind diſpoſed: there is no change in what GOD hath created[b]. This is the right religion; but the greater part of them know it not. And be ye turned unto him, and fear him, and be conſtant at prayer, and be not idolaters. Of thoſe who have made a ſchiſm in their religion, and are divided into various ſects; every ſect rejoice in their own opinion. When adverſity befalleth men, they call upon their LORD, turning unto him: afterwards, when he hath cauſed them to taſte of his mercy, behold, a part of them aſſociate other deities with their LORD; to ſhew themſelves ungrateful for the favours which we have beſtowed on them. Enjoy therefore the vain pleaſures of this life; but

[z] He juſtly challengeth the moſt exalted compariſon, &c.]—That is, In ſpeaking of him we ought to make uſe of the moſt noble and magnificent expreſſions we can poſſibly deviſe.

[a] See chap. 16. p. 84.

[b] The inſtitution of GOD, to which he hath created mankind diſpoſed, &c.]—i. e. The immutable law, or rule, to which man is naturally diſpoſed to conform, and which every one would embrace, as moſt fit for a rational creature, if it were not for the prejudices of education. The Mohammedans have a tradition that their prophet uſed to ſay, That every perſon is born naturally diſpoſed to become a Moſlem; but that a man's parents make him a Jew, a Chriſtian, or a Magian.

hereafter ſhall ye know the conſequence. Have we ſent down unto them any authority, which ſpeaketh of the falſe gods which they aſſociate with him[c]? When we cauſe men to taſte mercy, they rejoice therein; but if evil befalleth them, for that which their hands have before committed, behold, they deſpair[d]. Do they not ſee that GOD beſtoweth proviſion abundantly on whom he pleaſeth, and is ſparing unto whom he pleaſeth? Verily herein are ſigns unto people who believe. Give unto him who is of kin to thee his reaſonable due; and alſo to the poor, and the ſtranger: this is better for thoſe who ſeek the face of GOD; and they ſhall proſper. Whatever ye ſhall give in uſury[e], to be an increaſe of men's ſubſtance, ſhall not be increaſed by the bleſſing of GOD: but for whatever ye ſhall give in alms, for GOD's ſake, ye ſhall receive a twofold reward. It is GOD who hath created you, and hath provided food for you: hereafter will he cauſe you to die; and after that will he raiſe you again to life. Is there any of your falſe gods, who is able to do the leaſt of theſe things? Praiſe be unto him; and far be he removed from what they aſſociate with him! Corruption[f] hath appeared by land and by ſea, for the crimes which men's hands have committed; that it might make them to taſte[g] a part of the fruits of that which they have wrought, that peradventure they might turn from their evil ways. Say, Go through the earth, and ſee what hath been the end of thoſe who have been before you: the greater part of them were idolaters. Set thy face therefore towards the

[c] Have we ſent down unto them any authority, ſpeaking of the falſe gods, &c.]—That is, Have we either by the mouth of any prophet, or by any written revelation, commanded or encouraged the worſhip of more gods than one?

[d] They deſpair.]—And ſeek not to regain the favour of GOD by timely repentance.

[e] In uſury.]—Or by way of bribe. The word may include any ſort of extortion or illicit gain.

[f] Corruption.]—viz. Miſchief and public calamities; ſuch as famine, peſtilence, droughts, ſhipwrecks, &c. Or erroneous doctrines, or a general depravity of manners.

[g] That it might make them to taſte, &c.]—Some copies read, in the firſt perſon plural, That we might cauſe them to taſte, &c.

right

right religion, before the day cometh, which none can put back from GOD. On that day ſhall they be ſeparated into two companies: whoever ſhall have been an unbeliever, on him ſhall his unbelief be charged; and whoever ſhall have done that which is right, ſhall ſpread themſelves couches of repoſe in paradiſe; that he may reward thoſe who ſhall believe, and work righteouſneſs, of his abundant liberality; for he loveth not the unbelievers. Of his ſigns one is, that he ſendeth the winds, bearing welcome tidings of rain, that he may cauſe you to taſte of his mercy; and that ſhips may ſail at his command, that ye may ſeek to enrich yourſelves of his abundance by commerce; and that ye may give thanks. We ſent apoſtles, before thee, unto their reſpective people, and they came unto them with evident proofs: and we took vengeance on thoſe who did wickedly; and it was incumbent on us to aſſiſt the true believers. It is GOD who ſendeth the winds, and raiſeth the clouds, and ſpreadeth the ſame in the heaven, as he pleaſeth; and afterwards diſperſeth the ſame: and thou mayeſt ſee the rain iſſuing from the midſt thereof; and when he poureth the ſame down on ſuch of his ſervants as he pleaſeth, behold, they are filled with joy; although before it was ſent down unto them, before ſuch relief, they were deſpairing. Conſider therefore the traces of GOD's mercy; how he quickeneth the earth, after its ſtate of death: verily the ſame will raiſe the dead; for he is almighty. Yet if we ſhould ſend a blaſting wind, and they ſhould ſee their corn yellow and burnt up, they would ſurely become ungrateful, after our former favours. Thou canſt not make the dead to hear, neither canſt thou make the deaf to hear thy call, when they retire and turn their backs; neither canſt thou direct the blind out of their error: thou ſhalt make none to hear, except him who ſhall believe in our ſigns; for they are reſigned unto us. It is GOD who created you in weakneſs, and after weakneſs hath given you ſtrength; and after ſtrength, he will again reduce you to weak-

neſs, and grey hairs: he createth that which he pleaſeth; and he is the wiſe, the powerful. On the day whereon the laſt-hour ſhall come, the wicked will ſwear that they have not tarried [h] above an hour: in like manner did they utter lies in their life-time. But thoſe on whom knowledge hath been beſtowed, and faith, will ſay, Ye have tarried, according to the book of GOD [i], until the day of reſurrection: for this is the day of reſurrection; but ye knew it not. On that day their excuſe ſhall not avail thoſe who have acted unjuſtly; neither ſhall they be invited any more to make themſelves acceptable unto GOD. And now have we propounded unto men, in this KORAN, parables of every kind: yet if thou bring them a verſe thereof, the unbelievers will ſurely ſay, Ye are no other than publiſhers of vain falſehoods. Thus hath GOD ſealed up the hearts of thoſe who believe not. But do thou, O MOHAMMED, perſevere with conſtancy, for the promiſe of GOD is true; and let not thoſe induce thee to waver, who have no certain knowledge.

[h] That they have not tarried.]—viz. In the world, or in their graves. See chap. 23. p. 186.

[i] According to the book of GOD.]——That is, According to his foreknowledge and decree in the preſerved Table; or according to what is ſaid in the Korân, where the ſtate of the dead is expreſſed by theſe words (1), Behind them there ſhall be a bar, until the day of reſurrection (2).

(1) Chap. 23. p. 185. (2) Al BEIDAWI.

CHAP.

CHAP. XXXI.

Intitled, LOKMAN[k]; revealed at MECCA[l].

In the name of the moſt merciful GOD.

A. L. M.[m] Theſe are the ſigns of the wiſe book, a direction, and a mercy unto the righteous; who obſerve the appointed times of prayer, and give alms, and have firm aſſurance in the life to come: theſe are directed by their LORD, and they ſhall proſper. There is a man who purchaſeth a ludicrous ſtory[n], that he may ſeduce men from the way of GOD, without knowledge, and may laugh the ſame to ſcorn: theſe ſhall ſuffer a ſhameful puniſhment. And when our ſigns are rehearſed unto him, he diſdainfully turneth his back, as though he heard them not, as though there were a deafneſs in his ears: wherefore denounce unto him a grievous puniſhment. But they who ſhall believe, and work righteouſneſs, ſhall enjoy gardens of pleaſure; they ſhall continue therein for ever: this is the certain promiſe of GOD; and he is the mighty, the wiſe. He hath created the heavens without viſible pillars

[k] The chapter is ſo intitled from a perſon of this name mentioned therein, of whom more immediately.

[l] Some except the fourth verſe, beginning at theſe words, Who obſerve the appointed times of prayer, and give alms, &c. And others three verſes, beginning at theſe words, If all the trees in the earth were pens, &c.

[m] See the Prelim. Diſc. ſect. III. p. 78, &c.

[n] A ludicrous ſtory.]—i. e. Vain and ſilly fables. The paſſage was revealed, it is ſaid, on occaſion of al Nodah Ebn al Hareth, who having brought from Perſia the romance of Roſtam and Iſfandiyar, the two heroes of that country, recited it in the aſſemblies of the Koreiſh, highly extolling the power and ſplendor of the ancient Perſian kings, and preferring their ſtories to thoſe of Ad and Thamud, David and Solomon, and the reſt which are told in the Korân. Some ſay that al Nodah bought ſinging girls, and carried them to thoſe who were inclined to become Moſlems, to divert them from their purpoſe by ſongs and tales (1).

(1) Idem.

to ſuſtain them, and hath thrown on the earth mountains firmly rooted, leſt it ſhould move with you°; and he hath repleniſhed the ſame with all kinds of beaſts: and we ſend down rain from heaven, and cauſe every kind of noble vegetable to ſpring forth therein. This is the creation of GOD: ſhew me now what they have created, who are worſhipped beſides him? verily the ungodly are in a manifeſt error. We heretofore beſtowed wiſdom on LOKMAN[p], and

° He hath thrown on the earth mountains firmly rooted, &c.]—See chap. 16. p. 77. A learned writer (1), in his notes on this paſſage, ſays the original word rawâſiya, which the commentators in general will have to ſignify ſtable mountains, ſeems properly to expreſs the Hebrew word mechonim, i. e. baſes, or foundations; and therefore he thinks the Korân has here tranſlated that paſſage of the Pſalms, He laid the foundations of the earth, that it ſhould not be moved for ever (2). This is not the only inſtance which might be given, that the Mohammedan doctors are not always the beſt interpreters of their own ſcriptures.

[p] Lokmân.]—The Arab writers ſay, that Lokmân was the ſon of Baûra, who was the ſon or grandſon of a ſiſter or aunt of Job; and that he lived ſeveral centuries, and to the time of David, with whom he was converſant in Paleſtine. According to the deſcription they give of his perſon, he muſt have been deformed enough; for they ſay he was of a black complexion, (whence ſome call him an Ethiopian) with thick lips and ſplay feet: but in return, he received from GOD wiſdom and eloquence in a great degree; which ſome pretend were given him in a viſion, on his making choice of wiſdom preferably to the gift of prophecy, either of which were offered him. The generality of the Mohammedans therefore hold him to have been no prophet, but only a wiſe man. As to his condition, they ſay he was a ſlave, but obtained his liberty on the following occaſion. His maſter having one day given him a bitter melon to eat, he paid him ſuch exact obedience as to eat it all; at which his maſter being ſurpriſed, aſked him how he could eat ſo nauſeous a fruit? To which he replied, it was no wonder, that he ſhould for once accept a bitter fruit from the ſame hand from which he had received ſo many favours (3). The commentators mention ſeveral quick repartees of Lokmân, which together with the circumſtances above-mentioned, agree ſo well with what Maximus Planudes has written of Eſop, that from thence, and from the fables attributed to Lokmân by the orientals, the latter has been generally thought to have been no other than the Eſop of the Greeks. However that be, (for I think the matter will bear a diſpute) I am of opinion, that Planudes borrowed great part of his life of Eſop from the traditions he met with in the eaſt concerning Lokmân, concluding them to have been the ſame perſon, becauſe they were both ſlaves, and ſuppoſed to be the writers

(1) GOL. in Append, ad Erpenii Gram. p. 187. (2) Pſal. civ. 5.
(3) Al ZAMAKH. Al BEIDAWI, &c. V. D'HERBEL. Bibl. Orient. p. 516. & MARRACC. in Alc. p. 547.

commanded

commanded him, ſaying, Be thou thankful unto GOD: for whoever is thankful, ſhall be thankful to the advantage of his own ſoul; and if any ſhall be unthankful, verily GOD is ſelf-ſufficient, and worthy to be praiſed. And remember when LOKMAN ſaid unto his ſon [q], as he admoniſhed him, O my ſon, Give not a partner unto GOD; for polytheiſm is a great impiety. We have commanded man concerning his parents [r], (his mother carrieth him in her womb with weakneſs and faintneſs, and he is weaned in two years) ſaying, Be grateful unto me, and to thy parents. Unto me ſhall all come to be judged. But if thy parents endeavour to prevail on thee to aſſociate with me that concerning which thou haſt no knowledge, obey them not: bear them company in this world in what ſhall be reaſonable [s]; but follow the way of him who ſincerely turneth unto me [t]. Hereafter unto me ſhall ye return, and then will I declare unto you that which ye have done. O my ſon, verily every matter, whether good or bad, though it be of the weight of a grain of muſtard-ſeed, and be hidden in a rock, or in the heavens, or in the earth,

ters of thoſe fables which go under their reſpective names, and bear a great reſemblance to one another; for it has long ſince been obſerved by learned men, that the greater part of that monk's performance, is an abſurd romance, and ſupported by no evidence of the ancient writers (1).

[q] His ſon.]—Whom ſome name Anâm, (which comes pretty near the Ennus of Planudes) ſome Aſhcam, and others Mathan.

[r] We have commanded man concerning his parents, &c.]—The two verſes which begin at theſe words, and end with the following, viz. And then will I declare unto you that which ye have done, are no part of Lokmân's advice to his ſon, but are inſerted by way of parentheſis, as very pertinent and proper to be repeated here, to ſhew the heinouſneſs of idolatry: they are to be read (excepting ſome additions) in the twenty-ninth chapter, and were originally revealed on account of Saad Ebn Abi Wakkâs, as has been already obſerved (2).

[s] Bear them company in what ſhall be reaſonable.]—That is, Shew them all deference and obedience, ſo far as may be conſiſtent with thy duty towards GOD.

[t] Follow the way of him who is ſincerely turned unto me.]—The perſon particularly meant here was Abu Becr, at whoſe perſuaſion Saad had become a Moſlem.

(1) V. la vie d'Eſope, par Mr. de MEZIRIAC, & BAYLE, Dict. Hiſt. Art. Eſope, Rem. B. (2) See chap. 29. p. 246. and the notes thereon.

GOD will bring the ſame to light: for GOD is clear-ſighted and knowing. O my ſon, be conſtant at prayer, and command that which is juſt, and forbid that which is evil: and be patient under the afflictions which ſhall befal thee; for this is a duty abſolutely incumbent on all men. Diſtort not thy face out of contempt to men, neither walk in the earth with inſolence; for GOD loveth no arrogant, vain-glorious perſon. And be moderate in thy pace: and lower thy voice; for the moſt ungrateful of all voices ſurely is the voice of aſſes[u]. Do ye not ſee that GOD hath ſubjected whatever is in heaven and on earth to your ſervice, and hath abundantly poured on you his favours, both outwardly and inwardly[w]? There are ſome men who diſpute concerning GOD without knowledge, and without a direction, and without an enlightening book. And when it is ſaid unto them, Follow that which GOD hath revealed; they anſwer, Nay, we will follow that which we found our fathers to practiſe. What, though the devil invite them to the torment of hell? Whoever reſigneth himſelf unto GOD, being a worker of righteouſneſs, taketh hold on a ſtrong handle; and unto GOD belongeth the iſſue of all things. But whoever ſhall be an unbeliever, let not his unbelief grieve thee: unto us ſhall they return; then will we declare unto them that which they have done, for GOD knoweth the innermoſt parts of the breaſts of men. We will ſuffer them to enjoy this world for a little while: afterwards we will drive them to a ſevere puniſhment. If thou aſk them who hath created the heavens and the earth, they will ſurely anſwer, GOD. Say, GOD be praiſed! But the greater part of them do not underſtand. Unto GOD belongeth whatever is in heaven and earth: for GOD is the ſelf-ſufficient, the praiſe-worthy. If whatever trees are in the earth were pens, and he ſhould after that ſwell the ſea into

[u] The voice of aſſes.]——To the braying of which animal the Arabs liken a loud and diſagreeable voice.

[w] Both outwardly and inwardly.]—i. e. All kinds of bleſſings, regarding as well the mind as the body.

ſeven

ſeven ſeas of ink, the words of GOD would not be exhauſted[x]; for GOD is mighty, and wiſe. Your creation and your reſuſcitation are but as the creation and reſuſcitation of one ſoul[y]: verily GOD both heareth and ſeeth. Doſt thou not ſee that GOD cauſeth the night to ſucceed the day, and cauſeth the day to ſucceed the night, and compelleth the ſun and the moon to ſerve you? Each of thoſe luminaries haſteneth in its courſe to a determined period: and GOD is well acquainted with that which ye do. This is declared concerning the divine knowledge and power, for that GOD is the true Being, and for that whatever ye invoke, beſides him, is vanity; and for that GOD is the high, the great GOD. Doſt thou not ſee that the ſhips run in the ſea, through the favour of GOD, that he may ſhew you of his ſigns? Verily herein are ſigns, unto every patient, grateful perſon. When waves cover them, like overſhadowing clouds, they call upon GOD, exhibiting the pure religion unto him; but when he bringeth them ſafe to land, there is of them who halteth between the true faith and idolatry. Howbeit, none rejecteth our ſigns, except every perfidious, ungrateful perſon. O men, fear your LORD, and dread the day whereon a father ſhall not make ſatisfaction for his ſon, neither ſhall a ſon make ſatisfaction for his father at all: the promiſe of GOD is aſſuredly true. Let not this preſent life, therefore, deceive you; neither let the deceiver[z] deceive you concerning GOD. Verily the knowledge of the hour of judgment is with GOD: and he cauſeth the rain to deſcend, at his own appointed time; and he knoweth what is in the wombs of females. No

[x] If whatever trees are in the earth were pens, &c.]—This paſſage is ſaid to have been revealed in anſwer to the Jews, who inſiſted that all knowledge was contained in the law (1).

[y] As the creation and reſuſcitation of one ſoul.]—GOD being able to produce a million of worlds by the ſingle word Kun, i. e. Be, and to raiſe the dead in general by the ſingle word Kum, i. e. Ariſe.

[z] The deceiver.]—i. e. The devil.

(1) AL BEIDAWI.

ſoul

ſoul knoweth what it ſhall gain on the morrow; neither doth any ſoul know in what land it ſhall die[a]: but GOD is knowing and fully acquainted with all things.

[a] In this paſſage five things are enumerated, which are known to GOD alone, viz. The time of the day of judgment; the time of rain; what is forming in the womb, as whether it be male or female, &c. what ſhall happen on the morrow; and where any perſon ſhall die. Theſe the Arabs, according to a tradition of their prophet, call the five keys of ſecret knowledge. The paſſage, it is ſaid, was occaſioned by al Hareth Ebn Amru, who propounded queſtions of this nature to Mohammed.

As to the laſt particular, al Beidâwi relates the following ſtory. The angel of death paſſing once by Solomon in a viſible ſhape, and looking at one who was ſitting with him, the man aſked who he was, and upon Solomon's acquainting him that it was the angel of death, ſaid, He ſeems to want me; wherefore order the wind to carry me from hence into India: which being accordingly done, the angel ſaid to Solomon, I looked ſo earneſtly at the man out of wonder; becauſe I was commanded to take his ſoul in India, and found him with thee in Paleſtine.

CHAP. XXXII.

Intitled, Adoration[b]; revealed at MECCA.

In the name of the moſt merciful GOD.

A. L. M.[c] The revelation of this book, there is no doubt thereof, is from the LORD of all creatures. Will they ſay, MOHAMMED hath forged it? Nay, it is the truth from thy LORD, that thou mayeſt preach to a people, unto whom no preacher hath come before thee[d]; peradventure they will be directed. It is GOD who hath created the heavens and the earth, and whatever is between them, in ſix days; and then aſcended his throne. Ye have no patron or interceſſor beſides him. Will ye not therefore conſider? He governeth all things from heaven even to the earth: hereafter ſhall they return unto

[b] The title is taken from the middle of the chapter, where the believers are ſaid to fall down adoring.

[c] See the Prelim. Diſc. ſect. III. p. 78.

[d] See chap. 28. p. 111.

him,

him, on the day whoſe length ſhall be a thouſand years[c], of thoſe which ye compute. This is he who knoweth the future, and the preſent; the mighty, the merciful. It is he who hath made every thing which he hath created exceeding good; and firſt created man of clay, and afterwards made his poſterity of an extract of deſpicable water[f]; and then formed him into proper ſhape, and breathed of his ſpirit into him; and hath given you the ſenſes of hearing and ſeeing, and hearts to underſtand. How ſmall thanks do ye return! And they ſay, When we ſhall lie hidden in the earth, ſhall we be raiſed thence a new creature? Yea, they deny the meeting of their LORD at the reſurrection. Say, The angel of death[g], who is ſet over you, ſhall cauſe you to die: then ſhall ye be brought back unto your LORD. If thou couldeſt ſee, when the wicked ſhall bow down their heads before their LORD, ſaying, O LORD, we have ſeen, and have heard: ſuffer us therefore to return into the world, and we will work that which is right; ſince we are now certain of the truth of what hath been preached to us: thou wouldſt ſee an amazing ſight. If we had pleaſed, we had certainly given unto every ſoul its direction: but the word which hath

[c] A thouſand years.]—As to the reconciliation of this paſſage with another (1), which ſeems contradictory, See the Preliminary Diſcourſe, ſect. IV. p. 110, 111.

Some, however, do not interpret the paſſage before us of the reſurrection, but ſuppoſe that the words here deſcribe the making and executing of the decrees of GOD, which are ſent down from heaven to earth, and are returned (or aſcend, as the verb properly ſignifies) back to him, after they have been put in execution, and preſent themſelves, as it were, ſo executed, to his knowledge, in the ſpace of a day with GOD, but with man, of a thouſand years. Others imagine this ſpace to be the time which the angels, who carry the divine decrees, and bring them back executed, take in deſcending and re-aſcending, becauſe the diſtance from heaven to earth is a journey of five hundred years: and others fancy that the angels bring down at once decrees for a thouſand years to come, which being expired, they return back for freſh orders, &c. (2).

[f] An extract of deſpicable water.]—i. e. Seed.

[g] See the Prelim. Diſc. ſect. IV. p. 94.

(1) Chap. 70. (2) AL BEIDAWI.

proceeded

proceeded from me, muſt neceſſarily be fulfilled, when I ſaid, Verily I will fill hell with genii and men, altogether[h]. Taſte therefore the torment prepared for you, becauſe ye have forgotten the coming of this your day: we alſo have forgotten you; taſte therefore a puniſhment of eternal duration, for that which ye have wrought. Verily they only believe in our ſigns, who, when they are warned thereby, fall down adoring, and celebrate the praiſe of their LORD, and are not elated with pride: their ſides are raiſed from their beds, calling on their LORD with fear and with hope; and they diſtribute alms out of what we have beſtowed on them. No ſoul[i] knoweth the complete ſatisfaction[k] which is ſecretly prepared for them, as a reward for that which they have wrought. Shall he therefore, who is a true believer, be as he who is an impious tranſgreſſor! They ſhall not be held equal. As to thoſe who believe, and do that which is right, they ſhall have gardens of perpetual abode, an ample recompenſe for that which they ſhall have wrought: but as for thoſe who impiouſly tranſgreſs, their abode ſhall be hell-fire; ſo often as they ſhall endeavour to get thereout, they ſhall be dragged back into the ſame, and it ſhall be ſaid unto them, Taſte ye the torment of hell-fire, which ye rejected as a falſehood. And we will cauſe them to taſte the nearer puniſhment of this world, beſides the more grievous puniſhment of the next; peradventure they will repent. Who is more unjuſt than he who is warned by the ſigns of his LORD, and then turneth aſide from the ſame? We will ſurely take vengeance on the wicked. We heretofore de-

[h] See chap. 7. p. 188. and chap. 11. p. 33.

[i] No ſoul.]—Not even an angel of thoſe who approach neareſt GOD's throne, nor any prophet who hath been ſent by him (1).

[k] The complete ſatisfaction.]—Literally, The joy of the eyes. The commentators fail not, on occaſion of this paſſage, to produce that ſaying of their prophet, which was originally none of his own; GOD ſaith, I have prepared for my righteous ſervants, what eye hath not ſeen, nor hath ear heard, nor hath entered into the heart of man to conceive.

(1) Idem.

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livered the book of the law unto MOSES; wherefore be not thou in doubt as to the revelation thereof[l]: and we ordained the ſame to be a direction unto the children of ISRAEL; and we appointed teachers from among them, who ſhould direct the people at our command, when they had perſevered with patience, and had firmly believed in our ſigns. Verily thy LORD will judge between them, on the day of reſurrection, concerning that wherein they have diſagreed. Is it not known unto them how many generations we have deſtroyed before them, through whoſe dwellings they walk[m]? Verily herein are ſigns: will they not therefore hearken? Do they not ſee that we drive rain unto a land bare of graſs and parched up, and thereby produce corn, of which their cattle eat, and themſelves alſo? Will they not therefore regard? The infidels ſay to the true believers, When will this deciſion be made between us, if ye ſpeak truth? Anſwer, On the day of that deciſion[n], the faith of thoſe who ſhall have diſbelieved ſhall not avail them; neither ſhall they be reſpited any longer. Wherefore avoid them, and expect the iſſue: verily they expect to obtain ſome advantage over thee.

[l] Be not thou in doubt as to the revelation thereof.]——Or, as ſome interpret it, of the revelation of the Korân to thyſelf; ſince the delivery of the law to Moſes proves that the revelation of the Korân to thee is not the firſt inſtance of the kind. Others think the words ſhould be tranſlated thus, Be not thou in doubt as to thy meeting of that prophet; ſuppoſing that the interview between Moſes and Mohammed in the ſixth heaven, when the latter took his night-journey thither, is here intended (1).

[m] Through whoſe dwellings they walk.]—The Meccans frequently paſſing by the places where the Adites, Thamudites, Midianites, Sodomites, &c. once dwelt.

[n] On the day of that deciſion.]—That is, On the day of judgment: though ſome ſuppoſe the day here intended to be that of the victory at Bedr, or elſe that of the taking of Mecca, when ſeveral of thoſe who had been proſcribed, were put to death without remiſſion (2).

(1) Idem. (2) See the Prelim. Diſc. ſect. II. p. 72.

CHAP.

CHAP. XXXIII.

Intitled, The Confederates[o]; revealed at MEDINA.

In the name of the moſt merciful GOD.

O Prophet, fear GOD, and obey not the unbelievers and the hypocrites[p]: verily GOD is knowing and wiſe. But follow that which is revealed unto thee from thy LORD; for GOD is well-acquainted with that which ye do: and put thy truſt in GOD; for GOD is a ſufficient protector. GOD hath not given a man two hearts within him; neither hath he made your wives (ſome of whom ye divorce, regarding them after as your mothers) your true mothers; nor hath he made your adopted ſons your true ſons[q]. This is your ſaying in your mouths:

[o] Part of this chapter was revealed on occaſion of the war of the Ditch, which happened in the fifth year of the Hejra, when Medina was beſieged, for above twenty days, by the joint and confederate forces of ſeveral Jewiſh tribes, and of the inhabitants of Mecca, Najd, and Tehâma, at the inſtigation of the Jews of the tribe of Nadhîr, who had been driven out of their ſettlement near Medina, by Mohammed, the year before (1).

[p] Obey not the unbelievers and hypocrites.]—It is related that Abu Sofian, Acrema Ebn Abi Jahl, and Abu'l A'war al Salami having an amicable interview with Mohammed, at which were preſent alſo Abdallah Ebn Obba, Moatteb Ebn Koſheir, and Jaad Ebn Kais, they propoſed to the prophet, that if he would leave off preaching againſt the worſhip of their gods, and acknowledge them to be mediators, they would give him and his LORD no farther diſturbance; upon which theſe words were revealed (2).

[q] GOD hath not given a man two hearts.]—This paſſage was revealed to aboliſh two games among the old Arabs. The firſt was their manner of divorcing their wives, when they had no mind to let them go out of their houſe, or to marry again: and this the huſband did by ſaying to the woman, Thou art henceforward to me, as the back of my mother; after which words pronounced he abſtained from her bed, and regarded her in all reſpects as his mother, and ſhe became related to all his kindred in the ſame degree as if ſhe had been really ſo. The other cuſtom was the holding their adopted ſons to be as nearly related to them, as their natural ſons, ſo that the ſame impediments of marriage aroſe from that ſuppoſed relation, in the prohibited degrees, as it would have done in the caſe of a genuine ſon. The latter Mohammed had a particular reaſon to aboliſh, viz. his marrying the divorced wife of his freed-man Zeid, who was alſo his adopted ſon; of which more will

(1) V. ABU'LFEDÆ Vit. Moh. p. 73. & GAGNIER, Vie de Mahomet, l. 4. c. 1. (2) Al BEIDAWI.

mouths: but GOD ſpeaketh the truth; and he directeth the right way. Call ſuch as are adopted, the ſons of their natural fathers: this will be more juſt in the ſight of GOD. And if ye know not their fathers, let them be as your brethren in religion, and your companions: and it ſhall be no crime in you, that ye err[r] in this matter; but that ſhall be criminal which your hearts purpoſely deſign; for GOD is gracious and merciful. The prophet is nigher unto the true believers than their own ſouls[s]; and his wives are their mothers[t]. Thoſe who are related by conſanguinity are nigher of kin the one of them unto the others, according to the book of GOD, than the other true believers, and the Mohâjerûn[u]: unleſs that ye do what is fitting and reaſonable to your re-

will be ſaid by and by. By the declaration which introduces this paſſage, that GOD has not given a man two hearts, is meant, that a man cannot have the ſame affection for ſuppoſed parents, and adopted children, as for thoſe who are really ſo. They tell us the Arabs uſed to ſay, of a prudent and acute perſon, that he had two hearts; whence one Abu Mâmer, or, as others write, Jemîl Ebn Aſad al Fibri, was ſurnamed Dhu'lkalbein, or the man with two hearts (1).

[r] That ye err.]—Through ignorance or miſtake; or, That ye have erred for the time paſt.

[s] The prophet is nigher unto the true believers than their own ſouls.]—Commanding them nothing but what is for their intereſt and advantage, and being more ſolicitous for their preſent and future happineſs even than themſelves; for which reaſon he ought to be dear to them, and deſerves their utmoſt love and reſpect. In ſome copies theſe words are added, And he is a father unto them; every prophet being the ſpiritual father of his people, who are therefore brethren. It is ſaid that this paſſage was revealed on ſome of Mohammed's followers telling him, when he ſummoned them to attend in the expedition of Tabûc (2), that they would aſk leave of their fathers and mothers (3).

[t] His wives are their mothers.]—Though the ſpiritual relation between Mohammed and his people, declared in the preceding words, created no impediment to prevent his taking to wife ſuch women among them as he thought fit; yet the commentators are of opinion that they are here forbidden to marry any of his wives (4).

[u] Thoſe who are related by conſanguinity are nigher of kin unto one another, according to the book of GOD, than the true believers and the Mohâjerûn.]—Theſe words, which alſo occur, excepting the latter part of the ſentence, in the eighth chapter, abrogate that law concerning inheritances, publiſhed in the ſame chapter, whereby the Mohâjerûn and Anſârs were to be the heirs of one another, excluſive of their nearer relations, who were infidels (5).

(1) Idem, JALLALO'DDIN, &c. (2) See chap. 9. p. 247. not. [k]. (3) Al BEIDAWI. (4) See the Prelim. Diſc. ſect. VI. p. 182. (5) See chap. 8. p. 236.

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lations in general. This is written in the book of GOD [w]. Remember when we accepted their covenant from the prophets [x], and from thee, O MOHAMMED, and from NOAH, and ABRAHAM, and MOSES, and JESUS the ſon of MARY, and received from them a firm covenant [y], that GOD may examine the ſpeakers of truth concerning their veracity [z]: and he hath prepared a painful torment for the unbelievers. O true believers, remember the favour of GOD towards you, when armies of infidels came againſt you [a], and we ſent againſt them a wind, and hoſts of angels which ye ſaw not [b]: and GOD beheld that which ye did.

[w] In the book of GOD.]—i. e. In the preſerved Table, or the Korân; or, as others ſuppoſe, in the Pentateuch.

[x] When we received the covenant from the prophets.]——Jallalo'ddin ſuppoſes this covenant was made when Adam's poſterity were drawn forth from his loins, and appeared before GOD like ſmall ants (1): but Marracci conjectures that the covenant here meant, was the ſame which the Talmudiſts pretend all the prophets entered into with GOD on mount Sinai, where they were all aſſembled in perſon with Moſes (2).

[y] A firm covenant.]—Whereby they undertook to execute their ſeveral commiſſions, and promiſed to preach the religion commanded them by GOD.

[z] That GOD may examine the ſpeakers of truth concerning their veracity.]—i. e. That he may at the day of judgment demand of the prophets in what manner they executed their ſeveral commiſſions, and how they were received by their people: or, as the words may alſo import, that he may examine thoſe who believed on them, concerning their belief, and reward them accordingly.

[a] When armies of infidels came againſt you.]—Theſe were the forces of the Koreiſh and the tribe of Ghatfân, confederated with the Jews of al Nadhîr and Koreidha, who beſieged Medina to the number of twelve thouſand men, in the expedition called the war of the Ditch.

[b] We ſent againſt them a wind and hoſts of angels, &c.]——On the enemies approach, Mohammed, by the advice of Salmân the Perſian, ordered a deep ditch or entrenchment to be dug round Medina, for the ſecurity of the city, and went out to defend it with three thouſand men. Both ſides remained in their camps near a month, without any other acts of hoſtility than ſhooting of arrows, and ſlinging of ſtones; till, in a winter's night, GOD ſent a piercing cold eaſt-wind, which benumbed the limbs of the confederates, blew the duſt in their faces, extinguiſhed their fires, overturned their tents, and put their horſes in diſorder, the angels at the ſame time crying, Allah achar round about their camp; whereupon Toleiha Ebn Khowailed the Aſadite ſaid aloud, Mohammed is going to attack you with enchantments, wherefore provide for your ſafety by flight: and accordingly the Koreiſh firſt, and afterwards the Ghatfânites, broke up the ſiege, and returned home; which retreat was alſo not a little owing to the diſſenſions

(1) See chap. 7. p. 220.

(2) See chap. 3. p. 71.

did. When they came againſt you from above you, and from below you [c], and when your ſight became troubled, and your hearts came even to your throats for fear, and ye imagined of GOD various imaginations [d]. There were the faithful tried, and made to tremble with a violent trembling. And when the hypocrites, and thoſe in whoſe heart was an infirmity, ſaid, GOD and his apoſtle have made you no other than a fallacious promiſe [e]. And when a party of them [f] ſaid, O inhabitants of YATHREB [g], there is no place of ſecurity for you here; wherefore return home. And a part of them aſked leave of the prophet to depart, ſaying, Verily our houſes are defenceleſs and expoſed to the enemy: but they were not defenceleſs; and their intention was no other than to fly. If the city had been entered upon them by the enemy from the parts adjacent, and they had been aſked to deſert the true believers, and to fight againſt them; they had ſurely conſented thereto: but they had not, in ſuch caſe, remained in the ſame [h], but a

ſions among the confederate forces, the raiſing and fomenting whereof the Mohammedans alſo aſcribe to GOD. It is related that when Mohammed heard that his enemies were retired, he ſaid, I have obtained ſucceſs by means of the eaſt-wind; and Ad periſhed by the weſt-wind (1).

[c] When they came againſt you from above you, and from below you.]—The Ghatfânites pitched on the eaſt ſide of the town, on the higher part of the valley; and the Koreiſh on the weſt ſide, on the lower part of the valley (2).

[d] Ye imagined of GOD various imaginations.]—The ſincere and thoſe who were more firm of heart fearing they ſhould not be able to ſtand the trial; and the weaker-hearted and hypocrites thinking themſelves delivered up to ſlaughter and deſtruction.

[e] When the hypocrites ſaid, GOD and his apoſtle have made you no other than a fallacious promiſe.]—The perſon who uttered theſe words, it is ſaid, was Moatteb Ebn Koſheir, who told his fellows that Mohammed had promiſed them the ſpoils of the Perſians and the Greeks, whereas now not one of them dared to ſtir out of their entrenchment (3).

[f] When a party of them ſaid, &c.]—viz. Aws Ebn Keidhi, and his adherents.

[g] Yathreb.]—This was the ancient and proper name of Medina, or of the territory wherein it ſtands. Some ſuppoſe the town was ſo named from its founder, Yathreb the ſon of Kâbiya, the ſon of Mahlayel, the ſon of Aram, the ſon of Sem, the ſon of Noah; though others tell us it was built by the Amalekites (4).

[h] In the ſame.]—i. e. In the city; or, in their apoſtacy and rebellion, becauſe the Moſlems would ſurely ſucceed at laſt.

(1) Al BEIDAWI, ABU'LF. vit. Moh. p. 77, &c. (2) Idem. (3) Idem. V. ABU'LF. ubi ſup. p. 76. (4) AHMED EBN YUSOF. See the Prelim. Diſc. p. 6.

little while. They had before made a covenant with GOD, that they would not turn their backs[i]: and the performance of their covenant with GOD ſhall be examined into hereafter. Say, Flight ſhall not profit you, if ye fly from death or from ſlaughter: and if it would, yet ſhall ye not enjoy this world but a little. Say, Who is he who ſhall defend you againſt GOD, if he is pleaſed to bring evil on you, or is pleaſed to ſhew mercy towards you? They ſhall find none to patroniſe or protect them, beſides GOD. GOD already knoweth thoſe among you who hinder others from following his apoſtle, and who ſay unto their brethren, Come hither unto us; and who come not to battle, except a little[k]; being covetous towards you[l]: but when fear cometh on them, thou ſeeſt them look unto thee for aſſiſtance, their eyes rolling about, like the eyes of him who fainteth by reaſon of the agonies of death: yet when their fear is paſt, they inveigh againſt you with ſharp tongues; being covetous of the beſt and moſt valuable part of the ſpoils. Theſe believe not ſincerely; wherefore GOD hath rendered their works of no avail; and this is eaſy with GOD. They imagined that the confederates would not depart and raiſe the ſiege: and if the confederates ſhould come another time, they would wiſh to live in the deſerts among the Arabs who dwell in tents[m], and there to inquire after news concerning you: and although they were with you this time, yet they fought not, except a little. Ye have in the apoſtle

[i] They had made a covenant with GOD, &c.]-The perſons meant here were Banu Haretha, &c. who having behaved very ill and run away on a certain occaſion, promiſed they would do ſo no more (1).

[k] And who come not to battle, except a little.]—Either coming to the army in ſmall numbers; or ſtaying with them but a little while, and then returning on ſome feigned excuſe; or behaving ill in time of action. Some expoſitors take theſe words to be part of the ſpeech of the hypocrites, reflecting on Mohammed's companions for lying idle in the trenches, and not attacking the enemy.

[l] Being covetous towards you.]—i. e. Sparing of their aſſiſtance either in perſon or with their purſe; or, being greedy after the booty.

[m] They would wiſh to live in the deſerts, &c.]-That they might be abſent, and not obliged to go to war.

(1) Al BEIDAWI.

of

of GOD an excellent example[n], unto him who hopeth in GOD, and the laſt-day, and remembereth GOD frequently. When the true believers ſaw the confederates, they ſaid, This is what GOD and his apoſtle have foretold us[o]; and GOD and his apoſtle have ſpoken the truth: and it only increaſed their faith and reſignation. Of the true believers ſome men juſtly performed what they had promiſed unto GOD[p], and ſome of them have finiſhed their courſe[q], and ſome of them wait the ſame advantage[r]; and they changed not their promiſe, by deviating therefrom in the leaſt: that GOD may reward the juſt performers of their covenant for their fidelity; and may puniſh the hypocritical, if he pleaſeth, or may be turned unto them; for GOD is ready to forgive, and merciful. GOD hath driven back the infidels in their wrath: they obtained no advantage; and GOD was a ſufficient protector unto the faithful in battle; for GOD is ſtrong and mighty. And he hath cauſed ſuch of thoſe who have received the ſcriptures, as aſſiſted the confederates, to come down out of their fortreſſes[s], and he caſt into their hearts

[n] Ye have in the apoſtle of GOD an excellent example.]-viz. Of firmneſs in time of danger, of confidence in the divine aſſiſtance, and of piety by fervent prayer for the ſame.

[o] This is what GOD and his apoſtle have foretold us.]-Namely, That we muſt not expect to enter paradiſe, without undergoing ſome trials and tribulations (1). There is a tradition that Mohammed actually foretold this expedition of the confederates ſome time before, and the ſucceſs of it (2).

[p] Some men juſtly performed what they had promiſed unto GOD.]—By ſtanding firm with the prophet, and ſtrenuouſly oppoſing the enemies of the true religion, according to their engagement.

[q] Some of them have finiſhed their courſe.]-Or, as the words may be tranſlated, Have fulfilled their vow, or paid their debt to nature, by falling martyrs in battle; as did Hamza, Mohammed's uncle, Maſab Ebn Omair, and Ans Ebn al Nadr (3), who were ſlain at the battle of Ohod. The martyrs at the war of the Ditch were ſix, including Saad Ebn Moâdh, who died of his wound about a month after (4).

[r] And ſome wait for the ſame advantage.]—As Othmân and Telha (5).

[s] Such of thoſe who have received the ſcriptures, as aſſiſted the confederates.]—Theſe were the Jews of the tribe of Koreidha, who, though they were in league with Mohammed, had, at the inceſſant perſuaſion

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(1) See chap. 2. p. 38. chap. 3. p. 80. chap. 29. p. 246, &c. (2) Al BEIDAWI. (3) Idem. (4) ABU'L F. vit. Moh. p. 79. (5) Al BEIDAWI.

hearts terror and diſmay [t]: a part of them ye ſlew, and a part ye made captives; and GOD hath cauſed you to inherit their land, and their houſes, and their wealth [u], and a land on which ye have not

ſion of Caab Ebn Aſad, a principal man among them, perfidiouſly gone over to his enemies in this war of the Ditch; and were ſeverely puniſhed for it. For the next morning after the confederate forces had decamped, Mohammed and his men returned to Medina, and laying down their arms, began to refreſh themſelves after their fatigue; upon which Gabriel came to the prophet, and aſked him whether he had ſuffered his people to lay down their arms, when the angels had not laid down theirs; and ordered him to go immediately againſt the Koradhites, aſſuring him that himſelf would lead the way. Mohammed, in obedience to the divine command, having cauſed public proclamation to be made that every one ſhould pray that afternoon for ſucceſs againſt the ſons of Koreidha, ſet forward on the expedition without loſs of time; and being arrived at the fortreſs of the Koradhites, beſieged them for twenty-five days, at the end of which, thoſe people, being in great terror and diſtreſs, capitulated, and at length, not daring to truſt to Mohammed's mercy, ſurrendered at the diſcretion of Saad Ebn Moadh (1), hoping that he, being the prince of the tribe of Aws, their old friends and confederates, would have ſome regard for them: but they were deceived; for Saad being greatly incenſed at their breach of faith, had begged of GOD that he might not die of the wound he had received at the Ditch, till he ſaw vengeance taken on the Koradhites, and therefore adjudged that the men ſhould be put to the ſword, the women and children made ſlaves, and their goods to be divided among the Moſlems; which ſentence Mohammed had no ſooner heard, than he cried out, That Saad had pronounced the ſentence of GOD: and the ſame was accordingly executed, the number of men who were ſlain, amounting to ſix hundred, or, as others ſay, to ſeven hundred, or very near; among whom were Hoyai Ebn Akhtab a great enemy of Mohammed's, and Caab Ebn Aſad, who had been the chief occaſion of the revolt of their tribe: and ſoon after Saad, who had given judgment againſt them, died, his wound, which had been ſkinned over, opening again (2).

[t] And caſt into their hearts terror and diſmay.]—This was the work of Gabriel, who, according to his promiſe, went before the army of Moſlems. It is ſaid that Mohammed, a little before he came to the ſettlements of the Koradhites, aſking ſome of his men, whether any body had paſſed them, they anſwered, that Dohya Ebn Kholeifa, the Calbite had juſt paſſed them, mounted on a white mule, with houſings of ſattin: to which he replied, That perſon was the angel Gabriel, who is ſent to the ſons of Koreidha, to ſhake their caſtles, and to ſtrike their hearts with fear and conſternation (3).

[u] And GOD hath cauſed you to inherit their land, &c.]—Their immoveable poſſeſſions Mohammed gave to the Mohâjerin, ſaying, that the Anſârs were in their own houſes, but that the others were deſtitute of habitations. The moveables were divided among his followers, but he remitted the fifth part, which was uſual to be taken in other caſes (4).

(1) See chap. 8. p. 227. not. [z]. (2) Al BEIDAWI, ABU'LF. Vit. Moh. p. 77, &c. V. GAGNIER, Vie de Mah. l. 4. c. 2. (3) EBN ISHAK. (4) Al BEIDAWI.

trodden

trodden [w], for GOD is almighty. O prophet ſay unto thy wives, If ye ſeek this preſent life, and the pomp thereof, come, I will make a handſome proviſion for you, and I will diſmiſs you with an honourable diſmiſſion [x]: but if ye ſeek GOD and his apoſtle, and the life to come, verily GOD hath prepared for ſuch of you as work righteouſneſs, a great reward. O wives of the prophet, whoſoever of you ſhall commit a manifeſt wickedneſs, the puniſhment thereof ſhall be doubled unto her two-fold [y]; and this is eaſy with GOD: * but whoſoever of you ſhall be XXII.
obedient unto GOD and his apoſtle, and ſhall do that which is right, we will give her her reward twice [z], and we prepared for her an honourable proviſion in paradiſe. O wives of the prophet, ye are not as other women: if ye fear GOD, be not too complaiſant in ſpeech, leſt he ſhould covet, in whoſe heart is a diſeaſe of incontinence; but ſpeak the ſpeech which is convenient. And ſit ſtill in your houſes; and ſet not out yourſelves with the oſtentation of the former time of ignorance [a]: and obſerve the appointed times of

[w] A land on which ye have not trodden.]—By which ſome ſuppoſe Perſia and Greece are meant; others, Khaibar; and others, whatever lands the Moſlems may conquer till the day of judgment (1).

[x] O prophet, ſay unto thy wives, If ye ſeek this preſent life, &c.]—This paſſage was revealed on Mohammed's wives aſking for more ſumptuous clothes, and an additional allowance for their expences: and he had no ſooner received it, than he gave them their option, either to continue with him, or to be divorced, beginning with Ayeſha, who choſe GOD and his apoſtle, and the reſt followed her example; upon which the prophet thanked them, and the following words were revealed; viz. It ſhall not be lawful for thee to take other women to wife hereafter (2), &c. From hence ſome have concluded, that a wife who has her option given her, and chooſes to ſtay with her huſband, ſhall not be divorced; though others are of a contrary opinion (3).

[y] Her puniſhment ſhall be doubled.]—For the crime would be more enormous and unpardonable in them, becauſe of their ſuperior condition, and the grace which they have received from GOD; whence it is that the puniſhment of a free perſon is ordained to be double to that of a ſlave (4), and prophets are more ſeverely reprimanded for their faults than other men (5).

[z] We will give her her reward twice.]—viz. Once for her obedience, and a ſecond time for her conjugal affection to the prophet, and handſome behaviour to him.

[a] With the oſtentation of the former time of ignorance,]—That is, In the

(1) Idem. (2) See after, in this chap. p. 282. (3) Al BEIDAWI.
(4) See chap. 4. p. 98. (5) Al BEIDAWI.

of prayer, and give alms; and obey GOD, and his apoſtle; for GOD deſireth only to remove from you the abomination of vanity, ſince ye are the houſehold of the prophet, and to purify you by a perfect purification[b]. And remember that which is read in your houſes, of the ſigns of GOD, and of the wiſdom revealed in the KORAN; for GOD is clear-ſighted, and well-acquainted with your actions. Verily the Moſlems of either ſex, and the true believers of either ſex, and the devout men, and the devout women, and the men of veracity, and the women of veracity, and the patient men, and the patient women, and the humble men, and the humble women, and the alms-givers of either ſex, and the men who faſt, and the women who faſt, and the chaſte men, and the chaſte women, and thoſe of either ſex who remember GOD frequently; for them hath GOD prepared forgiveneſs, and a great reward. It is not fit for a true believer of either ſex, when GOD and his apoſtle have decreed a thing, that they ſhould have the liberty of chooſing a different matter of their own[c]; and whoever is diſobedient unto GOD and his apoſtle, ſurely erreth with a manifeſt error. And remember when thou ſaidſt unto him unto whom GOD had been gra-

the old time of idolatry. Some ſuppoſe the times before the flood, or the time of Abraham to be here intended, when women adorned themſelves with all their finery, and went abroad into the ſtreets to ſhew themſelves to the men (1).

[b] GOD deſireth to remove from you the abomination, &c.]——The pronouns of the ſecond perſon in this part of the paſſage being of the maſculine gender, the Shiites pretend the ſentence has no connection with the foregoing or the following words; and will have it that by the houſehold of the prophet are particularly meant Fâtema and Ali, and their two ſons Haſan and Hoſein, to whom theſe words are directed (2).

[c] It is not fit for a true believer, when GOD and his apoſtle have decreed a thing, that they ſhould have the liberty of chooſing, &c.]—This verſe was revealed on account of Zeinah (or Zenobia) the daughter of Jahaſh, and wife of Zeid, Mohammed's freed-man, whom the prophet ſought in marriage, but received a repulſe from the lady and her brother Abdallah, they being at firſt averſe to the match; for which they are here reprehended. The mother of Zeinah, it is ſaid, was Amîma, the daughter of Abd'almotalleb, and aunt to Mohammed (3).

(1) Idem. (2) Idem. (3) Al BEIDAWI, JALLALO'DDIN.

cious;

cious [d], and on whom thou alſo hadſt conferred favours [e]. Keep thy wife to thyſelf, and fear GOD: and thou didſt conceal that in thy mind which GOD had determined to diſcover [f], and didſt fear men; whereas it was more juſt that thou ſhouldeſt fear GOD. But when Zeid [g] had determined the matter concerning her, and had reſolved to divorce her, we joined her in marriage unto thee [h], leſt a crime ſhould be

[d] When thou ſaidſt unto him unto whom GOD had been gracious.]——viz. Zeid Ebn Haretha, on whom GOD had beſtowed the grace early to become a Moſlem.

[e] And on whom thou hadſt conferred favours.]—By giving him his liberty, and adopting him for thy ſon, &c.

Zeid was of the tribe of Calb, a branch of the Khodaites, deſcended from Hamyar the ſon of Saba; and being taken in his childhood by a party of free-booters, was bought by Mohammed, or as others ſay, by his wife Khadijah before ſhe married him. Some years after, Haretha, hearing where his ſon was, took a journey to Mecca, and offered a conſiderable ſum for his ranſom; whereupon Mohammed ſaid, Let Zeid come hither; and if he chooſes to go with you, take him without ranſom: but if it be his choice to ſtay with me, why ſhould I not keep him? And Zeid being come, declared that he would ſtay with his maſter, who treated him as if he were his only ſon. Mohammed no ſooner heard this, but he took Zeid by the hand, and led him to the black ſtone of the Caaba, where he publicly adopted him for his ſon, and conſtituted him his heir; with which the father acquieſced, and returned home well ſatisfied. From this time Zeid was called the ſon of Mohammed, till the publication of Iſlâm; after which the prophet gave him to wife Zeinah (1).

[f] And thou didſt conceal that in thy mind which GOD had determined to diſcover.]—Namely, thy affection to Zeinah. The whole intrigue is artfully enough unfolded in this paſſage; the ſtory is as follows.

Some years after his marriage, Mohammed going to Zeid's houſe on ſome affair, and not finding him at home, accidentally caſt his eyes on Zeinah, who was then in a dreſs which diſcovered her beauty to advantage, and was ſo ſmitten at the ſight, that he could not forbear crying out, GOD be praiſed, who turneth the hearts of men as he pleaſeth! This Zeinah failed not to acquaint her huſband with, on his return home; whereupon Zeid, after mature reflection, thought he could do no leſs than part with his wife, in favour of his benefactor; and therefore reſolved to divorce her, and acquainted Mohammed with his reſolution: but he, apprehending the ſcandal it might raiſe, offered to diſſuade him from it, and endeavoured to ſtifle the flames which inwardly conſumed him; but at length, his love for her being authorized by this revelation, he acquieſced, and after the term of her divorce was expired, married her, in the latter end of the 5th year of the Hejra (2).

[g] Zeid.]—It is obſerved that this is the only perſon, of all Mohammed's companions, whoſe name is mentioned in the Korân.

[h] We joined her in marriage unto thee.]—Whence Zeinah uſed to vaunt herſelf above the prophet's other wives,

(1) Al JANNABI. V. GAGNIER, Vie de Moh. l. 4. c. 3. (2) Al BEIDAWI, al JANNABI, &c.

be charged on the true believers, in marrying the wives of their adopted ſons, when they have determined the matter concerning them [i]: and the command of GOD is to be performed. No crime is to be charged on the prophet, as to what GOD hath allowed him, conformable to the ordinance of GOD with regard to thoſe who preceded him, (for the command of GOD is a determinate decree,) who brought the meſſages of GOD, and feared him, and feared none beſides GOD: and GOD is a ſufficient accomptant. MOHAMMED is not the father of any man among you: but the apoſtle of GOD, and the ſeal of the prophets: and GOD knoweth all things. O true believers, remember GOD with a frequent remembrance, and celebrate his praiſe morning and evening. It is he who is gracious unto you, and his angels intercede for you, that he may lead you forth from darkneſs into light; and he is merciful towards the true believers. Their ſalutation, on the day whereon they ſhall meet him, ſhall be, Peace! and he hath prepared for them an honourable recompenſe. O prophet, verily we have ſent thee to be a witneſs, and a bearer of good tidings, and a denouncer of threats, and an inviter unto GOD, through his good pleaſure, and a ſhining light. Bear good tidings therefore unto the true believers, that they ſhall receive great abundance from GOD. And obey not the unbelievers and the hypocrites, and mind not their evil treatment: but truſt in GOD; and GOD is a ſufficient protector. O true believers, when ye marry women who are believers, and after-

wives, ſaying, that GOD had made the match between Mohammed and herſelf, whereas their matches were made by their relations (1).

[i] Leſt a crime ſhould be charged on the true believers, in marrying the wives of their adopted ſons, &c.]—For this feigned relation, as has been obſerved, created an impediment of marriage among the old Arabs within the prohibited degrees, in the ſame manner as if it had been real; and therefore Mohammed's marrying Zeinah, who had been his adopted ſon's wife, occaſioned great ſcandal among his followers, which was much heightened by the Jews and hypocrites: but the cuſtom is here declared unreaſonable, and aboliſhed for the future.

(1) Idem.

wards

wards put them away, before ye have touched them, there is no term preſcribed you to fulfil towards them[k] after their divorce: but make them a preſent[l], and diſmiſs them freely, with an honourable diſmiſſion. O prophet, we have allowed thee thy wives unto whom thou haſt given their dower, and alſo the ſlaves which thy right-hand poſſeſſeth, of the booty which GOD hath granted thee[m], and the daughters of thy uncle, and the daughters of thy aunts, both on thy father's ſide, and on thy mother's ſide, who have fled with thee from MECCA[n], and any other believing woman, if ſhe give herſelf unto the prophet[o]; in caſe the prophet deſireth to take her to wife. This is a peculiar privilege granted unto thee, above the reſt of the true believers[p]. We know what

[k] There is no time preſcribed you to fulfil towards them.]——That is, Ye are not obliged to keep them any certain time before ye diſmiſs them, as ye are thoſe with whom the marriage has been conſummated. See chap. 2. p. 40, 41.

[l] Make them a preſent.]—i. e. If no dower has been aſſigned them: for if a dower has been aſſigned, the huſband is obliged, according to the Sonna, to give the woman half the dower agreed on, beſides a preſent (1). This is ſtill to be underſtood of ſuch women with whom the marriage has not been conſummated.

[m] The ſlaves of the booty which GOD hath granted thee.]—It is ſaid, therefore, that the women ſlaves which he ſhould buy are not included in this grant.

[n] Who have fled with thee from Mecca.]—But not the others. It is related of Omm Hâni, the daughter of Abu Taleb, that ſhe ſhould ſay, The apoſtle of GOD courted me for his wife; but I excuſed myſelf to him, and he accepted of my excuſe; afterwards this verſe was revealed; but he was not thereby allowed to me, becauſe I fled not with him (2).

It may be obſerved that Dr. Prideaux is much miſtaken, when he aſſerts that Mohammed in this chapter brings in GOD exempting him from the law in the fourth chapter (3), whereby the Moſlems are forbidden to marry within certain degrees, and giving him an eſpecial privilege to take to wife the daughter of his brother, or the daughter of his ſiſter (4).

[o] And any believing woman, if ſhe give herſelf unto the prophet.]—Without demanding any dower. According to a tradition of Ebn Abbas, the prophet, however, married no woman without aſſigning her a dower. The commentators are not agreed who was the woman particularly meant in this paſſage; but they name four who are ſuppoſed to have thus given themſelves to the prophet, viz. Maimûna Bint al Hareth, Zeinab Bint Khozaima, Ghozia Bint Jaber, ſurnamed Omm Shoraic, (which three he actually married,) and Khawla Bint Hakim, whom, as it ſeems he rejected.

[p] This is a peculiar privilege granted thee, above the reſt of the true

(1) Idem. (2) Idem. (3) Pag. 97, 98. (4) See PRID. Life of Mah. p. 116.

what we have ordained them concerning their wives, and the ſlaves whom their right-hands poſſeſs: leſt it ſhould be deemed a crime in thee to make uſe of the privilege granted thee? for GOD is gracious and merciful. Thou mayeſt poſtpone the turn of ſuch of thy wives as thou ſhalt pleaſe, in being called to thy bed; and thou mayeſt take unto thee her whom thou ſhalt pleaſe, and her whom thou ſhalt deſire of thoſe whom thou ſhalt have before rejected: and it ſhall be no crime in thee [q]. This will be more eaſy, that they may be entirely content, and may not be grieved, but may be well-pleaſed with what thou ſhalt give every of them: GOD knoweth whatever is in your hearts; and GOD is knowing and gracious. It ſhall not be lawful for thee to take other women to wife hereafter [r], nor to exchange any of thy wives for them [s],

true believers.]—For no Moſlem can legally marry above four wives, whether free women or ſlaves; whereas Mohammed is, by the preceding paſſage, left at liberty to take as many as he pleaſed, though with ſome reſtrictions.

[q] Thou mayeſt poſtpone the turn of ſuch of thy wives as thou ſhalt pleaſe, &c.]—By this paſſage ſome farther privileges were granted unto Mohammed; for, whereas other men are obliged to carry themſelves equally towards their wives (1), in caſe they had more than one, particularly as to the duties of the marriage bed, to which each has a right to be called in her turn, (which right was acknowledged in the moſt early ages (2), and cannot take again a wife whom they have divorced the third time, till ſhe has been married to another and divorced by him (3), the prophet was left abſolutely at liberty to deal with them in theſe and other reſpects as he thought fit.

[r] It ſhall not be lawful for thee to take other women to wife hereafter, &c.]—The commentators differ as to the expreſs meaning of theſe words. Some think Mohammed was thereby forbidden to take any more wives than nine, which number he then had, and is ſuppoſed to have been his ſtint, as four was that of other men; ſome imagine that after this prohibition, though any of the wives he then had ſhould die, or be divorced, yet he could not marry another in her room; ſome think he was only forbidden from this time forward to marry any other woman than one of the four ſorts mentioned in the preceding paſſage; and others (4) are of opinion that this verſe is abrogated by the two preceding verſes, or one of them, and was revealed before them, tho' it be read after them (5).

[s] Nor to exchange any of thy wives for them.]—By divorcing her and marrying another. Al Zamakhſhari tells us, that ſome are of opinion this prohibition is to be underſtood of a particular kind of exchange uſed among the idolatrous Arabs, whereby two men made a mutual exchange of their wives without any other formality.

(1) See Kor. chap. 4. p. 92, &c. (2) See Geneſ. xxx. 14, &c.
(3) See chap. 2. p. 41, 42. (4) As ABU'L KASEM HEBATALLAH.
(5) Al ZAMAKH. Al BEIDAWI, JALLALO'DDIN, &c.

although

although their beauty pleaſe thee; except the ſlaves whom thy right-hand ſhall poſſeſs: and GOD obſerveth all things. O true believers, enter not the houſes of the prophet, unleſs it be permitted you to eat meat with him, without waiting his convenient time: but when ye are invited, then enter. And when ye ſhall have eaten, diſperſe yourſelves; and ſtay not to enter into familiar diſcourſe: for this incommodeth the prophet. He is aſhamed to bid you depart; but GOD is not aſhamed of the truth. And when ye aſk of the prophet's wives what ye may have occaſion for, aſk it of them from behind a curtain[t]. This will be more pure for your hearts and their hearts. Neither is it fit for you to give any uneaſineſs to the apoſtle of GOD, or to marry his wives after him for ever[u]: for this would be a grievous thing in the ſight of GOD. Whether ye divulge a thing, or conceal it, verily GOD knoweth all things. It ſhall be no crime in them as to their fathers, or their ſons, or their brothers, or their brothers ſons, or their ſiſters ſons, or their women, or the ſlaves which their right-hands poſſeſs, if they ſpeak to them unveiled[w]: and fear ye GOD[x]; for GOD is witneſs of all things. Verily GOD and his angels bleſs the

[t] Aſk it of them from behind a curtain.]——That is, Let there be a curtain drawn between you, or let them be veiled, while ye talk with them. As the deſign of the former precept was to prevent the impertinence of troubleſome viſiters, the deſign of this was to guard againſt too near an intercourſe or familiarity between his wives and his followers; and was occaſioned, it is ſaid, by the hand of one of his companions accidentally touching that of Ayeſha, which gave the prophet ſome uneaſineſs (1).

[u] Neither is it fit for you to marry his wives after him.]—i. e. Either ſuch as he ſhall divorce in his life-time, or his widows after his death. This was another privilege peculiar to the prophet.

It is related, that in the Khalifât of Omar, Aſhath Ebn Kais married the woman whom Mohammed had diſmiſſed without conſummating his marriage with her (2); upon which the Khalif at firſt was thinking to ſtone her, but afterwards changed his mind, on its being repreſented to him that this prohibition related only to ſuch women to whom the prophet had gone in (3).

[w] See chap. 24. p. 192.

[x] Fear ye GOD.]—The words are directed to the prophet's wives.

(1) Al BEIDAWI. (2) See before, p. 188, 189. not. [i]. (3) Al BEIDAWI.

prophet.

prophet. O true believers, do ye alſo bleſs him, and ſalute him with a reſpectful ſalutation [y]. As to thoſe who offend GOD and his apoſtle, GOD ſhall curſe them in this world and in the next; and he hath prepared for them a ſhameful puniſhment. And they who ſhall injure the true believers of either ſex, without their deſerving it, ſhall ſurely bear the guilt of calumny and a manifeſt injuſtice [z]. O prophet, ſpeak unto thy wives, and thy daughters, and the wives of the true believers, that they caſt their outer garments [a] over them when they walk abroad; this will be more proper, that they may be known to be matrons of reputation, and may not be affronted by unſeemly words or actions. GOD is gracious and merciful. Verily if the hypocrites, and thoſe in whoſe hearts is an infirmity, and they who raiſe diſturbances in MEDINA, do not deſiſt; we will ſurely ſtir thee up againſt them, to chaſtiſe them; henceforth they ſhall not be ſuffered to dwell near thee therein, except for a little time, and being accurſed; wherever they are found they ſhall be taken, and killed with a general ſlaughter, according to the ſentence of GOD concerning thoſe who have been before; and thou ſhalt not find any change in the ſentence of GOD. Men will aſk thee concerning the approach of the laſt-hour: anſwer, Verily the knowledge thereof is with GOD alone; and he will not inform thee: peradventure the hour is nigh at hand. Verily GOD hath curſed the infidels, and hath prepared for them a fierce fire, wherein they ſhall re-

[y] Bleſs the prophet, and ſalute him.]-Hence the Mohammedans ſeldom mention his name without adding, On whom be the bleſſing of GOD and peace! or the like words.

[z] They who ſhall injure the true believers, &c.]-This verſe was revealed, according to ſome, on occaſion of certain hypocrites who had ſlandered Ali; or, according to others, on occaſion of thoſe who falſely accuſed Ayeſha (1), &c.

[a] Their outer garments.]——The original word properly ſignifies the large wrappers, uſually of white linen, with which the women in the eaſt cover themſelves from head to foot when they go abroad.

(1) See chap. 24. p. 188, 189. not. [i].

main

main for ever: they ſhall find no patron or defender. On the day whereon their faces ſhall be rolled in hell-fire, they ſhall ſay, O that we had obeyed GOD, and had obeyed his apoſtle! And they ſhall ſay, O LORD, verily we have obeyed our lords, and our great men; and they have ſeduced us from the right way. O LORD, give them the double of our puniſhment; and curſe them with a heavy curſe! O true believers, be not as thoſe who injured MOSES; but GOD cleared him from the ſcandal which they had ſpoken concerning him [b]; and he was of great conſideration in the ſight of GOD [c]. O true believers, fear GOD, and ſpeak words well-directed; that GOD may correct your works for you, and may forgive you your ſins: and whoever ſhall obey GOD and his apoſtle, ſhall enjoy great felicity. We propoſed the faith unto the heavens, and the earth, and the mountains: and they refuſed to undertake the ſame, and were afraid thereof; but man undertook it [d]: verily he was

[b] Be not as thoſe who injured MOSES, &c.]—The commentators are not agreed what this injury was. Some ſay that Moſes uſing to waſh himſelf apart, certain malicious people gave out that he had a rupture (or, ſay others, that he was a leper, or an hermaphrodite,) and for that reaſon was aſhamed to waſh with them: but GOD cleared him from this aſperſion, by cauſing the ſtone on which he had laid his clothes while he waſhed, to run away with them into the camp, whither Moſes followed it naked; and by that means the Iſraelites, in the midſt of whom he was gotten ere he was aware, plainly perceived the falſehood of the report. Others ſuppoſe Karun's accuſation of Moſes is here intended (1), or elſe the ſuſpicion of Aaron's murder, which was caſt on Moſes, becauſe he was with him when he died on mount Hor; of which latter he was juſtified by the angels bringing his body and expoſing it to public view, or, ſay ſome, by the teſtimony of Aaron himſelf, who was raiſed to life for that purpoſe (2).

The paſſage is ſaid to have been occaſioned by ſome reflections which were caſt on Mohammed, on his dividing certain ſpoils; and that when they came to his ear, he ſaid, GOD be merciful unto my brother Moſes: he was wronged more than this, and bore it with patience (3).

[c] He was of great conſideration in the ſight of GOD.]—Some copies for inda read abda, according to which the words ſhould be tranſlated, And he was an illuſtrious ſervant of GOD.

[d] We propoſed the faith unto the heavens, and the earth, and the mountains, &c.]—By faith is here underſtood entire obedience to the law of GOD, which is repreſented to be of ſo high concern, (no leſs than eternal happineſs or miſery depending

(1) See chap. 28. p. 242.
(2) JALLALO'DDIN, AL BEIDAWI.
(3) AL BOKHARI.

was unjuſt to himſelf, and fooliſh[c]: that GOD may puniſh the hypocritical men, and the hypocritical women, and the idolaters, and the idolatreſſes; and that GOD may be turned unto the true believers, both men and women; for GOD is gracious and merciful.

pending on the obſervance or neglect thereof,) and ſo difficult in the performance, that if GOD ſhould propoſe the ſame, on the conditions annexed, to the vaſter parts of the creation, and they had underſtanding to comprehend the offer, they would decline it, and not dare to take on them a duty, the failing wherein muſt be attended with ſo terrible a conſequence; and yet man is ſaid to have undertaken it, notwithſtanding his weakneſs and the infirmities of his nature. Some imagine this propoſal is not hypothetical, but was actually made to the heavens, earth, and mountains, which at their firſt creation were endued with reaſon, and that GOD told them he had made a law, and had created paradiſe for the recompenſe of ſuch as were obedient to it, and hell for the puniſhment of the diſobedient; to which they anſwered, that they were content to be obliged to perform the ſervices for which they were created, but would not undertake to fulfil the divine law on thoſe conditions, and therefore deſired neither reward nor puniſhment; they add, that when Adam was created, the ſame offer was made him, and he accepted it (1). The commentators have other explications of this paſſage, which it would be too prolix to tranſcribe.

[c] He was unjuſt to himſelf and fooliſh.]—Unjuſt to himſelf, in not fulfilling his engagements and obeying the law he had accepted; and fooliſh, in not conſidering the conſequence of his diſobedience and neglect.

(1) JALLALO'DDIN, AL BEIDAWI.

CHAP. XXXIV.

Intitled, SABA[f]; revealed at MECCA.

In the name of the moſt merciful GOD.

PRAISE be to GOD, unto whom belongeth whatever is in the heavens and on earth: and unto him be praiſe in the world to come; for he is wiſe and intelligent. He knoweth whatſoever entereth into the earth[g], and whatſoever cometh out of

[f] Mention is made of the people of Saba in the fifteenth verſe.

[g] Whatſoever entereth into the earth.]—As the rain, hidden treaſures, the dead, &c.

the

the ſame [h], and whatſoever deſcendeth from heaven [i], and whatſoever aſcendeth thereto [k]: and he is merciful and ready to forgive. The unbelievers ſay, The hour of judgment will not come unto us. Anſwer, Yea, by my LORD, it will ſurely come unto you; it is he who knoweth the hidden ſecret: the weight of an ant, either in heaven or in earth, is not abſent from him, nor any thing leſſer than this or greater, but the ſame is written in the perſpicuous book of his decrees; that he may recompenſe thoſe who ſhall have believed, and wrought righteouſneſs: they ſhall receive pardon, and an honourable proviſion. But they who endeavour to render our ſigns of none effect, ſhall receive a puniſhment of painful torment. Thoſe unto whom knowledge hath been given, ſee that the book which hath been revealed unto thee from thy LORD is the truth, and directeth into the glorious and laudable way. The unbelievers ſay to one another, Shall we ſhew you a man who ſhall propheſy unto you, that when ye ſhall have been diſperſed with a total diſperſion, ye ſhall be raiſed a new creature? He hath forged a lie concerning GOD, or rather he is diſtracted. But they who believe not in the life to come, ſhall fall into puniſhment and a wide error. Have they not therefore conſidered what is before them, and what is behind them, of the heaven and the earth? If we pleaſe, we will cauſe the earth to open and ſwallow them, or will cauſe a piece of the heaven to fall upon them: verily herein is a ſign unto every ſervant, who turneth unto GOD. We heretofore beſtowed on DAVID excellence from us: and we ſaid, O mountains, ſing alternate praiſes with him; and we obliged the birds alſo to join therein [l]. And we ſoftened

[h] And whatſoever cometh out of the ſame.]—As animals, plants, metals, ſpring-water, &c.

[i] Whatſoever deſcendeth from heaven.]—As the angels, ſcriptures, decrees of GOD, rain, thunder and lightning, &c.

[k] And whatſoever aſcendeth thereto.]—As the angels, men's works, vapours, ſmoke, &c. (1).

[l] See chap. 21. p. 161.

(1) Al BEIDAWI.

the

the iron for him, ſaying, Make thereof complete coats of mail[m], and rightly diſpoſe the ſmall plates which compoſe the ſame: and work ye righteouſneſs, O family of DAVID; for I ſee that which ye do. And we made the wind ſubject unto SOLOMON[n]: it blew in the morning for a month, and in the evening for a month. And we made a fountain of molten braſs to flow for him[o]. And ſome of the genii were obliged to work in his preſence, by the will of his LORD; and whoever of them turned aſide from our command, we will cauſe him to taſte the pain of hell-fire[p]. They made for him whatever he pleaſed, of palaces, and ſtatues[q], and large diſhes like fiſh-ponds[r], and cauldrons ſtanding firm on their trevets[s]; and we ſaid, Work righteouſneſs, O family of DAVID, with thankſgiving; for few of my ſervants are thankful. And when we had decreed that SOLOMON ſhould die, nothing diſcovered his death unto them, except the creeping thing of the earth, which gnawed his ſtaff[t]. And when his body fell down, the genii plainly

[m] See chap. 21. p. 161.

[n] See ibid. and chap. 27. p. 223.

[o] A fountain of molten braſs.]—This fountain they ſay was in Yaman, and flowed three days in a month (1).

[p] We will cauſe him to taſte the pain of hell-fire.]—Or, as ſome expound the words, We cauſed him to taſte the pain of burning; by which they underſtand the correction the diſobedient genii received at the hands of the angel ſet over them, who whipped them with a whip of fire.

[q] Statues.]—Some ſuppoſe theſe were images of the angels and prophets, and that the making of them was not then forbidden; or elſe that they were not ſuch images as were forbidden by the law. Some ſay theſe ſpirits made him two lions, which were placed at the foot of his throne, and two eagles, which were ſet above it; and that when he mounted it the lions ſtretched out their paws, and when he ſat down the eagles ſhaded him with their wings (2).

[r] Diſhes like fiſh-ponds.]—Being ſo monſtrouſly large that a thouſand men might eat out of each of them at once.

[s] And cauldrons ſtanding firm on their trevets.]——Theſe cauldrons, they ſay, were cut out of the mountains of Yaman, and were ſo vaſtly big that they could not be moved; and people went up to them by ſteps (3).

[t] Nothing diſcovered his death, but the creeping thing of the earth, which gnawed his ſtaff.]——The commentators, to explain this paſſage, tell us, That David, having laid the foundations of the temple of Jeruſalem, which was to be in lieu of the tabernacle of Moſes, when he died, left it to be finiſhed by his ſon Solomon;

(1) Idem, JALLALO'DDIN. (2) Idem. (3) JALLALO'DDIN.

plainly perceived that if they had known that which is ſecret, they had not continued in a vile puniſhment[u]. The deſcendants of SABA[w] had heretofore a ſign in their dwellings; namely, two gardens, one on the right-hand and on the left[x]: and it was ſaid unto them, Eat ye of the proviſion of your LORD, and give thanks unto him; ye have a good country, and a gracious LORD. But they turned aſide from what we had commanded them; wherefore we ſent againſt them the inundation of AL AREM[y], and we changed

Solomon; who employed the genii in the work: that Solomon, before the edifice was quite completed, perceiving his end drew nigh, begged of GOD that his death might be concealed from the genii till they had entirely finiſhed it: that GOD therefore ſo ordered it, that Solomon died as he ſtood at his prayers, leaning on his ſtaff, which ſupported the body in that poſture a full year; and the genii, ſuppoſing him to be alive, continued their work during that term, at the expiration whereof the temple being perfectly completed, a worm, which had gotten into the ſtaff, eat it through, and the corps fell to the ground and diſcovered the king's death (1).

Poſſibly this fable of the temple's being built by genii, and not by men, might take its riſe from what is mentioned in ſcripture, that the houſe was built of ſtone made ready before it was brought thither; ſo that there was neither hammer, nor ax, nor any tool of iron heard in the houſe while it was building (2): the Rabbins indeed tell us of a worm, which might aſſiſt the workmen, its virtue being ſuch as to cauſe the rocks and ſtones to fly in ſunder (3). Whether the worm which gnawed Solomon's ſtaff, were of the ſame breed with this other, I know not; but the ſtory has perfectly the air of a Jewiſh invention.

[u] They had not continued in a vile puniſhment.]——i. e. They had not continued in ſervile ſubjection to the command of Solomon, nor had gone on with the work of the temple.

[w] The deſcendants of Saba.]—Saba was the ſon of Yaſhhah, the ſon of Yarab, the ſon of Kahtân, whoſe poſterity dwelt in Yaman, in the city of Mâreb, called alſo Saba, about three days journey from Sanaa.

[x] Two gardens, one on the right-hand, and the other on the left.]—That is, two tracts of land, one on this ſide of their city, and the other on that, planted with trees, and made into gardens, which lay ſo thick and cloſe together, that each tract ſeemed to be one continued garden: or, it may be, every houſe had a garden on each hand of it (4).

[y] The inundation of al Arem.]—The commentators ſet down ſeveral ſignifications of the word a Arem, which are ſcarce worth mentioning: it moſt properly ſignifies mounds or dams for the ſtopping or containing of water, and is here uſed for that ſtupendous mound or building which formed the vaſt reſervoir above the city of Saba, deſcribed in another place (5), and which, for the great impiety, pride, and inſolence of the inhabitants, was broken down in the night by a

(1) Al BEIDAWI, JALLALO'DDIN. (2) 1 Kings vi. 7. (3) V. KIMHI, in loc. BUXT. Lex. Talm. p. 2456, & SCHICKARDI Tarich reg. Perſ. p. 62. (4) Al BEIDAWI. (5) See the Prelim. Diſc. ſect. I. p. 12, 13.

changed their two gardens for them into two gardens producing bitter fruit, and tamariſks[z], and ſome little fruit of the lote-tree. This we gave them in reward, becauſe they were ungrateful: is any thus rewarded, except the ungrateful? And we placed between them and the cities which we have bleſſed[a], cities ſituate near each other; and we made the journey eaſy between them[b], ſaying, Travel through the ſame by night, and by day, in ſecurity. But they ſaid, O LORD, put a greater diſtance between our journeys[c]: and they were unjuſt unto themſelves; and we made them the ſubject of diſcourſe, and diſperſed them with a total diſperſion[d]. Verily herein are ſigns unto every patient, grateful perſon. And EBLIS found his opinion of them to be true[e]: and

mighty flood, and occaſioned a terrible deſtruction (1). Al Beidâwi ſuppoſes this mound was the work of queen Balkîs, and that the abovementioned cataſtrophe happened after the time of JESUS CHRIST; wherein he ſeems to be miſtaken.

[z] Tamariſks.]—A low ſhrub bearing no fruit, and delighting in ſaltiſh and barren ground.

[a] The cities which we have bleſſed.]—viz. The cities of Syria.

[b] We made the journey eaſy between them.]——By reaſon of their near diſtance, ſo that during the whole journey a traveller might reſt in one town during the heat of the day, and in another at night; nor was he obliged to carry proviſions with him (2).

[c] Put a greater diſtance between our journeys.]—This petition they made out of covetouſneſs, that the poor being obliged to be longer on the road, they might make greater advantage in letting out their cattle, and furniſhing the travellers with proviſion: and GOD was pleaſed to puniſh them by granting them their wiſh, and permitting moſt of the cities, which were between Saba and Syria, to be ruined and abandoned (3).

[d] We made them the ſubject of diſcourſe, and diſperſed them with a total diſperſion.]——For the neighbouring nations juſtly wondered at ſo ſudden and unforeſeen a revolution in the affairs of this once flouriſhing people: whence it became a proverbial ſaying, to expreſs a total diſperſion, that they were gone and ſcattered like Saba (4).

Of the deſcendants of Saba who quitted their country, and ſought new ſettlements on this inundation, the tribe of Ghaſſân went into Syria, the tribe of Ammâr to Yathreb, the tribe of Jodhâm to Tehâmah, the tribe of al Azd to Omân (5), the tribe of Tay to Najd, the tribe of Khoazâh to Batn Marr near Mecca, Banu Amela to a mountain, thence called the mountain of Amela, near Damaſcus, and others went to Hira in Irak (6); &c.

[e] Eblîs found his opinion of them to be true.]—Either his opinion of the Sabæans, when he ſaw them addicted to pride and ingratitude, and

(1) See ibid. p. 13. (2) JALLAL. AL BEIDAWI. (3) Idem.
(4) AL BEIDAWI. V. GOL. not. in Alfrag. p. 87. (5) AL BEIDAWI.
(6) V. Poc. ſpec. p. 42, 45, & 66.

and they followed him, except a party of the true believers[f]: and he had no power over them, unleſs to tempt them, that we might know him who believed in the life to come, from him who doubted thereof. Thy LORD obſerveth all things. Say unto the idolaters, Call upon thoſe whom ye imagine to be gods, beſides GOD: they are not maſters of the weight of an ant in heaven or on earth, neither have they any ſhare in the creation or government of the ſame; nor is any of them aſſiſtant to him therein. No interceſſion will be of ſervice in his preſence, except the interceſſion of him to whom he ſhall grant permiſſion to intercede for others[g]: and they ſhall wait in ſuſpenſe until, when the terror ſhall be taken off from their hearts[h], they ſhall ſay to one another, What doth your LORD ſay? They ſhall anſwer, That which is juſt: and he is the high, the great GOD. Say, Who provideth food for you from heaven and earth? Anſwer, GOD: and either we, or ye, follow the true direction, or are in a manifeſt error. Say, Ye ſhall not be examined concerning what ye ſhall have done. Say, Our LORD will aſſemble us together at the laſt-day: then will he judge between us with truth; and he is the judge, the knowing. Say, Shew me thoſe whom ye have joined as partners with him? Nay; rather he is the mighty, the wiſe GOD. We have not ſent thee otherwiſe than unto mankind in general, a bearer of good tidings, and a denouncer of threats: but the greater part of men do not underſtand. And they ſay, When will this threat be fulfilled, if ye ſpeak truth? Anſwer, A threat is de-

and the ſatisfying their luſts; or elſe the opinion he entertained of all mankind at the fall of Adam, or at his creation, when he heard the angels ſay, Wilt thou place in the earth one who will do evil therein, and ſhed blood (1)?

[f] Except a party of the true believers.]—Who were ſaved from the common deſtruction.

[g] See chap. 19. p. 137.

[h] When the terror ſhall be taken off from their hearts.]—i. e. From the hearts of the interceſſors, and of thoſe for whom GOD ſhall allow them to intercede, by the permiſſion which he ſhall grant them; for no angel or prophet ſhall dare to ſpeak at the laſt-day without the divine leave.

(1) See chap. 2. p. 6. chap. 7. p. 187. and chap. 15. p. 72, &c.

nounced unto you of a day which ye ſhall not retard one hour, neither ſhall ye haſten. The unbelievers ſay, We will by no means believe in this KORAN, nor in that which hath been revealed before it[i]. But if thou couldeſt ſee when the unjuſt doers ſhall be ſet before their LORD! They will iterate diſcourſe with one another: thoſe who were eſteemed weak ſhall ſay to thoſe who behaved themſelves arrogantly[k], Had it not been for you, verily we had been true believers. They who behaved themſelves arrogantly ſhall ſay unto thoſe who were eſteemed weak, Did we turn you aſide from the true direction, after it had come unto you? On the contrary, ye acted wickedly of your own free choice. And they who were eſteemed weak ſhall ſay unto thoſe who behaved with arrogance, Nay, but the crafty plot which is deviſed by night and by day, occaſioned our ruin; when ye commanded us that we ſhould not believe in GOD, and that we ſhould ſet up other gods as equals unto him. And they ſhall conceal their repentance[l], after they ſhall have ſeen the puniſhment prepared for them. And we will put yokes on the necks of thoſe who ſhall have diſbelieved: ſhall they be rewarded any otherwiſe than according to what they ſhall have wrought? We have ſent no warner unto any city, but the inhabitants thereof who lived in affluence ſaid, Verily we believe not that with which ye are ſent. And thoſe of MECCA alſo ſay, We abound in riches and children more than ye; and we ſhall not be puniſhed hereafter. Anſwer, Verily my LORD will beſtow proviſion in abundance unto whom he pleaſeth, and will be ſparing unto whom he pleaſeth: but the

[i] Nor in that which hath been revealed before it.]—It is ſaid that the infidels of Mecca, having inquired of the Jews and Chriſtians concerning the miſſion of Mohammed, were aſſured by them, that they found him deſcribed as the prophet who ſhould come, both in the Pentateuch and in the Goſpel; at which they were very angry, and brake out into the words here recorded (1).

[k] See chap. 14. p. 64. not. *.

[l] See chap. 10. p. 8. not. *.

(1) Al BEIDAWI.

greater

greater part of men know not this. Neither your riches nor your children are the things which ſhall cauſe you to draw nigh unto us with a near approach: only whoever believeth, and worketh righteouſneſs, they ſhall receive a double reward for that which they ſhall have wrought; and they ſhall dwell in ſecurity, in the upper apartments of paradiſe. But they who ſhall endeavour to render our ſigns of none effect, ſhall be delivered up to puniſhment. Say, Verily my LORD will beſtow proviſion in abundance unto whom he pleaſeth of his ſervants, and will be ſparing unto whom he pleaſeth: and whatever thing ye ſhall give in alms, he will return it; and he is the beſt provider of food. On a certain day he ſhall gather them all together: then ſhall he ſay unto the angels, Did theſe worſhip you? And the angels ſhall anſwer, GOD forbid! thou art our friend, and not theſe: but they worſhipped devils; the greater part of them believed in them. On this day the one of you ſhall not be able either to profit or hurt the other. And we will ſay unto thoſe who have acted unjuſtly, Taſte ye the pain of hell-fire, which ye rejected as a falſehood. When our evident ſigns are read unto them, they ſay of thee, O MOHAMMED, This is no other than a man, who ſeeketh to turn you aſide from the gods which your fathers worſhipped. And they ſay of the KORAN, This is no other than a lie blaſphemouſly forged. And the unbelievers ſay of the truth, when it is come unto them, This is no other than manifeſt ſorcery: yet we have given them no books of ſcripture wherein to exerciſe themſelves, nor have we ſent unto them any warner before thee. They who were before them in like manner accuſed their prophets of impoſture: but theſe have not arrived unto the tenth part of the riches and ſtrength which we had beſtowed on the former: and they accuſed my apoſtles of impoſture; and how ſevere was my vengeance! Say, Verily I adviſe you unto one thing, namely, that ye ſtand before GOD by

two and two, and ſingly[m], and then conſider ſeriouſly, and you will find that there is no madneſs in your companion MOHAMMED: he is no other than a warner unto you, ſent before a ſevere puniſhment. Say, I aſk not of you any reward for my preaching[n], it is your own, either to give or not[o]: my reward is to be expected from GOD alone; and he is witneſs over all things. Say, Verily my LORD ſendeth down the truth to his prophets: he is the knower of ſecrets. Say, Truth is come, and falſehood is vaniſhed, and ſhall not return any more. Say, If I err, verily I ſhall err only againſt my own ſoul: but if I be rightly directed, it will be by that which my LORD revealeth unto me; for he is ready to hear, and nigh unto thoſe who call upon him. If thou couldeſt ſee, when the unbelievers ſhall tremble[p], and ſhall find no refuge, and ſhall be taken from a near place[q], and ſhall ſay, We believe in him! But how ſhall they receive the faith from a diſtant place[r]: ſince they had before denied him, and reviled the myſteries of faith, from a diſtant place? And a bar ſhall be placed between them and that which they ſhall de-

[m] That ye ſtand before GOD by two and two, or ſingly.]—i. e. That ye ſet yourſelves to deliberate and judge of me and my pretenſions coolly and ſincerely, as in the ſight of GOD, without paſſion or prejudice. The reaſon why they are ordered to conſider either alone, or by two and two, at moſt, together, is, becauſe in larger aſſemblies, where noiſe, paſſion, and prejudice generally prevail, men have not that freedom of judgment which they have in private (1).

[n] Aſk not of you any reward, &c.]—Mohammed, having in the preceding words anſwered the imputation of madneſs, or vain enthuſiaſm, by appealing to their cooler thoughts of him and his actions, endeavours, by theſe, to clear himſelf of the ſuſpicion of any worldly view or intereſt, declaring that he deſired no ſalary or ſupport from them, for executing his commiſſion, but expected his wages from GOD alone.

[o] See chap. 25. p. 207.

[p] When the unbelievers ſhall tremble.]—viz. At their death, or the day of judgment, or the battle of Bedr (2).

[q] And ſhall be taken from a near place.]—That is, from the outſide of the earth to the inſide thereof; or, from before GOD's tribunal to hell-fire; or from the plain of Bedr to the well into which the dead bodies of the ſlain were thrown (3).

[r] From a diſtant place.]—i. e. When they are in the other world; whereas faith is to be received in this.

(1) Al BEIDAWI. (2) Idem. (3) Idem.

fire;

ſire; as it hath been done with thoſe who behaved like them heretofore: becauſe they have been in a doubt which hath cauſed ſcandal.

CHAP. XXXV.

Intitled, The Creator[1]; revealed at MECCA.

In the name of the moſt merciful GOD.

PRAISE be unto GOD, the Creator of heaven and earth; who maketh the angels his meſſengers, furniſhed with two, and three, and four pair of wings[2]: GOD maketh what addition he pleaſeth unto his creatures; for GOD is almighty. The mercy which GOD ſhall freely beſtow on mankind, there is none who can with-hold; and what he ſhall withhold, there is none who can beſtow, beſides him: and he is the mighty, the wiſe. O men, remember the favour of GOD towards you: is there any creator, beſides GOD, who provideth food for you from heaven and earth? There is no GOD but he: how therefore are ye turned aſide from acknowledging his unity? If they accuſe thee of impoſture, apoſtles before thee have alſo been accuſed of impoſture: and unto GOD ſhall all things return. O men, verily the promiſe of GOD is true: let not therefore the preſent life deceive you, neither let the deceiver deceive you concerning GOD: for SATAN is an enemy unto you: wherefore hold him for an enemy: he only inviteth his confederates to be the inhabitants of hell. For thoſe who believe not there is prepared a ſevere tor-

[1] Some intitle this chapter The Angels: both words occur in the firſt verſe.

[2] Furniſhed with two, three, and four pair of wings.]—That is, Some angels have a greater, and ſome a leſſer number of wings, according to their different orders; the words not being deſigned to expreſs the particular number. Gabriel is ſaid to have appeared to Mohammed, on the night he made his journey to heaven, with no leſs than ſix hundred wings (1).

(1) AL BEIDAWI.

ment: but for thoſe who ſhall believe and do that which is right, is prepared mercy and a great reward. Shall he therefore for whom his evil work hath been prepared, and who imagineth it to be good, be as he who is rightly diſpoſed, and diſcerneth the truth? Verily GOD will cauſe to err whom he pleaſeth, and will direct whom he pleaſeth. Let not thy ſoul therefore be ſpent in ſighs for their ſakes, on account of their obſtinacy; for GOD well knoweth that which they do. It is GOD who ſendeth the winds, and raiſeth a cloud; and we drive the ſame unto a dead country, and thereby quicken the earth after it hath been dead: ſo ſhall the reſurrection be[u]. Whoever deſireth excellence; unto GOD doth all excellence belong: unto him aſcendeth the good ſpeech; and the righteous work will he exalt. But as for them who deviſe wicked plots[w], they ſhall ſuffer a ſevere puniſhment; and the device of thoſe men ſhall be rendered vain. GOD created you firſt of the duſt, and afterwards of ſeed[x]: and he hath made you man and wife. No female conceiveth, or bringeth forth, but with his knowledge. Nor is any thing added unto the age of him whoſe life is prolonged, neither is any thing diminiſhed from his age, but the ſame is written in the book of GOD's decrees. Verily this is eaſy with GOD. The two ſeas are not to be held in compariſon; this is freſh and ſweet, pleaſant to drink; but that is ſalt and bitter[y]: yet out of each of them ye eat fiſh[z], and take ornaments[a] for you to wear. Thou ſeeſt the ſhips alſo plowing the waves thereof, that ye may ſeek to enrich yourſelves by commerce, of the abundance of GOD: peradventure ye will be thankful. He cauſeth the night to ſucceed the day, and he cauſeth the day to ſucceed the night; and he obligeth the ſun and the moon to perform their ſer-

[u] See chap. 29. p. 247. not. [x].

[w] Who deviſe wicked plots.]—As the Koreiſh did againſt Mohammed. See chap. 8. p. 228. not. [c].

[x] See chap. 22. p. 166.

[y] The two ſeas, &c.]—That is, The two collective bodies of ſalt-water and freſh. See chap. 25. p. 207.

[z] See chap. 16. p. 77. not. [i].

[a] Ornaments.]——As pearls and coral. See chap. 16. p. 77.

vices:

vices: and each of them runneth an appointed courſe. This is GOD, your LORD: his is the kingdom. But the idols which ye invoke beſides him, have not the power even over the ſkin of a date-ſtone: if ye invoke them, they will not hear your calling; and although they ſhould hear, yet they would not anſwer you. On the day of reſurrection they ſhall diſclaim your having aſſociated them with GOD: and none ſhall declare unto thee the truth, like one who is well acquainted therewith. O men, ye have need of GOD; but GOD is ſelf-ſufficient, and to be praiſed. If he pleaſeth, he can take you away, and produce a new creature in your ſtead: neither will this be difficult with GOD. A burdened ſoul ſhall not bear the burden of another: and if a heavy-burdened ſoul call on another to bear part of its burden, no part thereof ſhall be borne by the perſon who ſhall be called on, although he be ever ſo nearly related. Thou ſhalt admoniſh thoſe who fear their LORD in ſecret, and are conſtant at prayer: and whoever cleanſeth himſelf from the guilt of diſobedience, cleanſeth himſelf to the advantage of his own ſoul; for all ſhall be aſſembled before GOD at the laſt-day. The blind and the ſeeing ſhall not be held equal; neither darkneſs and light; nor the cool ſhade and the ſcorching wind: neither ſhall the living and the dead be held equal [b]. GOD ſhall cauſe him to hear whom he pleaſeth: but thou ſhalt not make thoſe to hear who are in their graves [c]. Thou art no other than a preacher: verily we have ſent thee with truth, a bearer of good tidings, and a denouncer of threats. There hath been no nation, but a preacher hath in paſt times been converſant among them: if they charge thee with impoſture, they who were before them likewiſe charged their apoſtles with impoſture.

[b] The blind and the ſeeing ſhall not be held equal, &c.]—This paſſage expreſſes the great difference between a true believer and an infidel, truth and vanity, and their future reward and puniſhment.

[c] Thoſe who are in their graves.—i. e. Thoſe who obſtinately perſiſt in their unbelief, who are compared to the dead.

Their

Their apoſtles came unto them with evident miracles, and with divine writings[d], and with the enlightening book[e]: afterwards I chaſtiſed thoſe who were unbelievers; and how ſevere was my vengeance! Doſt thou not ſee that GOD ſendeth down rain from heaven; and that we thereby produce fruits of various colours[f]? In the mountains alſo there are ſome tracks white and red, of various colours[g]; and others are of a deep black: and of men, and beaſts, and cattle there are whoſe colours are in like manner various. Such only of his ſervants fear GOD, as are endued with underſtanding: verily GOD is mighty, and ready to forgive. Verily they who read the book of GOD, and are conſtant at prayer, and give alms out of what we have beſtowed on them, both in ſecret and openly, hope for a merchandiſe which ſhall not periſh: that GOD may fully pay them their wages, and make them a ſuperabundant addition of his liberality; for he is ready to forgive the faults of his ſervants, and to requite their endeavours. That which we have revealed unto thee of the book of the KORAN, is the truth, confirming the ſcriptures which were revealed before it: for GOD knoweth and regardeth his ſervants. And as we have given the book of the KORAN in heritage unto ſuch of our ſervants as we have choſen: of them there is one who injureth his own ſoul[h]; and there is another of them who keepeth the middle way[i]; and there is another of them who out-ſtrippeth others in good works, by the permiſſion of GOD. This is the great excellence. They ſhall be introduced into gardens of

[d] Divine writings.]—As the volumes delivered to Abraham, and to other prophets before Moſes.

[e] The enlightening book.]—viz. The Law, or the Goſpel.

[f] Of various colours.]—That is, Of different kinds. See chap. 16. p. 77.

[g] Of various colours.]——Being more or leſs intenſe (1).

[h] Who injureth his own ſoul.]—By not practiſing what he is taught and commanded in the Koràn.

[i] Who keepeth the middle way.]—That is, Who meaneth well, and performeth his duty for the moſt part, but not perfectly.

(1) AL BEIDAWI.

per-

perpetual abode; they ſhall be adorned therein with bracelets of gold and pearls, and their clothing therein ſhall be of ſilk: and they ſhall ſay, Praiſe be unto GOD, who hath taken away ſorrow from us! verily our LORD is ready to forgive the ſinners, and to reward the obedient: who hath cauſed us to take up our reſt in a dwelling of eternal ſtability, through his bounty, wherein no labour ſhall touch us, neither ſhall any wearineſs affect us. But for the unbelievers is prepared the fire of hell: it ſhall not be decreed them to die a ſecond time; neither ſhall any part of the puniſhment thereof be made lighter unto them. Thus ſhall every infidel be rewarded. And they ſhall cry out aloud in hell, ſaying, LORD, take us hence, and we will work righteouſneſs, and not what we have formerly wrought. But it ſhall be anſwered them, Did we not grant you lives of length ſufficient, that whoever would be warned might be warned therein; and did not the preacher[k] come unto you? taſte therefore the pains of hell. And the unjuſt ſhall have no protector. Verily GOD knoweth the ſecrets both of heaven and earth, for he knoweth the innermoſt parts of the breaſts of men. It is he who hath made you to ſucceed in the earth. Whoever ſhall diſbelieve, on him be his unbelief: and their unbelief ſhall only gain the unbelievers greater indignation in the ſight of their LORD; and their unbelief ſhall only increaſe the perdition of the unbelievers. Say, What think ye of your deities which ye invoke beſides GOD? Shew me what part of the earth they have created. Or had they any ſhare in the creation of the heavens? Have we given unto the idolaters any book of revelations, ſo that they may rely on any proof therefrom to authorize their practice? Nay: but the ungodly make unto one another only deceitful promiſes. Verily GOD ſuſtaineth the heavens and the earth, leſt they fail: and if they ſhould fail, none could ſupport the ſame beſides him: he is gracious and merciful. The KOREISH

[k] The preacher.]—viz. Mohammed.

ſwore

ſwore by GOD, with a moſt ſolemn oath, that if a preacher had come unto them, they would ſurely have been more willingly directed than any nation: but now a preacher is come unto them, it hath only increaſed in them their averſion from the truth, their arrogance in the earth, and their contriving of evil; but the contrivance of evil ſhall only encompaſs the authors thereof. Do they expect any other than the puniſhment awarded againſt the unbelievers of former times? For thou ſhalt not find any change in the ordinance of GOD; neither ſhalt thou find any variation in the ordinance of GOD. Have they not gone through the earth, and ſeen what hath been the end of thoſe who were before them; although they were more mighty in ſtrength than they? GOD is not to be fruſtrated by any thing either in heaven or on earth; for he is wiſe and powerful. If GOD ſhould puniſh men according to what they deſerve, he would not leave on the back of the earth ſo much as a beaſt: but he reſpiteth them to a determined time; and when their time ſhall come, verily GOD will regard his ſervants.

CHAP. XXXVI.

Intitled, Y. S[1]; revealed at MECCA.

In the name of the moſt merciful GOD.

Y. S. I ſwear by the inſtructive KORAN, that thou art one of the meſſengers of GOD, ſent to ſhew the right way. This is a revelation of the

[1] The meaning of theſe letters is unknown (1): ſome, however, from a tradition of Ebn Abbas, pretend they ſtand for Ya inſân, i. e. O man. This chapter, it is ſaid, had ſeveral other titles given it by Mohammed himſelf, and particularly that of The heart of the Korân. The Mohammedans read it to dying perſons in their laſt agony (2).

(1) See the Prelim. Diſc. ſect. III. p. 78, &c. (2) V. BOBOV. De viſit. ægrot. p. 17.

moſt

moſt mighty, the merciful GOD; that thou mayeſt warn a people whoſe fathers were not warned, and who live in negligence. Our ſentence[m] hath juſtly been pronounced againſt the greater part of them; wherefore they ſhall not believe. We have put yokes[n] on their necks, which come up to their chins; and they are forced to hold up their heads: and we have ſet a bar before them, and a bar behind them[o]; and we have covered them with darkneſs; wherefore they ſhall not ſee[p]. It ſhall be equal unto them whether thou preach unto them, or do not preach unto them; they ſhall not believe. But thou ſhalt preach with effect unto him only who followeth the admonition of the KORAN, and feareth the Merciful in ſecret. Wherefore bear good tidings unto him, of mercy, and an honourable reward. Verily we will reſtore the dead to life, and will write down their works which they ſhall have ſent before them, and their footſteps which they ſhall have left behind them[q]; and every thing do we ſet down in a plain regiſter. Propound unto them as an example the inhabitants of the city of ANTIOCH, when the apoſtles of JESUS came thereto[r]: when we ſent unto them two

[m] Our ſentence.]—viz. The ſentence of damnation, which GOD pronounced againſt the greater part of genii and men, at the fall of Adam (1).

[n] Yokes.]—Or collars, ſuch as are deſcribed in pag. 55. not. [s].

[o] We have ſet a bar before them, and a bar behind them.]—That is, We have placed obſtacles to prevent their looking either forwards or backwards. The whole paſſage repreſents the blindneſs and invincible obſtinacy, with which GOD juſtly curſes perverſe and reprobate men.

[p] It is ſaid that when the Koreiſh, in purſuance of a reſolution they had taken, had ſent a ſelect number to beſet Mohammed's houſe, and to kill him (2), the prophet, having cauſed Ali to lie down on his bed to deceive the aſſaſſins, went out and threw a handful of duſt at them, repeating the nine firſt verſes of this chapter, which end here; and that they were thereupon ſtricken with blindneſs, ſo that they could not ſee him (3).

[q] And the footſteps which they ſhall have left behind them.]——As their good or evil example, doctrine, &c.

[r] When the apoſtles of JESUS came to Antioch.]—To explain this paſſage, the commentators tell the following ſtory.

The

(1) See chap. 7. p. 188. chap. 11. p. 33, &c. (2) See the Prelim. Diſc. ſect. II. p. 66. (3) V. ABULF. vit. Moh. p. 50.

two of the ſaid apoſtles[s]; but they charged them with impoſture. Wherefore we ſtrengthened them with a third[t]. And they ſaid, Verily we are ſent unto you by GOD. The inhabitants anſwered, Ye are no other than men, as we are; neither hath the Merciful revealed any thing unto you: ye only publiſh a lie. The apoſtles replied, Our LORD knoweth that we are really ſent unto you: and our duty is only public preaching. Thoſe of ANTIOCH ſaid, Verily we preſage evil from you: if ye deſiſt not from preaching, we will ſurely ſtone you, and a painful puniſhment ſhall be inflicted on you by us. The apoſtles anſwered,

The people of Antioch being idolaters, JESUS ſent two of his diſciples thither to preach to them: and when they drew near the city, they found Habîb ſurnamed al Najjâr, or the carpenter, feeding ſheep, and acquainted him with their errand; whereupon he aſked them what proof they had of their veracity, and they told him they could cure the ſick, and the blind, and the lepers; and to démonſtrate the truth of what they ſaid, they laid their hands on a child of his, who was ſick, and immediately reſtored him to health. Habîb was convinced by this miracle, and believed; after which they went into the city and preached the worſhip of one true GOD, curing a great number of people of ſeveral infirmities: but at length, the affair coming to the prince's ear, he ordered them to be impriſoned, for endeavouring to ſeduce the people. When JESUS heard of this, he ſent another of his diſciples, generally ſuppoſed to have been Simon Peter; who coming to Antioch, and appearing as a zealous idolater, ſoon inſinuated himſelf into the favour of the inhabitants and of their prince, and at length took an opportunity to deſire the prince would order the two perſons, who, as he was informed, had been put in priſon for broaching new opinions, to be brought before him to be examined; and accordingly they were brought: when Peter, having previouſly warned them to take no notice that they knew him, aſked them who ſent them; to which they anſwered, GOD, who had created all things, and had no companion: he then required ſome convincing proof of their miſſion, upon which they reſtored a blind perſon to his ſight, and performed ſome other miracles, with which Peter ſeemed not to be ſatisfied, for that, according to ſome, he did the very ſame miracles himſelf, but declared, that if their GOD could enable them to raiſe the dead, he would believe them: which condition the two apoſtles accepting, a lad was brought who had been dead ſeven days, and at their prayers he was raiſed to life, and thereupon Peter acknowledged himſelf convinced, and ran and demoliſhed the idols, a great many of the people following him, and embracing the true faith; but thoſe who believed not, were deſtroyed by the cry of the angel Gabriel (1).

[s] We ſent unto them two apoſtles.]—Some ſay theſe two were John and Paul; but others name different perſons.

[t] A third.]—viz. Simon Peter.

(1) Al ZAMAKH. Al BEIDAWI, &c. V. etiam MARRACC. in Alc. p. 580.

ed, Your evil preſage is with yourſelves*: although ye be warned, will ye perſiſt in your errors? Verily ye are a people who tranſgreſs exceedingly. And a certain man[w] came haſtily from the farther parts of the city, and ſaid, O my people, follow the meſſengers of GOD; follow him who demandeth not any reward of you: for theſe are rightly directed. * What XXIII.
reaſon have I that I ſhould not worſhip him who hath created me? for unto him ſhall ye return. Shall I take other gods beſides him? If the Merciful be pleaſed to afflict me, their interceſſion will not avail me at all, neither can they deliver me: then ſhould I be in a manifeſt error. Verily I believe in your LORD; wherefore hearken unto me. But they ſtoned him: and as he died, it was ſaid unto him, Enter thou into paradiſe. And he ſaid, O that my people knew how merciful GOD hath been unto me! for he hath highly honoured me. And we ſent not down againſt his people, after they had ſlain him, an army from heaven, nor the other inſtruments of deſtruction which we ſent down on unbelievers in former days[x]: there was only one cry of GABRIEL from heaven, and behold, they became utterly extinct. O the miſery of men! No apoſtle cometh unto them, but they laugh him to ſcorn. Do they not conſider how many generations we have deſtroyed before them? Verily they ſhall not return unto them: but all of them in general ſhall be aſſembled before us. One ſign of the reſurrection unto them is the dead earth[y]: we quicken the ſame by the rain, and pro-

* Your evil preſage is with yourſelves.]—i. e. If any evil befal you, it will be the conſequence of your own obſtinacy and unbelief. See chap. 27. p. 227. not. [d].

[w] A certain man.]——This was Habîb al Najjâr, whoſe martyrdom is here deſcribed: his tomb is ſtill ſhewn near Antioch, and is much viſited by the Mohammedans (1).

[x] Nor the other inſtruments of deſtruction, which we ſent down on unbelievers in former days.]—As a deluge, or a ſhower of ſtones, or a ſuffocating wind, &c. The words may alſo be tranſlated, Nor did we determine to ſend down ſuch executioners of our juſtice.

[y] See chap. 29. p. 247. not. [x].

(1) V. SCHULTENS, Indic. Geogr. ad calcem Vitæ Saladini, voce Antiochia.

duce

duce thereout various ſorts of grain, of which they eat. And we make therein gardens of palm-trees, and vines; and we cauſe the ſprings to guſh forth in the ſame: that they may eat of the fruits thereof, and of the labour of their hands. Will they not therefore give thanks? Praiſe be unto him who hath created all the different kinds, both of vegetables, which the earth bringeth forth, and of their own ſpecies, by forming the two ſexes, and alſo the various ſorts of things which they know not. The night alſo is a ſign unto them: we withdraw the day from the ſame, and behold, they are covered with darkneſs: and the ſun haſteneth to his place of reſt [z]. This is the diſpoſition of the mighty, the wiſe GOD. And for the moon have we appointed certain manſions [a], until ſhe change and return to be like the old branch of a palm-tree [b]. It is not expedient that the ſun ſhould overtake the moon in her courſe; neither doth the night out-ſtrip the day: but each of theſe luminaries moveth in a peculiar orbit. It is a ſign alſo unto them, that we carry their offſpring in the ſhip filled with merchandiſe [c]; and that we have made for them other conveniencies like unto it [d], whereon they ride. If we pleaſe, we drown them, and there is none to help them; neither are they de-

[z] The ſun haſteneth to his place of reſt.]—That is, he haſteneth to run his daily courſe: the ſetting of the ſun reſembling a traveller's going to reſt. Some copies vary in this place, and inſtead of limoſtakarrin laha, read la moſtakarra laha; according to which the ſentence ſhould be rendered, The ſun runneth his courſe without ceaſing, and hath not a place of reſt.

[a] Certain manſions.]—viz. Theſe are twenty-eight conſtellations, through one of which the moon paſſes every night, thence called the manſions or houſes of the moon (1).

[b] Until ſhe return to be like the branch of an old palm-tree.]—For when a palm-branch grows old, it ſhrinks, and becomes crooked and yellow, not ill repreſenting the appearance of the new moon.

[c] That we carry their offſpring in the ſhip filled with merchandiſe.]—Some ſuppoſe that the deliverance of Noah and his companions in the ark, is here intended: and then the words ſhould be tranſlated, That we carried their progeny in the ark, filled with living creatures.

[d] Other conveniencies like unto it.]——As camels, which are the land-ſhips; or leſſer veſſels and boats.

(1) See the Prelim. Diſc. ſect. I. p. 41.

livered,

livered, unleſs through our mercy, and that they may enjoy life for a ſeaſon. When it is ſaid unto them, Fear that which is before you, and that which is behind you[e], that ye may obtain mercy; they withdraw from thee: and thou doſt not bring them one ſign, of the ſigns of their LORD, but they turn aſide from the ſame. And when it is ſaid unto them, Give alms of that which GOD hath beſtowed on you; the unbelievers ſay unto thoſe who believe, by way of mockery, Shall we feed him whom GOD can feed, if he pleaſeth[f]? Verily ye are in no other than a manifeſt error. And they ſay, When will this promiſe of the reſurrection be fulfilled, if ye ſpeak truth? They only wait for one ſounding of the trumpet[g], which ſhall overtake them while they are diſputing together; and they ſhall not have time to make any diſpoſition of their effects, neither ſhall they return to their family. And the trumpet ſhall be ſounded again[h]; and behold they ſhall come forth from their graves, and haſten unto their LORD. They ſhall ſay, Alas for us! who hath awakened us from our bed[i]? This is what the Merciful promiſed us; and his apoſtles ſpoke the truth. It ſhall be but one ſound of the trumpet, and behold, they ſhall be all aſſembled before us. On this day no ſoul ſhall be unjuſtly treated in the leaſt; neither ſhall ye be rewarded, but according to what ye ſhall have wrought. On this day the inhabitants of paradiſe

[e] Fear that which is before you, and that which is behind you.]—i. e. The puniſhment of this world and of the next.

[f] Shall we feed him whom GOD can feed, if he pleaſes.]—When the poor Moſlems aſked alms of the richer Koreiſh, they told them, that if GOD could provide for them, as they imagined, and did not, it was an argument that they deſerved not his favour ſo well as themſelves: whereas GOD permits ſome to be in want, to try the rich and exerciſe their charity.

[g] See the Prelim. Diſc. ſect. IV. p. 108, 109, 110. and the notes to chap. 39.

[h] See ibid.

[i] Who hath awakened us from our bed.]—For they ſhall ſleep during the interval between theſe two blaſts of the trumpet, and ſhall feel no pain (1).

(1) JALLALO'DDIN.

ſhall be wholly taken up with joy: they and their wives ſhall reſt in ſhady groves, leaning on magnificent couches. There ſhall they have fruit, and they ſhall obtain whatever they ſhall deſire. Peace ſhall be the word ſpoken unto the righteous, by a merciful LORD: but he ſhall ſay unto the wicked, Be ye ſeparated this day, O ye wicked, from the righteous. Did I not command you, O ſons of ADAM, that ye ſhould not worſhip SATAN; becauſe he was an open enemy unto you? And did I not ſay, Worſhip me; this is the right way? But now hath he ſeduced a great multitude of you: did ye not therefore underſtand? This is hell, with which ye were threatened: be ye caſt into the ſame this day, to be burned; for that ye have been unbelievers. On this day we will ſeal up their mouths, that they ſhall not open them in their own defence; and their hands ſhall ſpeak unto us, and their feet ſhall bear witneſs of that which they have committed[k]. If we pleaſed we could put out their eyes, and they might run with emulation in the way they uſe to take; and how ſhould they ſee their error? And if we pleaſed we could transform them into other ſhapes, in their places where they ſhould be found; and they ſhould not be able to depart: neither ſhould they repent[l]. Unto whomſoever we grant a long life, him do we cauſe to bow down his body through age. Will they not therefore underſtand? We have not taught MOHAMMED the art of poetry[m]; nor is it expedient for him to be a poet. This book is no other than an admonition from GOD, and a perſpicuous KORAN; that he may warn him who is living[n]: and the ſentence of condemnation will

[k] See the Prelim. Diſc. ſect. IV. p. 116.

[l] If we pleaſed we could put out their eyes, &c.]—That is, They deſerve to be thus treated for their infidelity and diſobedience; but we bear with them out of mercy, and grant them reſpite.

[m] We have not taught Mohammed the art of poetry.]—This is in anſwer to the infidels, who pretended the Korân was only a poetical compoſition.

[n] Him who is living.]—i. e. Endued with underſtanding; the ſtupid and careleſs being like dead perſons (1).

(1) Al Beidawi.

be

be juſtly executed on the unbelievers. Do they not conſider that we have created for them, among the things which our hands have wrought, cattle of ſeveral kinds, of which they are poſſeſſors; and that we have put the ſame in ſubjection under them? Some of them are for their riding; and on ſome of them do they feed: and they receive other advantages therefrom; and of their milk do they drink. Will they not, therefore, be thankful? They have taken other gods, beſides GOD, in hopes that they may be aſſiſted by them: but they are not able to give them any aſſiſtance: yet are they a party of troops ready to defend them. Let not their ſpeech, therefore, grieve thee: we know that which they privately conceal, and that which they publicly diſcover. Doth not man know that we have created him of ſeed? yet behold, he is an open diſputer againſt the reſurrection: and he propoundeth unto us a compariſon, and forgetteth his creation. He ſaith, Who ſhall reſtore bones to life, when they are rotten[o]? Anſwer, He ſhall reſtore them to life, who produced them the firſt time: for he is ſkilled in every kind of creation: who giveth you fire out of the green tree[p]; and behold, ye kindle your fewel from thence. Is not he who hath created the heavens and the earth, able to create new creatures like unto them? Yea certainly: for he is the wiſe Creator. His command, when he willeth a thing, is only that he ſaith unto it, Be; and it is. Wherefore praiſe be unto him, in whoſe hand is the kingdom of all things, and unto whom ye ſhall return at the laſt-day.

[o] See chap. 16. p. 76. not. [e].

[p] Who giveth you fire out of the green tree.]——The uſual way of ſtriking fire in the eaſt, is by rubbing together two pieces of wood, one of which is commonly of the tree called Markh, and the other of that called Afâr: and it will ſucceed, even though the wood be green and wet (1).

(1) V. HYDE, de Rel. Vet. Perſ. c. 25. p. 333, &c.

CHAP. XXXVII.

Intitled, Thoſe who rank themſelves in order; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the angels who rank themſelves in order[q]; and by thoſe who drive forward and diſpel the clouds[r]; and by thoſe who read the KORAN for an admonition; verily your GOD is one: the LORD of heaven and earth, and of whatever is between them, and the LORD of the eaſt[s]. We have adorned the lower heaven with the ornament of the ſtars: and we have placed therein a guard, againſt every rebellious devil; that they may not liſten to the diſcourſe of the exalted princes, (for they are darted at from every ſide, to repel them, and a laſting torment is prepared for them;) except him who catcheth a word by ſtealth, and is purſued by a ſhining flame[t]. Aſk the MECCANS, therefore, whether they be ſtronger by nature, or the angels whom we have created? We have ſurely created them of ſtiff clay. Thou wondereſt at GOD's power and their obſtinacy; but

[q] By the angels who rank themſelves in order, &c.]—Some underſtand by theſe words, the ſouls of men who range themſelves in obedience to GOD's laws, and put away from them all infidelity and corrupt doings; or the ſouls of thoſe who rank themſelves in battle array, to fight for the true religion, and puſh on their horſes to charge the infidels, &c. (1).

[r] Who drive forward the clouds.]—Or, who put in motion all bodies, in the upper and lower world, according to the divine command; or, who keep off men from diſobedience to GOD, by inſpiring them with good thoughts and inclinations; or, who drive away the devils from them, &c. (2).

[s] The eaſt.]—The original word, being in the plural number, is ſuppoſed to ſignify the different points of the horizon, from whence the ſun riſes in the courſe of the year, which are in number 360 (equal to the number of days in the old civil year) and have as many correſponding points where it ſucceſſively ſets, during that ſpace (3). Marracci groundleſsly imagines this interpretation to be built on the error of the plurality of worlds (4).

[t] See chap. 15. p. 70.

(1) Al BEIDAWI. (2) Idem. (3) Idem, YAHYA. (4) MARRACC. in Alc. p. 589.

they

they mock at the arguments urged to convince them: when they are warned, they do not take warning; and when they ſee any ſign, they ſcoff thereat, and ſay, This is no other than manifeſt ſorcery: after we ſhall be dead, and become duſt and bones, ſhall we really be raiſed to life, and our fore-fathers alſo? Anſwer, Yea: and ye ſhall then be deſpicable. There ſhall be but one blaſt of the trumpet, and they ſhall ſee themſelves raiſed: and they ſhall ſay, Alas for us! this is the day of judgment; this is the day of diſtinction between the righteous and the wicked, which ye rejected as a falſehood. Gather together thoſe who have acted unjuſtly, and their comrades, and the idols which they worſhipped beſides GOD, and direct them in the way to hell: and ſet them before GOD's tribunal; for they ſhall be called to account. What aileth you that ye defend not one another? But on this day they ſhall ſubmit themſelves to the judgment of GOD: and they ſhall draw nigh unto one another, and ſhall diſpute among themſelves. And the ſeduced ſhall ſay unto thoſe who ſeduced them, Verily ye came unto us with preſages of proſperity[a]; and the ſeducers ſhall anſwer, Nay, rather ye were not true believers: for we had no power over you to compel you; but ye were people who voluntarily tranſgreſſed: wherefore the ſentence of your LORD hath been juſtly pronounced againſt us, and we ſhall ſurely taſte his vengeance. We ſeduced you; but we alſo erred ourſelves. They ſhall both therefore be made partakers of the ſame puniſhment on that day. Thus will we deal with the wicked: becauſe, when it is ſaid unto them, There is no god beſides the true GOD, they ſwell with arrogance, and ſay, Shall we abandon our gods for a diſtracted poet? Nay; he cometh with the truth, and beareth witneſs to the former apoſtles. Ye ſhall ſurely taſte the painful

[a] With preſages of proſperity.]—Literally, from the right-hand. The words may alſo be rendered, with force, to compel us; or, with an oath, ſwearing that ye were in the right.

torment of hell: and ye ſhall nót be rewarded, but according to your works. But as for the ſincere ſervants of GOD, they ſhall have a certain proviſion in paradiſe, namely, delicious fruits: and they ſhall be honoured: they ſhall be placed in gardens of pleaſure, leaning on couches, oppoſite to one another[w]: a cup ſhall be carried round unto them, filled from a limpid fountain, for the delight of thoſe who drink: it ſhall not oppreſs the underſtanding, neither ſhall they be inebriated therewith. And near them ſhall lie the virgins of paradiſe, refraining their looks from beholding any beſides their ſpouſes, having large black eyes, and reſembling the eggs of an oſtrich, covered with feathers from the duſt[x]. And they ſhall turn the one unto the other, and ſhall aſk one another queſtions. And one of them ſhall ſay, Verily I had an intimate friend while I lived in the world, who ſaid unto me, Art thou one of thoſe who aſſerteſt the truth of the reſurrection? After we ſhall be dead, and reduced to duſt and bones, ſhall we ſurely be judged? Then he ſhall ſay to his companions, Will ye look down? And he ſhall look down, and ſhall ſee him in the midſt of hell: and he ſhall ſay unto him, By GOD, it wanted little but thou hadſt drawn me into ruin; and had it not been for the grace of my LORD, I had ſurely been one of thoſe who have been delivered up to eternal torment. Shall we die any other than our firſt death; or do we ſuffer any puniſhment? Verily this is great felicity: for the obtaining a felicity like this let the labourers labour. Is this a better entertainment, or the tree of AL ZAKKUM[y]? Verily we have deſigned the ſame for an occaſion of diſpute unto the unjuſt[z]. It is a tree

[w] See chap. 15. p. 72. not. [n].

[x] Reſembling the eggs of an oſtrich, &c.]—This may ſeem an odd compariſon to an European; but the orientals think nothing comes ſo near the colour of a fine woman's ſkin, as that of an oſtrich's egg when kept perfectly clean.

[y] Al Zakkûm.]—There is a thorny tree ſo called, which grows in Tehâma, and bears fruit like an almond, but extremely bitter; and therefore the ſame name is given to this infernal tree.

[z] An occaſion of diſpute.]—The infidels not conceiving how a tree could grow in hell, where the ſtones themſelves ſerve for fewel.

which

which iſſueth from the bottom of hell: the fruit thereof reſembleth the heads of devils [a]; and the damned ſhall eat of the ſame, and ſhall fill their bellies therewith; and there ſhall be given them thereon a mixture of filthy and boiling water to drink: afterwards ſhall they return into hell [b]. They found their fathers going aſtray, and they trod haſtily in their footſteps: for the greater part of the ancients erred before them. And we ſent warners unto them heretofore: and ſee how miſerable was the end of thoſe who were warned; except the ſincere ſervants of GOD. NOAH called on us in former days, and we heard him graciouſly: and we delivered him and his family out of the great diſtreſs; and we cauſed his offspring to be thoſe who ſurvived to people the earth: and we left the following ſalutation to be beſtowed on him by the lateſt poſterity, namely, Peace be on NOAH among all creatures! Thus do we reward the righteous; for he was one of our ſervants the true believers. Afterwards we drowned the others. ABRAHAM alſo was of his religion [c]: when he came unto his LORD with a perfect heart. When he ſaid unto his father and his people, What do ye worſhip? Do ye chooſe falſe gods preferably to the true GOD? What therefore is your opinion of the LORD of all creatures? And he looked and obſerved the ſtars, and ſaid, Verily I ſhall be ſick [d], and ſhall not aſſiſt at your ſacrifices: and they turned their backs

[a] Of devils.]—Or of ſerpents ugly to behold; the original word ſignifies both.

[b] Afterwards ſhall they return into hell.]—Some ſuppoſe that the entertainment above-mentioned will be the welcome given the damned before they enter that place; and others, that they will be ſuffered to come out of hell from time to time, to drink their ſcalding liquor.

[c] Abraham alſo was of his religion.]—For Noah and he agreed in the fundamental points both of faith and practice; though the ſpace between them was no leſs than 2640 years (1).

[d] And he obſerved the ſtars, and ſaid, I ſhall be ſick.]—He made as if he gathered ſo much from the aſpect of the heavens (the people being greatly addicted to the ſuperſtitions of aſtrology) and made it his excuſe for being abſent from their feſtival, to which they had invited him.

(1) AL BEIDAWI.

and departed from him [e]. And ABRAHAM went privately to their gods, and ſaid ſcoffingly unto them, Do ye not eat of the meat which is ſet before you? What aileth you that ye ſpeak not? And he turned upon them, and ſtruck them with his right-hand, and demoliſhed them. And the people came haſtily unto him: and he ſaid, Do ye worſhip the images which ye carve? whereas GOD hath created you, and alſo that which ye make. They ſaid, Build a pile for him, and caſt him into the glowing fire. And they deviſed a plot againſt him; but we made them the inferior, and delivered him [f]. And ABRAHAM ſaid, Verily I am going unto my LORD [g], who will direct me. O LORD, grant me a righteous iſſue. Wherefore we acquainted him that he ſhould have a ſon, who ſhould be a meek youth. And when he had attained to years of diſcretion [h], and could join in acts of religion with him; ABRAHAM ſaid unto him, O my ſon, verily I ſaw in a dream that I ſhould offer thee in ſacrifice [i]; conſider therefore what thou art of opinion

[e] And they turned their backs, &c.]—Fearing he had ſome contagious diſtemper (1).

[f] See chap. 21. p. 157, &c.

[g] Unto my LORD.]—i. e. Whither he hath commanded me.

[h] To years of diſcretion.]——He was then thirteen years old (2).

[i] I dreamed that I ſhould ſacrifice thee, &c.]—The commentators ſay, that Abraham was ordered in a viſion, which he ſaw on the eighth night of the month Dhu'lhajja, to ſacrifice his ſon; and to aſſure him that this was not from the devil, as he was inclined to ſuſpect, the ſame viſion was repeated a ſecond time the next night, when he knew it to be from GOD, and alſo a third time the night following, when he reſolved to obey it, and to ſacrifice his ſon: and hence ſome think the 8th, 9th, and 10th days of Dhu'lhajja are called Yawm alterwiya, yawm arafat, and yawm alnehr, that is, the day of the viſion, the day of knowledge, and the day of the ſacrifice.

It is the moſt received opinion among the Mohammedans, that the ſon whom Abraham offered, was Iſhmael, and not Iſaac; Iſhmael being his only ſon at that time: for the promiſe of Iſaac's birth is mentioned lower, as ſubſequent in time to this tranſaction. They alſo allege the teſtimony of their prophet, who is reported to have ſaid, I am the ſon of the two who were offered in ſacrifice; meaning his great anceſtor Iſmael, and his own father Abd'allah: for Abd'almotalleb had made a vow, that if GOD would permit him to find out and open the well Zemzem, and ſhould give him ten ſons, he would ſacrifice one of them; accordingly, when he had obtained his deſire in both reſpects, he caſt lots on his ſons, and the lot falling on Abd'allah,

(1) Idem. (2) Idem.

opinion I ſhould do. He anſwered, O my father, do what thou art commanded: thou ſhalt find me, if GOD pleaſe, a patient perſon. And when they had ſubmitted themſelves to the divine will, and ABRAHAM had laid his ſon proſtrate on his face [k], we cried unto him, O ABRAHAM, now haſt thou verified the viſion. Thus do we reward the righteous. Verily this was a manifeſt trial. And we ranſomed him with a noble victim [l]. And we left the following ſalutation to be beſtowed on him by the lateſt poſterity, namely, Peace be on ABRAHAM! Thus do we reward the righteous: for he was one of our faithful ſervants. And we rejoiced him with the promiſe of ISAAC, a righteous prophet; and we bleſſed him and ISAAC: and of their offspring were ſome righteous doers, and others who manifeſtly injured their own ſouls. We were alſo gracious unto MOSES and AARON, heretofore: and we delivered them and their people from a great diſtreſs. And we aſſiſted them againſt the EGYPTIANS; and they became the conquerors. And we gave them the perſpicuous book of the law, and we directed them into the right way: and we left the following ſalutation to be beſtowed on them by the lateſt poſterity, namely, Peace be on MOSES and

lah, he redeemed him by offering an hundred camels, which was therefore ordered to be the price of a man's blood in the Sonna (1).

[k] And had laid him proſtrate on his face.]—The commentators add, that Abraham went ſo far as to draw the knife with all his ſtrength acroſs the lad's throat; but was miraculouſly hindered from hurting him (2).

[l] A noble victim.]—The epithet of great or noble is here added, either becauſe it was large and fat, or becauſe it was accepted as the ranſom of a prophet. Some ſuppoſe this victim was a ram, and, if we may believe a common tradition, the very ſame which Abel ſacrificed; having been brought to Abraham out of paradiſe: others fancy it was a wild-goat, which came down from mount Thabîr, near Mecca: for the Mohammedans lay the ſcene of this tranſaction in the valley of Mina; as a proof of which they tell us, that the horns of the victim were hung up on the ſpout of the Caaba, where they remained till they were burnt, together with that building, in the days of Abda'llah Ebn Zobeir (3); though others aſſure us, that they had been before taken down by Mohammed himſelf, to remove all occaſion of idolatry (4).

(1) Idem, JALLALO'DDIN, Al ZAMAKH. (2) Idem, JALLALO'DDIN. (3) Idem. (4) V. D'HERB. Bibl. Orient. Art. Iſmail.

AARON!

AARON! Thus do we reward the righteous; for they were two of our faithful ſervants. And ELIAS[m] was alſo one of thoſe who were ſent by us. When he ſaid unto his people, Do ye not fear GOD? Do ye invoke BAAL, and forſake the moſt excellent Creator? GOD is your LORD, and the LORD of your fore-fathers. But they accuſed him of impoſture: wherefore they ſhall be delivered up to eternal puniſhment; except the ſincere ſervants of GOD. And we left the following ſalutation to be beſtowed on him by the lateſt poſterity, namely, Peace be on ILYASIN[n]! Thus do we reward the righteous: for he was one of our faithful ſervants. And LOT was alſo one of thoſe who were ſent by us. When we delivered him and his whole family, except an old woman, his wife, who periſhed among thoſe that remained behind: afterwards we deſtroyed the others[o]. And ye, O people of MECCA, paſs by the places where they once dwelt, as ye journey in the morning, and by night: will ye not therefore underſtand? JONAS was alſo one of thoſe who were ſent by us[p]. When he fled[q] into the loaded ſhip; and thoſe who were on board caſt lots

[m] Elias.]—This prophet the Mohammedans generally ſuppoſe to be the ſame with al Khedr, and confound him with Phineas (1), and ſometimes with Edris, or Enoch. Some ſay he was the ſon of Yaſin, and nearly related to Aaron; and others ſuppoſe him to have been a different perſon. He was ſent to the inhabitants of Baalbec in Syria, the Heliopolis of the Greeks, to reclaim them from the worſhip of their idol Baal, or the ſun, whoſe name makes part of that of the city, which was anciently called Becc (2).

[n] Ilyâſin.]—The commentators do not well know what to make of this word. Some think it is the plural of Elias, or, as the Arabs write it, Ilyâs, and that both that prophet and his followers, or thoſe who reſembled him, are meant thereby: others divide the word, and read âl Yaſin, i. e. the family of Yaſin, who was the father of Elias, according to an opinion mentioned above: and others imagine it ſignifies Mohammed, or the Korân, or ſome other book of ſcripture. But the moſt probable conjecture is, that Ilyâs and Ilyâſin, are the ſame name, or deſign one and the ſame perſon, as Sinai and Sinin denote one and the ſame mountain; the laſt ſyllable being added here, to keep up the rhyme, or cadence, at the cloſe of the verſe.

[o] See chap. 7. p. 201, &c. and chap. 11. p. 27, &c.

[p] See chap. 10. p. 13.

[q] See chap. 21. p. 163.

(1) See chap. 18. p. 122. not. [w].

(2) JALLAL. AL BEIDAWI.

among

among themſelves[r], and he was condemned[s]: and the fiſh ſwallowed him[t]; for he was worthy of reprehenſion. And if he had not been one of thoſe who praiſed GOD[u], verily he had remained in the belly thereof until the day of reſurrection. And we caſt him on the naked ſhore, and he was ſick[w]: and we cauſed a plant of a gourd[x] to grow up over him; and we ſent him to an hundred thouſand perſons, or they were a greater number, and they believed: wherefore we granted them to enjoy this life, for a ſeaſon. Inquire of the MECCANS whether thy LORD hath daughters, and they ſons[y]? Have we created the angels of the female ſex? and were they witneſſes thereof? Do they not ſay of their own falſe invention, GOD hath begotten iſſue? and are they not really liars? Hath he choſen daughters preferably to ſons? Ye have no reaſon to judge thus. Will ye not therefore be admoniſhed? Or have ye a manifeſt proof

[r] They caſt lots.]——Al Beidâwi ſays the ſhip ſtood ſtock ſtill; wherefore they concluded, that they had a fugitive ſervant on board, and caſt lots to find him out.

[s] He was condemned.]—i. e. He was taken by the lot.

[t] The fiſh ſwallowed him.]——When the lot fell on Jonas, he cried out, I am the fugitive; and immediately threw himſelf into the ſea (1).

[u] One of thoſe who praiſed GOD.]—The words ſeem to relate particularly to Jonas's ſupplication while in the whale's belly (2).

[w] He was ſick.]—By reaſon of what he had ſuffered; his body becoming like that of a new-born child (3). It is ſaid that the fiſh, after it had ſwallowed Jonas, ſwam after the ſhip with its head above water, that the prophet might breathe; who continued to praiſe GOD till the fiſh came to land, and vomited him out.

The opinions of the Mohammedan writers, as to the time Jonas continued in the fiſh's belly, differ very much: ſome ſuppoſe it was a part of a day; others three days, others ſeven, others twenty, and others forty (4).

[x] A gourd.]—The original word properly ſignifies a plant, which ſpreads itſelf upon the ground, having no erect ſtalk or ſtem to ſupport it; and particularly a gourd: though ſome imagine Jonas's plant to have been a fig; and others the ſmall tree or ſhrub called Mauz (5), which bears very large leaves, and excellent fruit (6). The commentators add, that this plant withered the next morning, and that Jonas being much concerned at it, GOD made a remonſtrance to him in behalf of the Ninevites, agreeable to what is recorded in ſcripture.

[y] See chap. 16. p. 82.

(1) Idem. (2) See chap. 21. p. 163. (3) Al BEIDAWI. (4) Idem. (5) Idem. (6) V. J. LEON Deſcr. Afric. lib. 9. GAB. SIONIT. de Urb. Orient. ad calcem Geogr. Nub. p. 55. & HOTTINGER. Hiſt. Orient. p. 78, &c.

of

of what ye ſay? Produce now your book of revelations, if ye ſpeak truth. And they make him to be of kin unto the genii[z]; whereas the genii know that they who affirm ſuch things, ſhall be delivered up to eternal puniſhment; (far be that from GOD, which they affirm of him!) except the ſincere ſervants of GOD. Moreover ye and that which ye worſhip, ſhall not ſeduce any concerning GOD, except him who is deſtined to be burned in hell. There is none of us, but hath an appointed place: we range ourſelves in order, attending the commands of GOD; and we celebrate the divine praiſe[a]. The infidels ſaid, If we had been favoured with a book of divine revelations, of thoſe which were delivered to the ancients, we had ſurely been ſincere ſervants of GOD: yet now the KORAN is revealed, they believe not therein; but hereafter ſhall they know the conſequence of their unbelief. Our word hath formerly been given unto our ſervants the apoſtles; that they ſhould certainly be aſſiſted againſt the infidels, and that our armies ſhould ſurely be the conquerors. Turn aſide therefore from them, for a ſeaſon: and ſee the calamities which ſhall afflict them; for they ſhall ſee thy future ſucceſs and proſperity. Do they therefore ſeek to haſten our vengeance? Verily when it ſhall deſcend into their courts, an evil morning ſhall it be unto thoſe

[z] The genii.]—That is, the angels, who are alſo comprehended under the name of genii, being a ſpecies of them. Some ſay that the infidels went ſo far as to aſſert, that GOD and the devil were brothers; which blaſphemous expreſſion may have been occaſioned by the magian notions.

[a] There is none of us, but hath an appointed place, &c.]—Theſe words are ſuppoſed to be ſpoken by the angels, diſclaiming the worſhip paid to them by the idolaters, and declaring that they have each their ſtation and office appointed them by GOD, whoſe commands they are at all times ready to execute, and whoſe praiſes they continually ſing. There are ſome expoſitors, however, who think they are the words of Mohammed and his followers; the meaning being, that each of them has a place deſtined for him in paradiſe, and that they are the men who range themſelves in order before GOD, to worſhip and pray to him, and who celebrate his praiſe, by rejecting every falſe notion derogatory to the divine wiſdom and power.

who

who were warned in vain. Turn aſide from them therefore for a ſeaſon; and ſee: hereafter ſhall they ſee thy ſucceſs and their puniſhment. Praiſe be unto thy LORD, the LORD who is far exalted above what they affirm of him! And peace be on his apoſtles! And praiſe be unto GOD, the LORD of all creatures!

CHAP. XXXVIII.

Intitled, S; revealed at MECCA.

In the name of the moſt merciful GOD.

S.[b] By the KORAN full of admonition[c]. Verily the unbelievers are addicted to pride and contention. How many generations have we deſtroyed before them; and they cried for mercy, but it was not a time to eſcape. They wonder that a warner from among themſelves hath come unto them. And the unbelievers ſaid, This man is a ſorcerer, and a liar: doth he affirm the gods to be but one GOD? Surely this is a wonderful thing. And the chief men among them departed[d], ſaying to one another, Go, and perſevere in the worſhip of your gods: verily this is the thing which is deſigned[e]. We have not heard any thing like this in the laſt religion[f]: this is no

[b] The meaning of this letter is unknown (1): ſome gueſs it ſtands for Sidk, i. e. Truth; or for Sadaka, i. e. he (viz. Mohammed) ſpeaketh the truth: and others propoſe different conjectures, all equally uncertain.

[c] By the Korân, &c.]—Something muſt be underſtood to anſwer this oath, which the commentators variouſly ſupply.

[d] The chief men among them departed, &c.]—On the converſion of Omar, the Koreiſh being greatly irritated, the moſt conſiderable of them went in a body to Abu Taleb, to complain to him of his nephew Mohammed's proceedings: but being confounded and put to ſilence by the prophet's arguments, they left the aſſembly, and encouraged one another in their obſtinacy (2).

[e] This is the thing which is deſigned.]—Namely, To draw us from their worſhip.

[f] In the laſt religion.]—i. e. In the religion which we received from our fathers; or, in the religion of JESUS, which was the laſt before the miſſion of Mohammed (3).

(1) See the Prelim. Diſc. ſect. III. p. 78, &c. (2) Al BEIDAWI. (3) Idem.

other

other than a falſe contrivance. Hath an admonition been ſent unto him preferably to any other among us? Verily they are in a doubt concerning my admonition: but they have not yet taſted my vengeance. Are the treaſuries of the mercy of thy LORD, the mighty, the munificent GOD, in their hands? Is the kingdom of the heavens and the earth, and of whatever is between them, in their poſſeſſion? If it be ſo, let them aſcend by ſteps unto heaven. But any army of the confederates ſhall even here be put to flight. The people of NOAH, and the tribe of AD, and PHARAOH the contriver of the ſtakes[g], and the tribe of THAMUD, and the people of LOT, and the inhabitants of the wood near MADIAN[h], accuſed the prophets of impoſture before them: theſe were the confederates againſt the meſſengers of GOD. All of them did no other than accuſe their apoſtles of falſehood: wherefore my vengeance hath been juſtly executed upon them. And theſe wait only for one ſounding of the trumpet; which there ſhall be no deferring. And they ſcoffingly ſay, O LORD, haſten our ſentence unto us, before the day of account. Do thou patiently bear that which they utter: and remind them of our ſervant DAVID, endued with ſtrength[i]; for he was one who ſeriouſly turned himſelf unto GOD. We compelled the mountains to celebrate our praiſe with him, in the evening and at ſun-riſe, and alſo the birds, which gathered themſelves together unto him[k]: all of them returned frequently unto him for this pur-

[g] The contriver of the ſtakes.]—For they ſay Pharaoh uſed to tie thoſe he had a mind to puniſh, by the hands and feet to four ſtakes fixed in the ground, and ſo tormented them (1). Some interpret the words, which may alſo be tranſlated the lord or maſter of the ſtakes, figuratively, of the firm eſtabliſhment of Pharaoh's kingdom; becauſe the Arabs fix their tents with ſtakes (2): but they may poſſibly intend that prince's obſtinacy, and hardneſs of heart.

[h] See chap. 15. p. 73.

[i] Endued with ſtrength.]—The commentators ſuppoſe that ability to undergo the frequent practice of religious exerciſes is here meant. They ſay David uſed to faſt every other day, and to ſpend one half of the night in prayer (3).

[k] See chap. 21. p. 161.

(1) JALLALO'DDIN. (2) AL BEIDAWI. (3) Idem Interp.

poſe.

poſe. And we eſtabliſhed his kingdom, and gave him wiſdom and eloquence of ſpeech. Hath the ſtory of the two adverſaries[1] come to thy knowledge; when they aſcended over the wall into the upper apartment, when they went in unto DAVID, and he was afraid of them[m]: They ſaid, Fear not: we are two adverſaries who have a controverſy to be decided. The one of us hath wronged the other: wherefore judge between us with truth, and be not unjuſt; and direct us into the even way. This my brother had ninety and nine ſheep; and I had only one ewe: and he ſaid, Give her me to keep: and he prevailed againſt me in the diſcourſe which we had together. DAVID anſwered, Verily he hath wronged thee, in demanding thine ewe as an addition to his own ſheep; and many of them who are concerned together in buſineſs, wrong one another, except thoſe who believe and do that which is right; but how few are they! And DAVID perceived that we had tried him by this parable, and he aſked pardon of his LORD: and he fell down and bowed himſelf, and repented[n]. Wherefore we forgave him this fault; and he ſhall be admitted to approach near unto us, and ſhall have an excellent place of abode in paradiſe. O DAVID, verily we have appointed thee a ſovereign prince in the earth: judge therefore between men with truth; and follow not thy own luſt, leſt it cauſe thee to err

[1] The two adverſaries.]—Theſe were two angels, who came unto David in the ſhape of men, to demand judgment in the feigned controverſy after-mentioned. It is no other than Nathan's parable to David (1), a little diſguiſed.

[m] He was afraid of them.]—Becauſe they came ſuddenly upon him, on a day of privacy; when the doors were guarded, and no perſon admitted to diſturb his devotions. For David, they ſay, divided his time regularly, ſetting apart one day for the ſervice of GOD, another day for rendering juſtice to his people, another day for preaching to them, and another day for his own affairs (2).

[n] And David perceived that we had tried him, &c.]—The crime of which David had been guilty, was the taking the wife of Uriah, and ordering her huſband to be ſet in the front of the battle to be ſlain (3).

Some ſuppoſe this ſtory was told to ſerve as an admonition to Mohammed, who, it ſeems, was apt to covet what was another's.

(1) 2 Sam. xii. (2) Al BEIDAWI, JALLALO'DDIN. (3) Iidem.

from

from the way of GOD: for thoſe who err from the way of GOD, ſhall ſuffer a ſevere puniſhment, becauſe they have forgotten the day of account. We have not created the heavens and the earth, and whatever is between them, in vain [o]. This is the opinion of the unbelievers: but woe unto thoſe who believe not, becauſe of the fire of hell. Shall we deal with thoſe who believe and do good works, as with thoſe who act corruptly in the earth? Shall we deal with the pious as with the wicked? A bleſſed book hath been ſent down unto thee, O MOHAMMED, that they may attentively meditate on the ſigns thereof, and that men of underſtanding may be warned. And we gave unto DAVID, SOLOMON; how excellent a ſervant! for he frequently turned himſelf unto GOD. When the horſes ſtanding on three feet, and touching the ground with the edge of the fourth foot, and ſwift in the courſe, were ſet in parade before him in the evening [p], he ſaid, Verily I have loved the love of earthly good above the remembrance of my LORD; and have ſpent the time in viewing theſe horſes, until the ſun is hidden by the veil of night: bring the horſes back unto me. And when they were brought back, he began to cut off their legs and their necks. We alſo tried SOLOMON, and placed on his throne a

[o] We have not created the heavens and the earth in vain.]—So as to permit injuſtice to go unpuniſhed, and righteouſneſs unrewarded.

[p] When the horſes were ſet in parade before him, &c.]——Some ſay that Solomon brought theſe horſes, being a thouſand in number, from Damaſcus and Niſibis, which cities he had taken; others ſay that they were left him by his father, who took them from the Amalekites; while others, who prefer the marvellous, pretend they came up out of the ſea, and had wings. However, Solomon, having one day a mind to view theſe horſes, ordered them to be brought before him, and was ſo taken up with them that he ſpent the remainder of the day, till after ſunſet, in looking on them; by which means he neglected the prayer, which ought to have been ſaid at that time, till it was too late: but when he perceived his omiſſion, he was ſo greatly concerned at it, that ordering the horſes to be brought back, he killed them all as an offering to GOD, except only a hundred of the beſt of them. But GOD made him ample amends for the loſs of theſe horſes, by giving him dominion over the winds (1).

(1) Al Beidawi, Al Zamakh. Yahya.

counterfeit

counterfeit body[q]: afterwards he turned unto GOD, and ſaid, O LORD, forgive me, and give me a kingdom which may not be obtained by any after me[r]; for thou art the giver of kingdoms. And we made the wind ſubject unto him; it ran gently at his command, whitherſoever he directed. And we alſo put the devils in ſubjection under him; and among them ſuch as were every way ſkilled in building, and in diving for pearls[s]: and others we delivered to him bound in chains; ſaying, This is our gift: therefore be bounteous, or be ſparing unto whom thou ſhalt think fit[t], without rendering an account. And he ſhall approach near unto us, and ſhall have an ex-

[q] We placed on his throne a counterfeit body, &c.——The moſt received expoſition of this paſſage is taken from the following Talmudic fable (1).

Solomon, having taken Sidon, and ſlain the king of that city, brought away his daughter Jerâda, who became his favourite; and becauſe ſhe ceaſed not to lament her father's loſs, he ordered the devils to make an image of him for her conſolation: which being done, and placed in her chamber, ſhe and her maids worſhipped it morning and evening, according to their cuſtom. At length Solomon being informed of this idolatry, which was practiſed under his roof, by his vizir Aſâf, he broke the image, and having chaſtiſed the woman, went out into the deſert, where he wept and made ſupplications to GOD; who did not think fit, however, to let his negligence paſs without ſome correction. It was Solomon's cuſtom, while he eaſed, or waſhed himſelf, to intruſt his ſignet, on which his kingdom depended, with a concubine of his named Amîna: one day, therefore, when ſhe had the ring in her cuſtody, a devil named Sakhar, came to her in the ſhape of Solomon, and received the ring from her; by virtue of which he became poſſeſſed of the kingdom, and ſat on the throne in the ſhape which he had borrowed, making what alterations in the law he pleaſed. Solomon, in the mean time, being changed in his outward appearance, and known to none of his ſubjects, was obliged to wander about, and beg alms for his ſubſiſtence; till at length, after the ſpace of forty days, which was the time the image had been worſhipped in his houſe, the devil flew away, and threw the ſignet into the ſea: the ſignet was immediately ſwallowed by a fiſh, which being taken and given to Solomon, he found the ring in its belly, and having by this means recovered the kingdom, took Sakhar, and tying a great ſtone to his neck, threw him into the lake of Tiberias (2).

[r] A kingdom which may not be obtained by any after me.]—i. e. That I may ſurpaſs all future princes in magnificence and power.

[s] See chap. 21. p. 161. chap. 27. p. 222, &c.

[t] Be bounteous or be ſparing, &c.]—Some ſuppoſe theſe words relate to the genii, and that Solomon is thereby empowered to releaſe or to keep in chains ſuch of them as he pleaſed.

(1) V. Talm. En Jacob, part. 2. & Yalkut in lib. Reg. p. 182. (2) Al Beid. Jallal. Abu'lfeda.

cellent abode in paradiſe. And remember our ſervant JOB[u], when he cried unto his LORD, ſaying, Verily SATAN hath afflicted me with calamity and pain. And it was ſaid unto him, Strike the earth with thy foot; which when he had done, a fountain[w] ſprang up, and it was ſaid unto him, This is for thee to waſh in, to refreſh thee, and to drink. And we reſtored unto him his family, and as many more with them, through our mercy; and for an admonition unto thoſe who are endued with underſtanding. And we ſaid unto him, Take a handful of rods[x] in thy hand, and ſtrike thy wife therewith[y]; and break not thine oath[z]. Verily we found him a patient perſon: how excellent a ſervant was he! for he was one who frequently turned himſelf unto us. Remember alſo our ſervants ABRAHAM, and ISAAC, and JACOB, who were men ſtrenuous and prudent. Verily we purified them with a perfect purification, through the remembrance of the life to come[a]; and they were, in our ſight, elect and good men. And remember ISMAEL, and ELISHA[b], and DHU'LKEFL[c]: for all theſe were

[u] See chap. 21. p. 162.

[w] A fountain.]—Some ſay there were two ſprings, one of hot water, wherein he bathed; and the other of cold, of which he drank (1).

[x] A handful of rods.]—The original not expreſſing what this handful was to conſiſt of, one ſuppoſes it was to be only a handful of dry graſs, or of ruſhes; and another that it was a branch of a palm-tree (2).

[y] Strike thy wife therewith.]—The commentators are not agreed what fault Job's wife had committed, to deſerve this chaſtiſement; we have mentioned one opinion already (3); ſome think it was only becauſe ſhe ſtaid too long on an errand.

[z] Break not thine oath.]—For he had ſworn to give her a hundred ſtripes if he recovered.

[a] We purified them through the remembrance of the life to come.]—Or, as the words may be interpreted, according to al Zamakhſhari, We have purified them, or peculiarly deſtined and fitted them for paradiſe.

[b] Eliſha.]—See chap. 6. p. 171.

[c] Dhu'lkefl.]——See chap. 21. p. 162. Al Beidâwi here takes notice of another tradition concerning this prophet; viz. that he entertained and took care of a hundred Iſraelites, who fled to him from a certain ſlaughter: from which action he probably had the ſurname of Dhu'lkefl given him; the primary ſignification of the verb, cafala, being to maintain or take care of another. If a conjecture might be founded on this tradition, I ſhould fancy the perſon intended was Obadiah, the governor of Ahab's houſe (4).

(1) Al BEIDAWI. (2) See the notes to chap. 21. p. 162. (3) See ibid. (4) See 1 Kings xviii. 4.

good

good men. This is an admonition. Verily the pious ſhall have an excellent place to return unto, namely, gardens of perpetual abode, the gates whereof ſhall ſtand open unto them. As they lie down therein, they ſhall there aſk for many ſorts of fruits, and for drink; and near them ſhall ſit the virgins of paradiſe, refraining their looks from beholding any beſides their ſpouſes, and of equal age with them[d]. This is what ye are promiſed, at the day of account. This is our proviſion; which ſhall not fail. This ſhall be the reward of the righteous. But for the tranſgreſſors is prepared an evil receptacle, namely, hell: they ſhall be caſt into the ſame to be burned, and a wretched couch ſhall it be. This let them taſte, to wit, ſcalding water, and corruption flowing from the bodies of the damned, and divers other things of the ſame kind. And it ſhall be ſaid to the ſeducers, This troop which was guided by you, ſhall be thrown, together with you, headlong into hell: they ſhall not be bidden welcome; for they ſhall enter the fire to be burned. And the ſeduced ſhall ſay to their ſeducers, Verily ye ſhall not be bidden welcome: ye have brought it upon us; and a wretched abode is hell. They ſhall ſay, O LORD, doubly increaſe the torment of him who hath brought this puniſhment upon us, in the fire of hell. And the infidels ſhall ſay, Why do we not ſee the men whom we numbered among the wicked, and whom we received with ſcorn? Or do our eyes miſs them? Verily this is a truth; to wit, the diſputing of the inhabitants of hell-fire. Say, O MOHAMMED, unto the idolaters, Verily I am no other than a warner: and there is no god, except the one only GOD, the Almighty, the LORD of heaven and earth, and of whatſoever is between them; the mighty, the forgiver of ſins. Say, It is a weighty meſſage, from which ye turn aſide. I had no knowledge of the exalted princes[e], when they diſputed

[d] Of equal age with them.]—i. e. About thirty or thirty-three (1).

[e] The exalted princes.]—That is, The angels.

(1) See the Prelim. Diſc. ſect. IV. p. 132.

concerning the creation of man: (it hath been revealed unto me only as a proof that I am a public preacher:) when thy LORD ſaid unto the angels, Verily I am about to create man of clay: when I ſhall have formed him, therefore, and ſhall have breathed my ſpirit into him, do ye fall down and worſhip him[f]. And all the angels worſhipped him, in general; except EBLIS, who was puffed up with pride, and became an unbeliever. GOD ſaid unto him, O EBLIS, what hindereth thee from worſhipping that which I have created with my hands? Art thou elated with vain pride? Or art thou really one of exalted merit? He anſwered, I am more excellent than he: thou haſt created me of fire, and haſt created him of clay. GOD ſaid unto him, Get thee hence therefore, for thou ſhalt be driven away from mercy: and my curſe ſhall be upon thee, until the day of judgment. He replied, O LORD, Reſpite me, therefore, until the day of reſurrection. GOD ſaid, Verily thou ſhalt be one of thoſe who are reſpited until the day of the determined time. EBLIS ſaid, By thy might do I ſwear, I will ſurely ſeduce them all, except thy ſervants who ſhall be peculiarly choſen from among them. GOD ſaid, It is a juſt ſentence; and I ſpeak the truth: I will ſurely fill hell with thee, and with ſuch of them as ſhall follow thee, altogether[g]. Say unto the MECCANS, I aſk not of you any reward for this my preaching: neither am I one of thoſe who aſſume a part which belongs not to them. The KORAN is no other than an admonition unto all creatures: and ye ſhall ſurely know what is delivered therein to be true, after a ſeaſon.

[f] See chap. 2. p. 7. [g] See chap. 7. p. 187. and chap. 15. p. 71, &c.

CHAP.

CHAP. XXXIX.

Intitled, The Troops[h]; revealed at MECCA[i].

In the name of the moſt merciful GOD.

THE revelation of this book is from the mighty, the wiſe GOD. Verily we have revealed this book unto thee with truth: wherefore ſerve GOD, exhibiting the pure religion unto him. Ought not the pure religion to be exhibited unto GOD? But as to thoſe who take other patrons beſides him, ſaying, We worſhip them only that they may bring us nearer unto GOD; verily GOD will judge between them concerning that wherein they diſagree. Surely GOD will not direct him who is a liar, or ungrateful. If GOD had been minded to have had a ſon, he had ſurely choſen what he pleaſed out of that which he hath created[k]. But far be ſuch a thing from him! He is the ſole, the almighty GOD. He hath created the heavens and the earth with truth: he cauſeth the night to ſucceed the day, and he cauſeth the day to ſucceed the night, and he obligeth the ſun and the moon to perform their ſervices; each of them haſteneth to an appointed period. Is not he the mighty, the forgiver of ſins? He created you of one man, and afterwards out of him formed his wife: and he hath beſtowed[l] on you four pair of cattle[m]. He formeth

[h] This title is taken from the latter end of the chapter, where it is ſaid the wicked ſhall be ſent to hell, and the righteous admitted into paradiſe by troops.

[i] Except the verſe beginning, Say, O my ſervants, who have tranſgreſſed againſt your own ſouls, &c. (1).

[k] If he had been minded to have a ſon, he had choſen what he pleaſed out of that which he hath created.]—Becauſe, ſays al Beidâwi, there is no being beſides himſelf, but what hath been created by him; ſince there cannot be two neceſſarily exiſtent beings: and hence appears the abſurdity of the imagination here condemned, becauſe no creature can reſemble the Creator, or be worthy to bear the relation of a ſon to him.

[l] He hath beſtowed.]—Literally, He hath ſent down; from which expreſſion ſome have imagined that theſe four kinds of beaſts were created in paradiſe, and thence ſent down to earth (2).

[m] See chap. 6. p. 182.

(1) JALLALO'DDIN, Al BEIDAWI. (2) Al ZAMAKH.

you in the wombs of your mothers, by ſeveral gradual formations[n], within three veils of darkneſs[o]. This is GOD, your LORD: his is the kingdom: there is no GOD but he. Why therefore are ye turned aſide from the worſhip of him to idolatry? If ye be ungrateful, verily GOD hath no need of you; yet he liketh not ingratitude in his ſervants: but if ye be thankful, he will be well pleaſed with you. A burdened ſoul ſhall not bear the burden of another: hereafter ſhall ye return unto your LORD, and he ſhall declare unto you that which ye have wrought, and will reward you accordingly; for he knoweth the innermoſt parts of your breaſts. When harm befalleth a man, he calleth upon his LORD, and turneth unto him: yet afterwards, when GOD hath beſtowed on him favour from himſelf, he forgetteth that Being which he invoked before[p], and ſetteth up equals unto GOD, that he may ſeduce men from his way. Say unto ſuch a man, Enjoy this life in thy infidelity for a little while: but hereafter ſhalt thou ſurely be one of the inhabitants of hell-fire. Shall he who giveth himſelf up to prayer in the hours of the night, proſtrate, and ſtanding, and who taketh heed as to the life to come, and hopeth for the mercy of his LORD, be dealt with as the wicked unbeliever? Say, Shall they who know their duty, and they who know it not, be held equal? Verily the men of underſtanding only will be warned. Say, O my ſervants who believe, fear your LORD. They who do good in this world, ſhall obtain good in the next[q]; and GOD's earth is ſpacious[r]: verily thoſe who perſevere with patience ſhall receive their recompenſe without

[n] See chap. 22. p. 165.

[o] Within three veils of darkneſs.]—i. e. The belly, the womb, and the membranes which encloſe the embryo.

[p] He forgetteth that Being which he invoked before.]—Or, He forgetteth the evil which he before prayed againſt.

[q] They who do good in this world, ſhall obtain good in the next.]—Or, They who do good, ſhall obtain good even in this world.

[r] GOD's earth is ſpacious.]—Wherefore let him who cannot ſafely exerciſe his religion where he was born or reſides, fly to a place of liberty and ſecurity (1).

(1) Al Beidawi.

meaſure.

measure. Say, I am commanded to worship GOD, and to exhibit the pure religion unto him: and I am commanded to be the first Moslem[a]. Say, Verily I fear, if I be disobedient unto my LORD, the punishment of the great day. Say, I worship GOD, exhibiting my religion pure unto him: but do ye worship that which ye will, besides him. Say, Verily they will be the losers, who shall lose their own souls, and their families, on the day of resurrection: is not this manifest loss? Over them shall be roofs of fire, and under them shall be floors of fire. With this doth GOD terrify his servants: wherefore, O my servants, fear me. But those who eschew the worship of idols, and are turned unto GOD, shall receive good tidings. Bear good tidings therefore unto my servants, who hearken unto my word, and follow that which is most excellent therein: these are they whom GOD directeth, and these are men of understanding. Him therefore on whom the sentence of eternal punishment shall be justly pronounced, canst thou, O MOHAMMED, deliver him who is destined to dwell in the fire of hell? But for those who fear their LORD will be prepared high apartments in paradise, over which shall be other apartments built; and rivers shall run beneath them: this is the promise of GOD; and GOD will not be contrary to the promise. Dost thou not see that GOD sendeth down water from heaven, and causeth the same to enter and form sources in the earth; and produceth thereby corns of various sorts? Afterwards he causeth the same to wither; and thou seest it become yellow: afterwards he maketh it crumble into dust. Verily herein is an instruction to men of understanding. Shall he, therefore, whose breast GOD hath enlarged to receive the religion of ISLAM, and who followeth the light from his LORD, be as he whose heart is hardened? But woe unto those whose hearts are hardened against the remembrance of GOD! they are in a manifest error. GOD hath revealed a

[a] The first Moslem.]—i. e. The first of the Koreish who professeth the true religion; or the leader in chief of the Moslems.

moſt excellent diſcourſe; a book conformable to itſelf, and containing repeated admonitions. The ſkins of thoſe who fear their LORD ſhrink for fear thereat: afterwards their ſkins grow ſoft, and their hearts alſo, at the remembrance of their LORD. This is the direction of GOD: he will direct thereby whom he pleaſeth; and whomſoever GOD ſhall cauſe to err, he ſhall have no director. Shall he therefore who ſhall be obliged to ſcreen himſelf with his face[t] from the ſeverity of the puniſhment on the day of reſurrection, be as he who is ſecure therefrom? And it ſhall be ſaid unto the ungodly, Taſte that which ye have deſerved. Thoſe who were before them, accuſed their apoſtles of impoſture; wherefore a puniſhment came upon them from whence they expected it not: and GOD cauſed them to taſte ſhame in this preſent life; but the puniſhment of the life to come will certainly be greater. If they were men of underſtanding, they would know this. Now have we propoſed unto mankind, in this KORAN, every kind of parable; that they may be warned: an Arabic KORAN, wherein there is no crookedneſs[u]; that they may fear GOD. GOD propoundeth as a parable a man who hath ſeveral companions which are at mutual variance, and a man who committeth himſelf wholly to one perſon[w]: ſhall theſe be held in equal compariſon? GOD forbid! But the greater part of them do not underſtand. Verily thou, O MOHAMMED, ſhalt die, and they alſo ſhall die: and ye ſhall debate the matter[x] with one another before your

[t] Who ſhall ſcreen himſelf with his face, &c.]—For his hands ſhall be chained to his neck, and he ſhall not be able to oppoſe any thing but his face to the fire (1).

[u] Wherein there is no crookedneſs.]—i. e. No contradiction, defect, or doubt.

[w] GOD propoundeth as a parable, &c.]——This paſſage repreſents the uncertainty of the idolater, who is diſtracted in the ſervice of different maſters; and the ſatisfaction of mind which attends the worſhipper of the only true GOD (2).

[x] Ye ſhall debate the matter, &c.]—For the prophet will repreſent his endeavours to reclaim them from idolatry, and their obſtinacy: and they will make frivolous excuſes; as that they obeyed their chiefs, and kept to the religion of their fathers, &c. (3).

(1) Idem. (2) Idem. (3) Idem.

LORD,

LORD, at the day of reſurrection. * Who is more unjuſt than he who uttereth a lie concerning GOD, and denieth the truth, when it cometh unto him? Is there not a dwelling provided in hell for the unbelievers? But he who bringeth the truth, and giveth credit thereto [y], theſe are they who fear GOD; they ſhall obtain whatever they ſhall deſire, in the ſight of their LORD: this ſhall be the recompenſe of the righteous: that GOD may expiate from them the very worſt of that which they have wrought, and may render them their reward according to the utmoſt merit of the good which they have wrought. Is not GOD a ſufficient protector of his ſervant? yet they will attempt to make thee afraid of the falſe deities which they worſhip beſides GOD [z]. But he whom GOD ſhall cauſe to err, ſhall have none to direct him: and he whom GOD ſhall direct, ſhall have none to miſlead him. Is not GOD moſt mighty, able to avenge? If thou aſk them who hath created the heavens and the earth, they will ſurely anſwer, GOD. Say, Do ye think therefore that the deities which ye invoke beſides GOD, if GOD be pleaſed to afflict me, are able to relieve me from his affliction; or if he be pleaſed to ſhew mercy unto me, that they are able to XXIV.

[y] He who bringeth the truth, and giveth credit thereto.]—i. e. Mohammed and his followers: ſome ſuppoſe that by the latter words Abu Becr is particularly intended, becauſe he aſſerted the prophet's veracity in reſpect to his journey to heaven.

[z] They will attempt to make thee afraid of their falſe deities.]—The Koreiſh uſed to tell Mohammed that they feared their gods would do him ſome miſchief, and deprive him of the uſe of his limbs, or of his reaſon, becauſe he ſpoke diſgracefully of them. It is thought by ſome that this paſſage was verified in Khâled Ebn al Walîd; who being ſent by Mohammed to demoliſh the idol al Uzza, was adviſed by the keeper of her temple to take heed what he did, becauſe the goddeſs was able to avenge herſelf ſeverely: but he was ſo little moved at the man's warning, that he immediately ſtept up to the idol, and broke her noſe. To ſupport the latter explication, they ſay, that what happened to Khâled is attributed to Mohammed, becauſe the former was then executing the prophet's orders (1). A circumſtance not much different from the abovementioned, is told of the demolition of Allat (2).

(1) Idem. (2) V. GAGNIER, Not. in Abu'lf. Vit. Moh. p. 127.

with-

with-hold his mercy? Say, GOD is my ſufficient ſupport: in him let thoſe put their truſt, who ſeek in whom to confide. Say, O my people, do ye act according to your ſtate; verily I will act according to mine: hereafter ſhall ye know on which of us will be inflicted a puniſhment that ſhall cover him with ſhame, and on whom a laſting puniſhment ſhall fall. Verily we have revealed unto thee the book of the KORAN, for the inſtruction of mankind, with truth. Whoſo ſhall be directed thereby, ſhall be directed to the advantage of his own ſoul; and whoſo ſhall err, ſhall only err againſt the ſame: and thou art not a guardian over them. GOD taketh unto himſelf the ſouls of men at the time of their death; and thoſe which die not, he alſo taketh in their ſleep[a]: and he with-holdeth thoſe on which he hath paſſed the decree of death[b], but ſendeth back the others till a determined period[c]. Verily herein are ſigns unto people who conſider. Have the KOREISH taken idols for their interceſſors with GOD? Say, What, although they have not dominion over any thing, neither do they underſtand? Say, Interceſſion is altogether in the diſpoſal of GOD[d]: his is the kingdom of heaven and earth; and hereafter ſhall ye return unto him. When the one ſole GOD is mentioned, the hearts of thoſe who believe not in the life to come, ſhrink with horror: but when the falſe gods, which are worſhipped beſides him, are mentioned, behold, they are filled with joy. Say, O GOD, the creator of heaven and earth, who knoweſt that which is ſecret, and that which is manifeſt; thou ſhalt judge between thy ſervants con-

[a] And the ſouls which die not, he taketh in their ſleep.]—That is, ſeemingly, and to outward appearance; ſleep being the image of death.

[b] He with-holdeth thoſe on which he hath paſſed the decree of death.]——Not permitting them to return again into their bodies.

[c] But ſendeth back the others.]—viz. Into their bodies, when they awake (1).

[d] Interceſſion is altogether in the diſpoſal of GOD.]—For none can or dare preſume to intercede with him, unleſs by his permiſſion.

(1) AL BEIDAWI.

cerning

cerning that wherein they disagree. If those who act unjustly were masters of whatever is in the earth, and as much more therewith, verily they would give it to ransom themselves from the evil of the punishment, on the day of resurrection: and there shall appear unto them, from GOD, terrors which they never imagined; and there shall appear unto them the evils of that which they shall have gained; and that which they mocked at shall encompass them. When harm befalleth man, he calleth upon us; yet afterwards, when we have bestowed on him favour from us, he saith, I have received it merely because of GOD's knowledge of my deserts[e]. On the contrary, it is a trial; but the greater part of them know it not. Those who were before them, said the same[f]: but that which they had gained, profited them not; and the evils which they had deserved fell upon them. And whoever of these MECCANS shall have acted unjustly, on them likewise shall fall the evils which they shall have deserved[g]; neither shall they frustrate the divine vengeance. Do they not know that GOD bestoweth provision abundantly on whom he pleaseth, and is sparing unto whom he pleaseth? Verily herein are signs unto people who believe. Say, O my servants who have transgressed against your own souls, despair not of the mercy of GOD: seeing that GOD forgiveth all sins[h]; for he is gracious and merciful. And be turned unto your LORD, and resign yourselves unto him, before the threatened punishment overtake you; for then ye shall not be helped. And follow the most excellent instructions which have been

[e] Because of GOD's knowledge of my deserts.]—Or by means of my own wisdom.

[f] Those who were before them, said the same.]—As did Karûn in particular (1).

[g] On them shall fall the evils they have deserved.]—As it happened accordingly: for they were punished with a sore famine for seven years, and had the bravest of their warriors cut off at the battle of Bedr (2).

[h] GOD forgiveth all sins.]—To those who sincerely repent, and profess his unity: for the sins of idolaters will not be forgiven (3).

(1) See chap. 28. p. 242. (2) Al BEIDAWI. (3) See chap. 2. p. 16. not. [f].

sent

ſent down unto you from your LORD, before the puniſhment come ſuddenly upon you, and ye perceive not the approach thereof; and a ſoul ſay, Alas! for that I have been negligent in my duty to GOD; verily I have been one of the ſcorners: or ſay, If GOD had directed me, verily I had been one of the pious; or ſay, when it ſeeth the prepared puniſhment, If I could return once more into the world, I would become one of the righteous. But GOD ſhall anſwer, My ſigns came unto thee heretofore, and thou didſt charge them with falſehood, and waſt puffed up with pride; and thou becameſt one of the unbelievers. On the day of reſurrection thou ſhalt ſee the faces of thoſe who have uttered lies concerning GOD, become black: is there not an abode prepared in hell for the arrogant? But GOD ſhall deliver thoſe who ſhall fear him, and ſhall ſet them in their place of ſafety: evil ſhall not touch them, neither ſhall they be grieved. GOD is the creator of all things, and he is the governor of all things. His are the keys of heaven and earth: and they who believe not in the ſigns of GOD, they ſhall periſh. Say, Do ye therefore bid me to worſhip other than GOD, O ye fools? ſince it hath been ſpoken by revelation unto thee, and alſo unto the prophets who have been before thee, ſaying, Verily if thou join any partners with GOD, thy work will be altogether unprofitable, and thou ſhalt certainly be one of thoſe who periſh: wherefore rather fear GOD, and be one of thoſe who give thanks. But they make not a due eſtimation of GOD[i]: ſince the whole earth ſhall be but his handful, on the day of reſurrection; and the heavens ſhall be rolled together in his right-hand. Praiſe be unto him! and far be he exalted above the idols which they aſſociate with him! The trumpet ſhall be ſounded[k], and

[i] See chap. 6. p. 171. not. [l].

[k] The trumpet ſhall be ſounded.] The firſt time, ſays al Beidâwi; who conſequently ſuppoſes there will be no more than two blaſts, (and two only are diſtinctly mentioned in the Korân,) though others ſuppoſe there will be three (1).

(1) See the Prelim. Diſc. ſect. IV. p. 109, 110.

whoever

whoever are in heaven, and whoever are on earth expire; except thoſe whom GOD ſhall pleaſe to exempt from the common fate[l]. Afterwards it ſhall be ſounded again; and behold, they ſhall ariſe and look up. And the earth ſhall ſhine by the light of its LORD: and the book ſhall be laid open[m], and the prophets and the martyrs ſhall be brought as witneſſes; and judgment ſhall be given between them with truth, and they ſhall not be treated unjuſtly. And every ſoul ſhall be fully rewarded, according to that which it ſhall have wrought; for he perfectly knoweth whatever they do. And the unbelievers ſhall be driven unto hell by troops, until, when they ſhall arrive at the ſame, the gates thereof ſhall be opened: and the keepers thereof[n] ſhall ſay unto them, Did not apoſtles from among you come unto you, who rehearſed unto you the ſigns of your LORD, and warned you of the meeting of this your day? They ſhall anſwer, Yea: but the ſentence of eternal puniſhment hath been juſtly pronounced on the unbelievers[o]. It ſhall be ſaid unto them, Enter ye the gates of hell, to dwell there for ever; and miſerable ſhall be the abode of the proud! But thoſe who ſhall have feared their LORD, ſhall be conducted by

[l] Except thoſe whom GOD ſhall pleaſe to exempt, &c.]——Theſe, ſome ſay, will be the angels Gabriel, Michael, and Iſrafil, and the angel of death, who yet will afterwards all die, at the command of GOD (1); it being the conſtant opinion of the Mohammedan doctors, that every ſoul, both of men, and of animals, which live either on land, or in the ſea, and of the angels alſo, muſt neceſſarily taſte of death (2): others ſuppoſe thoſe who will be exempted are the angels who bear the throne of GOD (3); or the black-eyed damſels, and other inhabitants of paradiſe (4).

The ſpace between theſe two blaſts of the trumpet will be forty days, according to Yahya and others; there are ſome, however, who ſuppoſe it will be as many years (5).

[m] See the Prelim. Diſc. ſect. IV. p. 115.

[n] See chap. 74. and the Prelim. Diſc. ſect. IV. p. 121, 122.

[o] The ſentence of eternal puniſhment hath been juſtly pronounced on unbelievers.]—See chap. 7. p. 188, chap. 11. p. 33, &c. It ſeems as if the damned, by theſe words, attributed their ruin to GOD's decree of predeſtination.

(1) AL BEIDAWI, YAHYA. (2) V. POCOCK. not. in Port. Moſis, p. 266. (3) AL BEIDAWI, (4) JALLALO'DDIN. (5) See the Prel. Diſc. ubi ſup.

troops

troops towards paradiſe, until they ſhall arrive at the ſame: and the gates thereof ſhall be ready ſet open; and the guards thereof ſhall ſay unto them, Peace be on you! ye have been good: wherefore enter ye into paradiſe, to remain therein for ever. And they ſhall anſwer, Praiſe be unto GOD, who hath performed his promiſe unto us, and hath made us to inherit the earth [p], that we may dwell in paradiſe wherever we pleaſe! How excellent is the reward of thoſe who work righteouſneſs? And thou ſhalt ſee the angels going in proceſſion round the throne, celebrating the praiſes of their LORD: and judgment ſhall be given between them with truth; and they ſhall ſay, Praiſe be unto GOD, the LORD of all creatures!

[p] And hath made us to inherit the earth.]—This is a metaphorical expreſſion, repreſenting the perfect ſecurity and abundance, which the bleſſed will enjoy in paradiſe.

CHAP. XL.

Intitled, The true Believer [q]; revealed at MECCA.

In the name of the moſt merciful GOD.

H. M. [r] The revelation of this book is from the mighty, the wiſe GOD: the forgiver of ſin, and the accepter of repentance; ſevere in puniſhing; long ſuffering. There is no GOD but he: before him ſhall be the general aſſembly at the laſt-day. None diſputeth againſt the ſigns of GOD, except the unbelievers: but let not their proſperous dealing in the land [s] deceive thee with vain allurement. The people of NOAH, and the confederated infidels which were

[q] This title is taken from the paſſage wherein mention is made of one of Pharaoh's family, who believed in Moſes.

[r] See Pr. Diſc. ſect. III. p. 78, &c.

[s] Their proſperous dealing in the land.]——By trading into Syria and Yaman. See chap. 3. p. 91. not. [x].

after

after them, accuſed their reſpective prophets of impoſture before theſe; and each nation hatched ill deſigns againſt their apoſtle, that they might get him into their power; and they diſputed with vain reaſoning, that they might thereby invalidate the truth: wherefore I chaſtiſed them; and how ſevere was my puniſhment! Thus hath the ſentence of thy LORD juſtly paſſed on the unbelievers; that they ſhall be the inhabitants of hell-fire. The angels who bear the throne of GOD, and thoſe who ſtand about it[t], celebrate the praiſe of their LORD, and believe in him; and they aſk pardon for the true believers, ſaying, O LORD, thou encompaſſeſt all things by thy mercy and knowledge; wherefore forgive thoſe who repent, and follow thy path, and deliver them from the pains of hell: O LORD, lead them alſo into the gardens of eternal abode, which thou haſt promiſed unto them, and unto every one who ſhall do right, of their fathers, and their wives, and their children; for thou art the mighty, the wiſe GOD. And deliver them from evil; for whomſoever thou ſhalt deliver from evil on that day, on him wilt thou ſhew mercy; and this will be great ſalvation. But the infidels, at the day of judgment, ſhall hear a voice crying unto them, Verily the hatred of GOD towards you is more grievous than your hatred towards yourſelves: ſince ye were called unto the faith, and would not believe. They ſhall ſay, O LORD, thou haſt given us death twice, and thou haſt twice given us life[u]; and we

[t] The angels who bear the throne, and ſtand about it.]—Theſe are the Cherubim, the higheſt order of angels, who approach neareſt to GOD's preſence (1).

[u] Thou haſt given us death twice, and haſt twice given us life.]—Having firſt created us in a ſtate of death, or void of life and ſenſation, and then given life to the inanimate body (2); and afterwards cauſed us to die a natural death, and raiſed us again at the reſurrection. Some underſtand the firſt death to be a natural death, and the ſecond that in the ſepulchre, after the body ſhall have been there raiſed to life in order to be examined (3); and conſequently ſuppoſe the two revivals to be thoſe of the ſepulchre and the reſurrection (4).

(1) AL BEIDAWI. (2) See chap. 2. p. 6. (3) See the Prelim. Diſc. ſect. IV. p. 100, &c. (3) AL BEIDAWI, JALLAL.

confeſs

confeſs our ſins: is there therefore no way to get forth from this fire? And it ſhall be anſwered them, This hath befallen you, for that when one GOD was preached unto you, ye believed not; but if a plurality of gods had been aſſociated with him, ye had believed: and judgment belongeth unto the high, the great GOD. It is he who ſheweth you his ſigns, and ſendeth down food unto you from heaven: but none will be admoniſhed, except he who turneth himſelf unto GOD. Call therefore unto GOD, exhibiting your religion pure unto him, although the infidels be averſe thereto. He is the Being of exalted degree, the poſſeſſor of the throne; who ſendeth down the ſpirit, at his command, on ſuch of his ſervants as he pleaſeth; that he may warn mankind of the day of meeting[w], the day whereon they ſhall come forth out of their graves, and nothing of what concerneth them ſhall be hidden from GOD. Unto whom will the kingdom belong, on that day? Unto the only, the almighty GOD. On that day ſhall every ſoul be rewarded according to its merits: there ſhall be no injuſtice done on that day. Verily GOD will be ſwift in taking an account. Wherefore warn them, O prophet, of the day which ſhall ſuddenly approach; when men's hearts ſhall come up to their throats, and ſtrangle them. The ungodly ſhall have no friend or interceſſor who ſhall be heard. GOD will know the deceitful eye, and that which their breaſts conceal; and GOD will judge with truth: but the falſe gods which they invoke, beſides him, ſhall not judge at all; for GOD is he who heareth and ſeeth. Have they not gone through the earth, and ſeen what hath been the end of thoſe who were before them? They were more mighty than theſe in ſtrength, and left more conſiderable footſteps

[w] The day of meeting.]—When the Creator and his creatures (1), the inhabitants of heaven and of earth, the falſe deities and their worſhippers, the oppreſſor and the oppreſſed, the labourer and his works, ſhall meet each other (2).

(1) See chap. 6. p. 161. (2) Al BEIDAWI, JALLAL.

of

of their power in the earth: yet GOD chaſtiſed them for their ſins, and there was none to protect them from GOD. This they ſuffered, becauſe their apoſtles had come unto them with evident ſigns, and they diſbelieved: wherefore GOD chaſtiſed them; for he is ſtrong, and ſevere in puniſhing. We heretofore ſent MOSES with our ſigns and manifeſt power, unto PHARAOH, and HAMAN, and KARUN; and they ſaid, He is a ſorcerer, and a liar. And when he came unto them with the truth from us, they ſaid, Slay the ſons of thoſe who have believed with him, and ſave their daughters alive[x]: but the ſtratagem of the infidels was no other than vain. And PHARAOH ſaid, Let me alone, that I may kill MOSES[y]; and let him call upon his LORD: verily I fear leſt he change your religion, or cauſe violence to appear in the earth[z]. And MOSES ſaid unto his people, Verily I have recourſe unto my LORD, and your LORD, to defend me againſt every proud perſon, who believeth not in the day of account. And a man who was a true believer, of the family of PHARAOH[a], and concealed his faith, ſaid, Will ye put a man to death, becauſe he ſaith, GOD is my LORD; ſeeing he is come unto you with evident ſigns from your LORD? If he be a liar, on him will the puniſhment of his falſehood light; but if he ſpeaketh the truth, ſome of thoſe judgments with which he threateneth you, will fall upon you: verily GOD directeth not him who is a tranſgreſſor, or a liar. O my people, the kingdom is yours this day; and ye are conſpicuous in the earth: but who ſhall defend us from the ſcourge of

[x] Slay their ſons, and ſave their daughters alive.]—i. e. Purſue the reſolution which has been formerly taken, and execute it more ſtrictly for the future. See chap. 7. p. 208. not. [p].

[y] Let me alone, that I may kill Moses.]—For they adviſed him not to put Moſes to death, leſt it ſhould be thought he was not able to oppoſe him by dint of argument (1).

[z] Or cauſe violence to appear in the earth.]—By raiſing of commotions and ſeditions, in order to introduce his new religion.

[a] A true believer of the family of Pharaoh, &c.]——This ſeems to be the ſame perſon who is mentioned, chap. 28. p. 235.

(1) Al BEIDAWI.

GOD, if it come unto us [b]? PHARAOH ſaid, I only propoſe to you what I think to be moſt expedient: and I guide you only into the right path. And he who had believed, ſaid, O my people, verily I fear for you a day like that of the confederates againſt the prophets in former times; a condition like that of the people of NOAH, and the tribes of AD and THAMUD, and of thoſe who have lived after them: for GOD willeth not that any injuſtice be done unto his ſervants. O my people, verily I fear for you the day whereon men ſhall call unto one another [c]; the day whereon ye ſhall be turned back from the tribunal, and driven to hell: then ſhall ye have none to protect you againſt GOD. And he whom GOD ſhall cauſe to err, ſhall have no director. JOSEPH came unto you, before MOSES, with evident ſigns; but ye ceaſed not to doubt of the religion which he preached unto you, until, when he died, ye ſaid, GOD will by no means ſend another apoſtle after him. Thus doth GOD cauſe him to err, who is a tranſgreſſor, and a ſceptic. They who diſpute againſt the ſigns of GOD, without any authority which hath come unto them, are in great abomination with GOD, and with thoſe who believe. Thus doth GOD ſeal up every proud and ſtubborn heart. And PHARAOH ſaid, O HAMAN, build me a tower, that I may reach the tracts, the tracts of heaven, and may view the GOD of MOSES [d]; for I verily think him to be a liar. And thus the evil of his work was prepared for PHARAOH, and he turned aſide from the right path: and the ſtratagems of PHARAOH ended only in a loſs. And he who had believed, ſaid, O my people, follow me: I will guide

[b] See the ſpeech of Gamaliel to the Jewiſh Sanhedrim, when the apoſtles were brought before them (1).

[c] The day whereon men ſhall call unto one another.]—i. e. The day of judgment; when the inhabitants of paradiſe, and of hell, ſhall enter into mutual diſcourſe: when the latter ſhall call for help; and the ſeducers and ſeduced, ſhall caſt the blame upon each other (2).

[d] See chap. 28. p. 238.

(1) Acts v. 38, 39.

(2) Al BEIDAWI, JALLALO'DDIN.

you

you into the right way. O my people, verily this preſent life is but a temporary enjoyment; but the life to come is the manſion of firm continuance. Whoever worketh evil, ſhall only be rewarded in equal proportion to the ſame: but whoever worketh good, whether male or female, and is a true believer, they ſhall enter paradiſe; they ſhall be provided for therein ſuperabundantly. And, O my people, as for me, I invite you to ſalvation; but ye invite me to hell-fire: ye invite me to deny God, and to aſſociate with him that whereof I have no knowledge; but I invite you to the moſt mighty, the forgiver of ſins. There is no doubt but that the falſe gods to which ye invite me, deſerve not to be invoked, either in this world or in the next; and that we muſt return unto GOD; and that the tranſgreſſors ſhall be the inhabitants of hell-fire: and ye ſhall then remember what I now ſay unto you. And I commit my affair unto GOD: for GOD regardeth his ſervants. Wherefore GOD delivered him from the evils which they had deviſed; and a grievous puniſhment encompaſſed the people of PHARAOH [c]. They ſhall be expoſed to the fire of hell morning and evening [f]: and the day whereon the hour of judgment ſhall come, it ſhall be ſaid unto them, Enter, O people of PHARAOH, into a moſt ſevere torment. And think on the time when the infidels ſhall diſpute together in hell-fire; and the weak ſhall ſay unto thoſe who behaved with

[c] A grievous puniſhment encompaſſed the people of Pharaoh.]—Some are of opinion, that thoſe who were ſent by Pharoah to ſeize the true believer, his kinſman, are the perſons more particularly meant in this place: for they tell us, that the ſaid believer fled to a mountain, where they found him at prayers, guarded by the wild beaſts, which ranged themſelves in order about him; and that his purſuers thereupon returned in a great fright to their maſter, who put them to death for not performing his command (1).

[f] They ſhall be expoſed to hell-fire morning and evening.]—Some expound theſe words of the previous puniſhment they are doomed to ſuffer, according to a tradition of Ebn Maſûd; which informs us, that their ſouls are in the crops of black birds, which are expoſed to hell-fire every morning and evening until the day of judgment (2).

(1) Al BEIDAWI. (2) Idem.

arrogance[g], Verily we were your followers: will ye, therefore, relieve us from any part of this fire? Thoſe who behaved with arrogance ſhall anſwer, Verily we are all doomed to ſuffer therein: for GOD hath now judged between his ſervants. And they who ſhall be in the fire, ſhall ſay unto the keepers of hell[h], Call ye on your LORD, that he would eaſe us, for one day, from this puniſhment. They ſhall anſwer, Did not your apoſtles come unto you with evident proofs? They ſhall ſay, Yea. The keepers ſhall reply, Do ye therefore call on GOD: but the calling of the unbelievers on him ſhall be only in vain. We will ſurely aſſiſt our apoſtles, and thoſe who believe, in this preſent life, and on the day whereon the witneſſes ſhall ſtand forth: a day, whereon the excuſe of the unbelievers ſhall not avail them; but a curſe ſhall attend them, and a wretched abode. We heretofore gave unto MOSES a direction: and we left as an inheritance unto the children of ISRAEL, the book of the law; a direction, and an admonition to men of underſtanding. Wherefore do thou, O prophet, bear the inſults of the infidels with patience; for the promiſe of GOD is true: and aſk pardon for thy fault[i]; and celebrate the praiſe of thy LORD, in the evening and in the morning. As to thoſe who impugn the ſigns of GOD, without any convincing proof which hath been revealed unto them, there is nothing but pride in their breaſts[k]; but they ſhall not attain their deſire: wherefore fly for refuge unto GOD; for it is he who heareth and ſeeth. Verily the creation of heaven and earth is more conſiderable than the creation of man: but the greater part of men do not

[g] See chap. 14. p. 64. not. [x].

[h] See chap. 74.

[i] Aſk pardon for thy fault.]——In being too backward and negligent in advancing the true religion, for fear of the infidels (1).

[k] As to thoſe who impugn the ſigns of GOD, &c.]—This ſentence may be underſtood generally; though it was revealed on account of the idolatrous Meccans, or of the Jews, who ſaid of Mohammed, This man is not our lord, but the Meſſias the ſon of David, whoſe kingdom will be extended over ſea and land (2).

(1) Idem. (2) Idem.

underſtand,

underſtand. The blind and the ſeeing ſhall not be held equal; nor they who believe and work righteouſneſs, and the evil-doer: how few revolve theſe things in their mind! The laſt-hour will ſurely come; there is no doubt thereof: but the greater part of men believe it not. Your LORD ſaith, Call upon me; and I will hear you: but they who proudly diſdain my ſervice, ſhall enter with ignominy into hell. It is GOD who hath appointed the night for you to take your reſt therein, and the day to give you light: verily GOD is endued with beneficence towards mankind; but the greater part of men do not give thanks. This is GOD, your LORD; the Creator of all things: there is no GOD beſides him: how therefore are ye turned aſide from his worſhip? Thus are they turned aſide, who oppoſe the ſigns of GOD. It is GOD who hath given you the earth for a ſtable floor, and the heaven for a cieling: and who hath formed you, and made your forms beautiful; and feedeth you with good things. This is GOD, your LORD. Wherefore bleſſed be GOD, the LORD of all creatures! He is the living GOD: there is no GOD but he. Wherefore call upon him, exhibiting unto him the pure religion. Praiſe be unto GOD, the LORD of all creatures! Say, Verily I am forbidden to worſhip the deities which ye invoke, beſides GOD, after that evident proofs have come unto me from my LORD: and I am commanded to reſign myſelf unto the LORD of all creatures. It is he who firſt created you of duſt, and afterwards of ſeed, and afterwards of coagulated blood; and afterwards brought you forth infants out of your mothers wombs: then he permitteth you to attain your age of full ſtrength, and afterwards to grow old men, (but ſome of you die before that age) and to arrive at the determined period of your life[1]; that peradventure ye may underſtand. It is he who giveth life, and cauſeth to die: and when he decreeth a thing, he only ſaith unto it,

[1] See chap. 22. p. 167.

Be, and it is. Doſt thou not obſerve thoſe who diſpute againſt the ſigns of GOD, how they are turned aſide from the true faith? They who charge with falſehood the book of the KORAN, and the other ſcriptures and revealed doctrines which we ſent our former apoſtles to preach, ſhall hereafter know their folly; when the collars ſhall be on their necks, and the chains by which they ſhall be dragged into hell: then ſhall they be burned in the fire. And it ſhall be ſaid unto them, Where are the gods which ye aſſociated, beſides GOD? They ſhall anſwer, They have withdrawn themſelves from us: yea, we called on nothing [m] heretofore. Thus doth GOD lead the unbelievers into error. This hath befallen you, for that ye rejoiced inſolently on earth, in that which was falſe; and for that ye were elated with immoderate joy. Enter ye the gates of hell, to remain therein for ever: and wretched ſhall be the abode of the haughty! Wherefore perſevere with patience, O MOHAMMED; for the promiſe of GOD is true. Whether we cauſe thee to ſee any part of the puniſhment with which we have threatened them, or whether we cauſe thee to die before thou ſee it; before us ſhall they be aſſembled at the laſt-day. We have ſent a great number of apoſtles before thee [n]; the hiſtories of ſome of whom we have related unto thee, and the hiſtories of others of them we have not related unto thee: but no apoſtle had the power to produce a ſign, unleſs by the permiſſion of GOD. When the command of GOD, therefore, ſhall come, judgment ſhall be given with truth; and then ſhall they periſh who endeavour to render the ſigns of GOD of no effect. It is GOD who hath given you the cattle, that ye may ride on ſome of them, and may eat of others of them; (ye alſo receive other advantages there-

[m] We called on nothing.]—Seeing an idol is nothing in the world (1).

[n] See the Prelim. Diſc. ſect. IV. p. 99.

(1) Idem.

from)

from [o]) and that on them ye may arrive at the buſineſs propoſed in your mind: and on them are ye carried by land, and on ſhips by ſea. And he ſheweth you his ſigns; which therefore, of the ſigns of GOD, will ye deny? Do they not paſs through the earth, and ſee what hath been the end of thoſe who were before them? They were more numerous than theſe, and more mighty in ſtrength, and left more conſiderable monuments of their power in the earth: yet that which they had acquired, profited them not. And when their apoſtles came unto them with evident proofs of their miſſion, they rejoiced in the knowledge which was with them [p]: but that which they mocked at, encompaſſed them. And when they beheld our vengeance, they ſaid, We believe in GOD alone, and we renounce the idols which we aſſociated with him: but their faith availed them not, after they had beholden our vengeance. This was the ordinance of GOD, which was formerly obſerved in reſpect to his ſervants: and then did the unbelievers periſh.

[o] See chap. 16. p. 76.

[p] They rejoiced in the knowledge which was with them.]—Being prejudiced in favour of their own erroneous doctrines, and deſpiſing the inſtructions of the prophets.

CHAP. XLI.

Intitled, Are diſtinctly explained [q]; revealed at MECCA.

In the name of the moſt merciful GOD.

H. M. [r] This is a revelation from the moſt Merciful: a book the verſes whereof are diſtinctly explained [s], an Arabic KORAN, for the inſtruction

[q] Some intitle this chapter Worſhip, or Adoration, becauſe the infidels are here commanded to forſake the worſhip of idols, and to worſhip GOD: but the 32d chapter bearing the ſame title, that which we have here prefixed is, for diſtinction, generally uſed.

[r] See the Prelim. Diſc. ſect. III. p. 78, &c.

[s] See chap. 11. p. 15. not. [d].

of people who underſtand; bearing good tidings, and denouncing threats: but the greater part of them turn aſide, and hearken not thereto. And they ſay, Our hearts are veiled from the doctrine to which thou inviteſt us; and there is a deafneſs in our ears, and a curtain between us and thee: wherefore act thou, as thou ſhalt think fit; for we ſhall act according to our own ſentiments. Say, Verily I am only a man like you. It is revealed unto me that your GOD is one GOD: wherefore direct your way ſtrait unto him; and aſk pardon of him for what is paſt. And woe be to the idolaters; who give not the appointed alms, and believe not in the life to come! But as to thoſe who believe, and work righteouſneſs; they ſhall receive an everlaſting reward. Say, Do ye indeed diſbelieve in him who created the earth in two days[t]; and do ye ſet up equals unto him? He is the LORD of all creatures. And he placed in the earth mountains firmly rooted[u], riſing above the ſame: and he bleſſed it; and provided therein the food of the creatures, deſigned to be the inhabitants thereof, in four days[w]; equally, for thoſe who aſk[x]. Then he ſet his mind to the creation of heaven; and it was ſmoke[y]: and he ſaid unto it, and to the earth, Come, either obediently, or againſt your will. They anſwered, We come obedient to thy command. And he formed

[t] In two days.]—viz. The two firſt days of the week (1).

[u] See chap. 16. p. 77.

[w] In four days.]——That is, including the two former days wherein the earth was created.

[x] Equally, for thoſe who aſk.]—i. e. For all, in proportion to the neceſſity of each, and as their ſeveral appetites require. Some refer the word ſawâan, here tranſlated equally, and which alſo ſignifies completely, to the four days; and ſuppoſe the meaning to be, that GOD created theſe things in juſt ſo many entire and complete days (2).

[y] It was ſmoke.]—Or darkneſs. Al Zamakhſhari ſays, this ſmoke proceeded from the waters under the throne of GOD, (which throne was one of the things created before the heavens and the earth,) and roſe above the water; that the water being dried up, the earth was formed out of it, and the heavens out of the ſmoke which had mounted aloft.

(1) JALLALO'DDIN. (2) Idem, Al BEIDAWI.

them

them into ſeven heavens, in two days[z]; and revealed unto every heaven its office. And we adorned the lower heaven with lights, and placed therein a guard of angels[a]. This is the diſpoſition of the mighty, the wiſe GOD. If the MECCANS withdraw from theſe inſtructions, ſay, I denounce unto you a ſudden deſtruction, like the deſtruction of AD and THAMUD. When the apoſtles came unto them before them and behind them[b], ſaying, Worſhip GOD alone; they anſwered, If our LORD had been pleaſed to ſend meſſengers, he had ſurely ſent angels; and we believe not the meſſage with which ye are ſent. As to the tribe of AD, they behaved inſolently in the earth, without reaſon, and ſaid, Who is more mighty than we in ſtrength? Did they not ſee that GOD, who had created them, was more mighty than they in ſtrength? And they knowingly rejected our ſigns. Wherefore we ſent againſt them a piercing wind, on days of ill luck[c], that we might make them taſte the puniſhment of ſhame in this world: but the puniſhment of the life to come will be more ſhameful; and they ſhall not be protected therefrom. And as to THAMUD, we directed them; but they loved blindneſs better than the true direction: wherefore the terrible noiſe of an ignominious puniſhment aſſailed them, for that which they had deſerved; but we delivered thoſe who believed, and feared GOD[d]. And warn them of the day, on which the enemies of GOD ſhall be gathered together unto hell-fire, and ſhall march

[z] In two days.]—viz. On the fifth and ſixth days of the week. It is ſaid the heavens were created on Thurſday, and the ſun, moon, and ſtars on Friday; in the evening of which laſt day Adam was made (1).

[a] See chap. 15. p. 70.

[b] Before them and behind them.]—That is, on every ſide; perſuading and urging them continually, and by arguments drawn from paſt examples, and the expectation of future rewards or puniſhments.

[c] On days of ill luck.]—It is ſaid that this wind continued from Wedneſday to Wedneſday inclusive, being the latter end of the month Shawâl; and that a Wedneſday is the day whereon GOD ſends down his judgments on a wicked people (2).

[d] See chap. 7. p. 198, &c.

(1) Idem. (2) AL BEIDAWI.

in

in distinct bands; until, when they shall arrive thereat, their ears, and their eyes, and their skins shall bear witness against them of that which they shall have wrought. And they shall say unto their skins, Wherefore do ye bear witness against us? They shall answer, GOD hath caused us to speak, who giveth speech unto all things: he created you the first time; and unto him are ye returned. Ye did not hide yourselves, while ye sinned, so that your ears, and your eyes, and your skins, could not bear witness against you[e]: but ye thought that GOD was ignorant of many things which ye did. This was your opinion, which ye imagined of your LORD; it hath ruined you; and ye are become lost people. Whether they bear their torment, hell-fire shall be their abode; or whether they beg for favour, they shall not obtain favour. And we will give them the devils to be their companions; for they dressed up for them the false notions which they entertained of this present world, and of that which is to come; and the sentence justly fitteth them, which was formerly pronounced on the nations of genii and men who were before them; for they perished. The unbelievers say, Hearken not unto this KORAN: but use vain discourse[f] during the reading thereof; that ye may overcome the voice of the reader by your scoffs and laughter. Wherefore we will surely cause the unbelievers to taste a grievous punishment, and we will certainly reward them for the evils which they shall have wrought. This shall be the reward of the enemies of GOD, namely, hell-fire; therein is prepared for them an everlasting abode, as a reward for that they have wittingly rejected our signs. And the infidels shall say in hell, O LORD, shew us the two who seduced us, of the

[e] Ye did not hide yourselves so that your ears, and your eyes, and your skins could not bear witness against you.]——i. e. Ye hid your crimes from men, little thinking that your very members, from which ye could not hide them, would rise up as witnesses against you.

[f] Use vain discourse.]—Or, Talk aloud.

genii

genii and men[g], and we will caſt them under our feet, that they may become moſt baſe and deſpicable. As for thoſe who ſay, Our LORD is GOD, and who behave uprightly; the angels ſhall deſcend unto them[h], and ſhall ſay, Fear not, neither be ye grieved; but rejoice in the hopes of paradiſe, which ye have been promiſed. We are your friends in this life, and in that which is to come: therein ſhall ye have that which your ſouls ſhall deſire, and therein ſhall ye obtain whatever ye ſhall aſk for; as a gift from a gracious and merciful GOD. Who ſpeaketh better than he who inviteth unto GOD, and worketh righteouſneſs, and ſaith, I am a Moſlem? Good and evil ſhall not be held equal. Turn away evil with that which is better; and behold, the man between whom and thyſelf there was enmity, ſhall become, as it were, thy warmeſt friend: but none ſhall attain to this perfection, except they who are patient; nor ſhall any attain thereto, except he who is endued with a great happineſs of temper. And if a malicious ſuggeſtion be offered unto thee from SATAN, have recourſe unto GOD; for it is he who heareth and knoweth. Among the ſigns of his power are the night, and the day, and the ſun, and the moon. Worſhip not the ſun, neither the moon: but worſhip GOD, who hath created them; if ye ſerve him. But if they proudly diſdain his ſervice; verily the angels, who are with thy LORD, praiſe him night and day, and are not wearied. And among his ſigns another is, that thou ſeeſt the land waſte: but when we ſend down rain thereon, it is ſtirred and fermenteth. And he who quickeneth the earth, will ſurely quicken the dead;

[g] The two who ſeduced us, of the genii and men.]—i. e. Thoſe of either ſpecies, who drew us into ſin and ruin. Some ſuppoſe that the two more particularly intended here, are Eblis and Cain; the two authors of infidelity and murder (1).

[h] The angels ſhall deſcend unto them.]—Either while they are living on earth, to diſpoſe their minds to good, to preſerve them from temptations, and to comfort them; or at the hour of death, to ſupport them in their laſt agony; or at their coming forth from their graves, at the reſurrection (2).

(1) Idem, JALLALO'DDIN. (2) Idem.

dead; for he is almighty. Verily thoſe who impiouſly wrong our ſigns, are not concealed from us. Is he, therefore, better, who ſhall be caſt into hell-fire, or he who ſhall appear ſecure on the day of reſurrection? Work that which ye will: he certainly beholdeth whatever ye do. Verily they who believe not in the admonition of the KORAN, after it hath come unto them, ſhall one day be diſcovered. It is certainly a book of infinite value: vanity ſhall not approach it, either from before it, or from behind it[i]: it is a revelation from a wiſe GOD, whoſe praiſe is juſtly to be celebrated. No other is ſaid unto thee by the infidels of MECCA, than what hath been formerly ſaid unto the apoſtles before thee: verily thy LORD is inclined to forgiveneſs, and is alſo able to chaſtiſe ſeverely. If we had revealed the KORAN in a foreign language[k], they had ſurely ſaid, Unleſs the ſigns thereof be diſtinctly explained, we will not receive the ſame: is the book written in a foreign tongue, and the perſon unto whom it is directed, an Arabian? Anſwer, It is, unto thoſe who believe, a ſure guide, and a remedy for doubt and uncertainty: but unto thoſe who believe not, it is a thickneſs of hearing in their ears, and it is a darkneſs which covereth them; theſe are they who are called unto from a diſtant place[l]. We heretofore gave the book of the law unto MOSES; and a diſpute aroſe concerning the ſame: and if a previous decree had not proceeded from thy LORD, to reſpite the oppoſers of that revelation, verily the matter had been decided between them, by the deſtruction of the infidels; for they were in a very great doubt as to the ſame. He who doth right, doth it to the advantage of his own ſoul; and he who doth evil, doth it againſt the ſame: for thy
XXV. LORD is not unjuſt towards his ſervants. * Unto

[i] Vanity ſhall not approach it, either from before it, or from behind it.]—That is, It ſhall not be prevailed againſt, or fruſtrated by any means, or in any reſpect whatever.

[k] See chap. 16. p. 89, &c.

[l] Theſe are they who are called unto from a diſtant place.]—Being ſo far off that they hear not, or underſtand not the voice of him who calls to them.

him

him is reſerved the knowledge of the hour of judgment: and no fruit cometh forth from the knops which involve it; neither doth any female conceive in her womb, nor is ſhe delivered of her burden, but with his knowledge. On the day whereon he ſhall call them to him, ſaying, Where are my companions which ye aſcribed unto me? they ſhall anſwer, We aſſure thee there is no witneſs of this matter among us[m]: and the idols which they called on before, ſhall withdraw themſelves from them; and they ſhall perceive that there will be no way to eſcape. Man is not wearied with aſking good; but if evil befal him, he deſpondeth, and deſpaireth. And if we cauſe him to taſte mercy from us, after affliction hath touched him, he ſurely ſaith, This is due to me on account of my deſerts: I do not think the hour of judgment will ever come; and if I be brought before my LORD, I ſhall ſurely attain, with him, the moſt excellent condition. But we will then declare unto thoſe who ſhall not have believed, that which they have wrought; and we will ſurely cauſe them to taſte a moſt ſevere puniſhment. When we confer favours on man, he turneth aſide, and departeth without returning thanks: but when evil toucheth him, he is frequent at prayer. Say, What think ye? if the KORAN be from GOD, and ye believe not therein; who will lie under a greater error, than he who diſſenteth widely therefrom? Hereafter we will ſhew them our ſigns in the regions of the earth, and in themſelves[n]; until it become manifeſt unto them that this book is the truth. Is it not ſufficient for thee that thy LORD is witneſs of all things? Are they not in a doubt as to the meeting of their LORD at the reſurrection? Doth not he encompaſs all things?

[m] They ſhall anſwer, There is no witneſs of this matter among us.]—For they ſhall diſclaim their idols at the reſurrection.

[n] We will ſhew them our ſigns in the regions of the earth, and in themſelves.]—By the ſurpriſing victories and conqueſts of Mohammed, and his ſucceſſors (1).

(1) Al BEIDAWI.

CHAP.

CHAP. XLII.

Intitled, Conſultation [o]; revealed at MECCA [p].

In the name of the moſt merciful GOD.

H. M. A. S. K. [q] Thus doth the mighty, the wiſe GOD reveal his will unto thee; and in like manner did he reveal it unto the prophets who were before thee. Unto him belongeth whatever is in heaven, and in earth; and he is the high, the great GOD. It wanteth little but that the heavens be rent in ſunder from above, at the awfulneſs of his Majeſty: the angels celebrate the praiſe of their LORD, and aſk pardon for thoſe who dwell in the earth. Is not GOD the forgiver of ſins, the merciful? But as to thoſe who take other gods for their patrons, beſides him, GOD obſerveth their actions: for thou art not a ſteward over them. Thus have we revealed unto thee an Arabic KORAN, that thou mayeſt warn the metropolis of MECCA, and the Arabs who dwell round about it; and mayeſt threaten them with the day of the general aſſembly, of which there is no doubt: one part ſhall then be placed in paradiſe, and another part in hell. If GOD had pleaſed, he had made them all of one religion: but he leadeth whom he pleaſeth into his mercy; and the unjuſt ſhall have no patron or helper. Do they take other patrons, beſides him? whereas GOD is the only true patron: he quickeneth the dead; and he is almighty. Whatever matter ye diſagree about, the deciſion thereof appertaineth unto GOD. This is GOD, my LORD: in him do I truſt,

[o] The title is taken from the verſe wherein the believers are commended, among other things, for uſing deliberation in their affairs, and conſulting together, in order to act for the beſt. Some, inſtead of this word, prefix the five ſingle letters with which the chapter begins.

[p] Jallalo'ddin excepts three verſes beginning with theſe words, Say, I aſk not of you, for this my preaching, any reward, &c.

[q] See the Prelim. Diſc. ſect. III. p. 78, &c.

and

and unto him do I turn me; the Creator of heaven and earth: he hath given you wives of your own ſpecies, and cattle both male and female; by which means he multiplieth you: there is nothing like him; and it is he who heareth and ſeeth. His are the keys of heaven and earth: he beſtoweth proviſion abundantly on whom he pleaſeth, and he is ſparing unto whom he pleaſeth; for he knoweth all things. He hath ordained you the religion which he commanded NOAH, and which we have revealed unto thee, O MOHAMMED, and which we commanded ABRAHAM, and MOSES, and JESUS[r]: ſaying, Obſerve this religion, and be not divided therein. The worſhip of one GOD, to which thou inviteſt them, is grievous unto the unbelievers: God will elect thereto whom he pleaſeth, and will direct unto the ſame him who ſhall repent. Thoſe who lived in times paſt, were not divided among themſelves, until after that the knowledge of GOD's unity had come unto them; through their own perverſeneſs: and unleſs a previous decree had paſſed from thy LORD, to bear with them till a determined time, verily the matter had been decided between them, by the deſtruction of the gain-ſayers. They who have inherited the ſcriptures after them[s], are certainly in a perplexing doubt concerning the ſame[t]. Wherefore invite them to receive the ſure faith, and be urgent with them, as thou haſt been commanded; and follow not their vain deſires: and ſay, I believe in all the ſcriptures which GOD hath ſent down; and I am commanded to eſtabliſh juſtice among you: GOD is our LORD, and your LORD: unto us will our works be imputed, and unto you will your works be imputed: let there be no wrangling between us and you; for GOD will aſſemble us all at the laſt-day, and unto him ſhall we return. As to thoſe who diſ-

[r] See ibid. ſect. IV. p. 92, and 98, 99.

[s] They who have inherited the ſcriptures after them.]——viz. The modern Jews and Chriſtians.

[t] Are in a doubt concerning the ſame.]—Not underſtanding the true meaning, nor believing the real doctrines thereof.

pute

pute concerning GOD, after obedience hath been paid him by receiving his religion, their diſputing ſhall be vain in the ſight of their LORD; and wrath ſhall fall on them, and they ſhall ſuffer a grievous puniſhment. It is GOD who hath ſent down the ſcripture with truth; and the balance of true judgment: and what ſhall inform thee whether the hour be nigh at hand? They who believe not therein, wiſh it to be haſtened by way of mockery: but they who believe, dread the ſame, and know it to be the truth. Are not thoſe who diſpute concerning the laſt-hour in a wide error? GOD is bounteous unto his ſervants: he provideth for whom he pleaſeth; and he is the ſtrong, the mighty. Whoſo chooſeth the tillage of the life to come[a], unto him will we give increaſe in his tillage: and whoſo chooſeth the tillage of this world, we will give him the fruit thereof; but he ſhall have no part in the life to come. Have the idolaters deities which ordain them a religion which GOD hath not allowed? But had it not been for the decree of reſpiting their puniſhment to the day of ſeparating the infidels from the true believers, judgment had been already given between them: for the unjuſt ſhall ſurely ſuffer a painful torment. On that day thou ſhalt ſee the unjuſt in great terror, becauſe of their demerits; and the penalty thereof ſhall fall upon them: but they who believe and do good works, ſhall dwell in the delightful meadows of paradiſe; they ſhall obtain whatever they ſhall deſire, with their LORD. This is the greateſt acquiſition. This is what GOD promiſeth unto his ſervants who believe and do good works. Say, I aſk not of you, for this my preaching, any reward, except the love of my relations: and whoever ſhall have deſerved well by one good action, unto him will we add the merit of another action thereto; for GOD is inclined to forgive, and ready to reward. Do they ſay, MOHAMMED hath blaſ-

[a] Whoſo chooſeth the tillage of the life to come.]—Labouring here, to obtain a reward hereafter: for what is ſown in this world, will be reaped in the next.

phemouſly

phemouſly forged a lie concerning GOD? If GOD pleaſeth, he will ſeal up thy heart[w]: and GOD will abſolutely aboliſh vanity, and will eſtabliſh the truth in his words[x]; for he knoweth the innermoſt parts of men's breaſts. It is he who accepteth repentance from his ſervants, and forgiveth ſins, and knoweth that which ye do. He will incline his ear unto thoſe who believe and work righteouſneſs, and will add unto them above what they ſhall aſk or deſerve, of his bounty: but the unbelievers ſhall ſuffer a ſevere puniſhment. If GOD ſhould beſtow abundance upon his ſervants, they would certainly behave inſolently in the earth: but he ſendeth down by meaſure unto every one that which he pleaſeth; for he well knoweth and ſeeth the condition of his ſervants. It is he who ſendeth down the rain, after men have deſpaired thereof, and ſpreadeth abroad his mercy; and he is the patron, juſtly to be praiſed. Among his ſigns is the creation of heaven and earth, and of the living creatures with which he hath repleniſhed them both; and he is able to gather them together before his tribunal, whenever he pleaſeth. Whatever misfortune befalleth you, is ſent you by GOD, for that which your hands have deſerved; and yet he forgiveth many things: ye ſhall not fruſtrate the divine vengeance in the earth; neither ſhall ye have any protector or helper, againſt GOD. Among his ſigns alſo are the ſhips running in the ſea, like high mountains: if he

[w] If GOD pleaſeth, he will ſeal up thy heart.]—The meaning of theſe words is ſomewhat obſcure. Some imagine they expreſs a deteſtation of the forgery charged on the prophet by the infidels; becauſe none could be capable of ſo wicked an action, but one whoſe heart was cloſe ſhut, and knew not his LORD: as if he had ſaid, God forbid that thou ſhouldſt be ſo void of grace, or have ſo little ſenſe of thy duty! Others think the ſignification to be, that GOD might ſtrike all the revelations which had been vouchſafed to Mohammed, out of his heart at once; and others, that GOD would ſtrengthen his heart with patience againſt the inſults of the unbelievers (1).

[x] GOD will aboliſh vanity, and eſtabliſh the truth.]—Wherefore if the doctrine taught in this book be of man, it will certainly fail and come to nothing; but if it be of GOD, it can never be overthrown (2).

(1) Al Beidawi. (2) Idem.

pleaſeth, he cauſeth the wind to ceaſe, and they lie ſtill on the back of the water: (verily herein are ſigns, unto every patient and grateful perſon:) or he deſtroyeth them by ſhipwreck, becauſe of that which their crews have merited; though he pardoneth many things. And they who diſpute againſt our ſigns, ſhall know that there will be no way for them to eſcape our vengeance. Whatever things are given you, they are the proviſion of this preſent life: but the reward which is with GOD is better, and more durable, for thoſe who believe, and put their truſt in their LORD; and who avoid heinous and filthy crimes, and when they are angry, forgive; and who hearken unto their LORD, and are conſtant at prayer, and whoſe affairs are directed by conſultation among themſelves, and who give alms out of what we have beſtowed on them; and who, when an injury is done them, avenge themſelves [y]: (and the retaliation of evil ought to be an evil proportionate thereto:) but he who forgiveth, and is reconciled unto his enemy, ſhall receive his reward from GOD [z]; for he loveth not the unjuſt doers. And whoſo ſhall avenge himſelf, after he hath been injured; as to theſe, it is not lawful to puniſh them for it: but it is only lawful to puniſh thoſe who wrong men, and act inſolently in the earth, againſt juſtice; theſe ſhall ſuffer a grievous puniſhment. And whoſo beareth injuries patiently, and forgiveth; verily this is a neceſſary work. Whom GOD ſhall cauſe to err, he ſhall afterwards have no protector. And thou ſhalt ſee the ungodly, who ſhall ſay, when they behold the puniſhment prepared for them, Is there no way to return back into the world? And thou ſhalt ſee them expoſed unto hell-fire; dejected, becauſe of the ignominy they ſhall undergo:

[y] And who, when an injury is done them, avenge themſelves.]—Uſing the means which GOD has put into their hands for their own defence. This is added to complete the character here given; for valour and courage are not inconſiſtent with clemency (1); the rule being,

Parcere ſubjectis, & debellare ſuperbos.

[z] See chap. 5. p. 138, &c.

(1) Idem.

they

they ſhall look at the fire ſide-ways, and by ſtealth; and the true believers ſhall ſay, Verily the loſers are they who have loſt their own ſouls, and their families, on the day of reſurrection: ſhall not the ungodly continue in eternal torment? They ſhall have no protectors to defend them againſt GOD: and whom GOD ſhall cauſe to err, he ſhall find no way to the truth. Hearken unto your LORD, before the day come, which GOD will not keep back: ye ſhall have no place of refuge on that day; neither ſhall ye be able to deny your ſins. But if theſe to whom thou preacheſt turn aſide from thy admonitions, verily we have not ſent thee to be a guardian over them: thy duty is preaching only. When we cauſe man to taſte mercy from us, he rejoiceth thereat: but if evil befal them, for that which their hands have formerly committed, verily man becometh ungrateful. Unto GOD appertaineth the kingdom of heaven and earth: he createth that which he pleaſeth; he giveth females unto whom he pleaſeth, and he giveth males unto whom he pleaſeth; or he giveth them males and females jointly: and he maketh whom he pleaſeth to be childleſs; for he is wiſe and powerful. It is not fit for man, that GOD ſhould ſpeak unto him otherwiſe than by private revelation, or from behind a veil, or by his ſending of a meſſenger to reveal, by his permiſſion, that which he pleaſeth; for he is high and wiſe. Thus have we revealed unto thee a revelation[a], by our command. Thou didſt not underſtand, before this, what the book of the KORAN was, nor what the faith was: but we have ordained the ſame for a light; we will thereby direct ſuch of our ſervants as we pleaſe: and thou ſhalt ſurely direct them into the right way, the way of GOD, unto whom belongeth whatever is in heaven and in earth. Shall not all things return unto GOD?

[a] Thus have we revealed unto thee a revelation.]—Or, as the words may alſo be tranſlated, Thus have we ſent the ſpirit Gabriel unto thee, with a revelation.

CHAP. XLIII.

Intitled, The Ornaments of Gold[b]; revealed at MECCA[c].

In the name of the moſt merciful GOD.

H. M.[d] By the perſpicuous book; verily we have ordained the ſame an Arabic KORAN, that ye may underſtand: and it is certainly written in the original book[e], kept with us, being ſublime and full of wiſdom. Shall we therefore turn away from you the admonition, and deprive you thereof, becauſe ye are a people who tranſgreſs? And how many prophets have we ſent among thoſe of old? and no prophet came unto them, but they laughed him to ſcorn: wherefore we deſtroyed nations who were more mighty than theſe in ſtrength; and the example of thoſe who were of old, hath been already ſet before them. If thou aſk them who created the heavens and the earth, they will certainly anſwer, The mighty, the wiſe GOD created them: who hath ſpread the earth as a bed for you, and hath made you paths therein, that ye may be directed: and who ſendeth down rain from heaven by meaſure, whereby we quicken a dead country; (ſo ſhall ye be brought forth from your graves:) and who hath created all the various ſpecies of things, and hath given you ſhips and cattle, whereon ye are carried; that ye may ſit firmly on the backs thereof, and may remember the favour of your LORD, when ye ſit thereon, and may ſay, Praiſe be unto him, who hath ſubjected theſe unto our ſervice! for we could not have maſtered

[b] The word choſen for the title of this chapter, occurs p. 358.

[c] Some except the verſe beginning with theſe words, And aſk our apoſtles whom we have ſent before thee, &c.

[d] See the Prelim. Diſc. ſect. III. p. 78, &c.

[e] In the original book.]-i. e. The preſerved Table; which is the original of all the ſcriptures in general.

them

them by our own power: and unto our LORD ſhall we ſurely return. Yet have they attributed unto him ſome of his ſervants as his offſpring: verily man is openly ungrateful. Hath GOD taken daughters out of thoſe beings which he hath created; and hath he choſen ſons for you? But when one of them hath the news brought of the birth of a child of that ſex which they attribute unto the Merciful, as his ſimilitude, his face becometh black, and he is oppreſſed with ſorrow [f]. Do they therefore attribute unto GOD female iſſue, which are brought up among ornaments, and are contentious without cauſe? And do they make the angels, who are the ſervants of the Merciful, females? Were they preſent at their creation? Their teſtimony ſhall be written down, and they ſhall be examined concerning the ſame, on the day of judgment. And they ſay, If the Merciful had pleaſed, we had not worſhipped them. They have no knowledge herein: they only utter a vain lie. Have we given them a book of revelations before this; and do they keep the ſame in their cuſtody? But they ſay, Verily we found our fathers practiſing a religion; and we are guided in their footſteps. Thus we ſent no preacher, before thee, unto any city, but the inhabitants thereof who lived in affluence, ſaid, Verily we found our fathers practiſing a religion: and we tread in their footſteps. And the preacher anſwered, What, although I bring you a more right religion than that which ye found your fathers to practiſe? And they replied, Verily we believe not that which ye are ſent to preach. Wherefore we took vengeance on them: and behold what hath been the end of thoſe who accuſed our apoſtles of impoſture. Remember when ABRAHAM ſaid unto his father, and his people, Verily I am clear of the gods which ye worſhip, except him who hath created me; for he will direct me aright. And he ordained this to be a conſtant doctrine among his poſterity; that they ſhould be turned from idolatry to the worſhip of the only true

[f] See chap. 16. p. 82, &c.

GOD. Verily I have permitted theſe MECCANS and their fathers to live in proſperity, until the truth ſhould come unto them, and a manifeſt apoſtle: but now the truth is come unto them, they ſay, This is a piece of ſorcery; and we believe not therein. And they ſay, Had this KORAN been ſent down unto ſome great man of either of the two cities[g], we would have received it. Do they diſtribute the mercy of thy LORD[h]? We diſtribute their neceſſary proviſion among them, in this preſent life, and we raiſe ſome of them ſeveral degrees above the others, that the one of them may take the other to ſerve him: and the mercy of thy LORD is more valuable than the riches which they gather together. If it were not that mankind would have become one ſect of infidels, verily we had given unto thoſe who believe not in the Merciful, roofs of ſilver to their houſes, and ſtairs of ſilver, by which they might aſcend thereto, and doors of ſilver to their houſes, and couches of ſilver, for them to lean on; and ornaments of gold: for all this is the proviſion of the preſent life, but the next life with thy LORD ſhall be for thoſe who fear him. Whoever ſhall withdraw from the admonition of the Merciful, we will chain a devil unto him; and he ſhall be his inſeparable companion: (and the devils ſhall turn them aſide from the way of truth; yet they ſhall imagine themſelves to be rightly directed:) until, when he ſhall appear before us at the laſt-day, he ſhall ſay unto the devil[i], Would to GOD that between me and thee there was the diſtance of the eaſt from the weſt! O how wretched a companion art thou! But wiſhes ſhall not avail you on this day, ſince ye have been unjuſt; for ye ſhall be partakers of the ſame puniſhment. Canſt thou, O prophet,

[g] Had the Koràn been ſent down unto ſome great man of either of the two cities.]—i. e. To one of the principal inhabitants of Mecca, or Tàyef; ſuch as al Walid Ebn al Mogheira, or Orwa Ebn Maſud the Thakifite (1).

[h] The mercy of thy LORD.]—By this expreſſion the prophetic office is here particularly intended.

[i] See chap. 19. p. 136.

(1) Al BEIDAWI.

make

make the deaf to hear, or canſt thou direct the blind, and him who is in a manifeſt error? Whether we take thee away, we will ſurely take vengeance on them; or whether we cauſe thee to ſee the puniſhment with which we have threatened them, executed, we will certainly prevail over them. Wherefore hold faſt the doctrine which hath been revealed unto thee; for thou art in a right way: and it is a memorial unto thee and thy people, and hereafter ſhall ye be examined concerning your obſervance thereof. And aſk our apoſtles whom we have ſent before thee[k], whether we have appointed gods for them to worſhip, beſides the Merciful. We formerly ſent MOSES with our ſigns unto PHARAOH and his princes, and he ſaid, Verily I am the apoſtle of the LORD of all creatures. And when he came unto them with our ſigns, behold, they laughed him to ſcorn; although we ſhewed them no ſign, but it was greater than the other[l]: and we inflicted a puniſhment[m] on them, that peradventure they might be converted. And they ſaid unto MOSES, O magician, pray unto thy LORD for us, according to the covenant which he hath made with thee; for we will certainly be directed. But when we took the plague from off them, behold, they brake their promiſe. And PHARAOH made proclamation among his people, ſaying, O my people, is not the kingdom of EGYPT mine, and theſe rivers[n] which flow beneath me? Do ye not ſee? Am not I better than this MOSES; who is a contemptible perſon, and can

[k] Aſk our apoſtles whom we have ſent before thee.]——That is, Aſk thoſe who profeſs the religions which they taught, and their learned men (1).

[l] But it was greater than the other.]—Literally, Than its ſiſter. The meaning is, that the miracles were all very great and conſiderable, or, as the French may expreſs it, by a phraſe nearly the ſame, les uns plus grands que les autres.

[m] A puniſhment.]—viz. The ſucceſſive plagues which they ſuffered, previous to their final deſtruction in the red ſea.

[n] Theſe rivers.]—To wit, The Nile and its branches (2).

(1) Idem, JALLAL. &c. (2) Idem.

ſcarce expreſs himſelf intelligibly [o]? Have bracelets of gold, therefore, been put upon him [p], or do the angels attend him in orderly proceſſion? And PHARAOH perſuaded his people to light behaviour; and they obeyed him: for they were a wicked people. And when they had provoked us to wrath, we took vengeance on them, and we drowned them all: and we made them a precedent, and an example unto others. And when the ſon of MARY was propoſed for an example; behold, thy people cried out through exceſs of joy thereat [q]; and they ſaid, Are our gods better, or he? They have propoſed this inſtance unto thee no otherwiſe than for an occaſion of diſpute, yea, they are contentious men. JESUS is no other than a ſervant, whom we favoured with the gift of prophecy; and we appointed him for an example [r] unto the children of ISRAEL: (if we pleaſed, verily we could from yourſelves produce angels, to ſucceed you in the earth [s]:) and he ſhall be a ſign of the approach of the laſt-hour [t]; wherefore doubt not thereof. And

[o] See chap. 20. p. 140. not. [b].

[p] Have bracelets of gold been put upon him?]—Such bracelets were ſome of the inſignia of royalty: for when the Egyptians raiſed a perſon to the dignity of a prince, they put a collar or chain of gold about his neck (1), and bracelets of gold on his wriſts (2).

[q] When the ſon of Mary was propoſed for an example, &c.]—This paſſage is generally ſuppoſed to have been revealed on occaſion of an objection made by one Ebn al Zabâri to thoſe words in the 21ſt chapter (3), by which all in general, who were worſhipped as deities, beſides GOD, are doomed to hell: whereupon the infidels cried out, We are contented that our gods ſhould be with Jeſus; for he alſo is worſhipped as GOD (4). Some, however, are of opinion it might have been revealed in anſwer to certain idolaters, who ſaid that the Chriſtians, who received the ſcriptures, worſhipped Jeſus, ſuppoſing him to be the ſon of GOD; whereas the angels were more worthy of that honour than he (5).

[r] An example.]—Or an inſtance of our power, by his miraculous birth.

[s] We could from yourſelves produce angels, &c.]—As eaſily as we produced Jeſus without a father (6). The intent of the words is to ſhew how juſt and reaſonable it is to think, that the angels ſhould bear the relation of children to men, rather than to GOD; they being his creatures, as well as men, and equally in his power.

[t] He ſhall be a ſign of the approach of the laſt-hour.]—For ſome time before

(1) See Geneſ. xli. 42. (2) Al BEIDAWI, JALLALO'DDIN.
(3) See p. 164. (4) JALLALO'DDIN, Al BEIDAWI. (5) Idem.
(6) Idem.

And follow me: this is the right way. And let not SATAN cauſe you to turn aſide: for he is your open enemy. And when JESUS came with evident miracles, he ſaid, Now am I come unto you with wiſdom[u], and to explain unto you part of thoſe things concerning which ye diſagree: wherefore fear GOD, and obey me. Verily GOD is my LORD, and your LORD; wherefore worſhip him: this is the right way. And the confederated ſects among them fell to variance[w]: but woe unto thoſe who have acted unjuſtly, becauſe of the puniſhment of a grievous day. Do the unbelievers wait for any other than the hour of judgment; that it may come upon them ſuddenly, while they forſee it not? The intimate friends, on that day, ſhall be enemies unto one another; except the pious. O my ſervants, there ſhall no fear come on you this day, neither ſhall ye be grieved; who have believed in our ſigns, and have been Moſlems: enter ye into paradiſe, ye and your wives, with great joy. Diſhes of gold ſhall be carried round unto them, and cups without handles: and therein ſhall they enjoy whatever their ſouls ſhall deſire, and whatever their eyes ſhall delight in: and ye ſhall remain therein for ever. This is paradiſe, which ye have inherited as a reward for

fore the reſurrection Jeſus is to deſcend on earth, according to the Mohammedans, near Damaſcus (1), or, as ſome ſay, near a rock in the holy land named Afik, with a lance in his hand, wherewith he is to kill Antichriſt, whom he will encounter at Ludd, or Lydda, a ſmall town not far from Joppa (2). They add, that he will arrive at Jeruſalem at the time of morning prayer, that he ſhall perform his devotions after the Mohammedan inſtitution, and officiate inſtead of the Imâm, who ſhall give place to him; that he will break down the croſs, and deſtroy the churches of the Chriſtians, of whom he will alſo make a general ſlaughter, excepting only ſuch as ſhall profeſs Iſlâm, &c. (3).

[u] Now am I come unto you with wiſdom.]—That is, with a book of revelations, and an excellent ſyſtem of religion.

[w] The confederated ſects fell to variance.]—This may be underſtood either of the Jews in the time of Jeſus, who oppoſed his doctrine, or of the Chriſtians ſince, who have fallen into various opinions concerning him; ſome making him to be GOD, others the ſon of GOD, and others, one of the perſons of the Trinity, &c. (4).

(1) See the Prelim. Diſc. ſect. IV. p. 106. (2) See ibid. (3) Al BEIDAWI. (4) Idem. JALLAL.

that

that which ye have wrought. Therein ſhall ye have fruits in abundance, of which ye ſhall eat. But the wicked ſhall remain for ever in the torment of hell; it ſhall not be made lighter unto them; and they ſhall deſpair therein. We deal not unjuſtly with them, but they deal unjuſtly with their own ſouls. And they ſhall call aloud, ſaying, O MALEC[x], intercede for us that thy LORD would end us by annihilation. He ſhall anſwer[y], Verily ye ſhall remain here for ever. We brought you the truth heretofore, but the greater part of you abhorred the truth. Have the infidels fixed on a method to circumvent our apoſtle? Verily we will fix on a method to circumvent them. Do they imagine that we hear not their ſecrets, and their private diſcourſe? Yea; and our meſſengers who attend them[z] write down the ſame. Say, If the Merciful had a ſon, verily I would be the firſt of thoſe who ſhould worſhip him. Far be the LORD of heaven and earth, the LORD of the throne, from that which they affirm of him! Wherefore let them wade in their vanity, and divert themſelves, until they arrive at their day with which they have been threatened. He who is GOD in heaven, is GOD on earth alſo: and he is the wiſe, the knowing. And bleſſed be he unto whom appertaineth the kingdom of heaven and earth, and of whatever is between them; with whom is the knowledge of the laſt-hour; and before whom ye ſhall be aſſembled. They whom they invoke beſides him, have not the privilege to intercede for others; except thoſe who bear witneſs to the truth, and know the ſame[a]. If thou aſk them who hath created them, they will

[x] O Malec.]—This the Mohammedans ſuppoſe to be the name of the principal angel who has the charge of hell.

[y] He ſhall anſwer.]—Some ſay that this anſwer will not be given till a thouſand years after.

[z] Our meſſengers who attend them.]—i. e. The guardian angels.

[a] Except thoſe who bear witneſs to the truth, &c.]——That is, to the doctrine of GOD's unity. The exception comprehends Jeſus, Ezra, and the angels; who will be admitted as interceſſors, though they have been worſhipped as gods (1).

(1) Idem.

ſurely

ſurely anſwer, GOD. How therefore are they turned away to the worſhip of others? GOD alſo heareth the ſaying of the prophet, O LORD, verily theſe are people who believe not: and he anſwereth, Therefore turn aſide from them; and ſay, Peace[b]: hereafter ſhall they know their folly.

[b] See chap. 25. p. 208. not. [l].

CHAP. XLIV.

Intitled, Smoke[c]; revealed at MECCA[d].

In the name of the moſt merciful GOD.

H. M.[e] By the perſpicuous book of the KORAN; verily we have ſent down the ſame on a bleſſed night[f], (for we had engaged ſo to do,) on the night wherein is diſtinctly ſent down the decree of every determined thing, as a command from us[g]. Verily we have ever uſed to ſend apoſtles with revelations, at proper intervals, as a mercy from thy LORD; for it is he who heareth and knoweth: the LORD of heaven and earth, and of whatever is between them; if ye are men of ſure knowledge. There is no GOD but he: he giveth life, and he cauſeth to die; he is your LORD, and the LORD of your fore-

[c] This word occurs in the next page.

[d] Some except the verſe beginning, We will take the plague off you a little, &c.

[e] See the Prelim. Diſc. ſect. III. p. 78, &c.

[f] A bleſſed night.]—Generally ſuppoſed to be that between the 23rd. and 24th. of Ramadân. See ib. p. 85. and chap. 97. and the notes there.

[g] The night wherein is diſtinctly ſent down the decree of every determined thing, &c.]—For annually on this night, as the Mohammedans are taught, all the events of the enſuing year, with reſpect to life, and death, and the other affairs of this world, are diſpoſed and ſettled (1). Some, however, ſuppoſe that theſe words refer only to that particular night on which the Korân, wherein are completely contained the divine determinations in reſpect to religion and morality, was ſent down (2): and according to this expoſition the paſſage may be rendered, The night whereon every determined or adjudged matter was ſent down.

(1) JALLALO'DDIN, AL BEIDAWI. (2) Idem.

fathers.

fathers. Yet do they amuſe themſelves with doubt. But obſerve them on the day whereon the heaven ſhall produce a viſible ſmoke, which ſhall cover mankind[h]: this will be a tormenting plague. They ſhall ſay, O LORD, take this plague from off us: verily we will become true believers. How ſhould an admonition be of avail to them in this condition? when a manifeſt apoſtle came unto them, but they retired from him, ſaying, This man is inſtructed by others[i], or is a diſtracted perſon. We will take the plague from off you, a little: but ye will certainly return to your infidelity[k]. On the day whereon we ſhall fiercely aſſault them with great power[l], verily we will take vengeance on them. We made trial of the people of PHARAOH before them, and an honourable meſſenger came unto them, ſaying, Send unto me the ſervants of GOD[m], verily I am a faithful meſſenger unto you: and lift not yourſelves up againſt GOD;

[h] When the heavens ſhall produce a viſible ſmoke, &c.]—The commentators differ in their expoſitions of this paſſage. Some think it ſpoken of a ſmoke which ſeemed to fill the air, during the famine which was inflicted on the Meccans in Mohammed's time (1), and was ſo thick, that though they could hear, yet they could not ſee one another (2). But, according to a tradition of Ali, the ſmoke here meant is that which is to be one of the previous ſigns of the day of judgment (3), and will fill the whole ſpace from eaſt to weſt, and laſt for forty days. This ſmoke, they ſay, will intoxicate the infidels, and iſſue at their noſe, ears, and poſteriors; but will very little incommode the true believers (4).

[i] See chap. 16. p. 89.

[k] We will take the plague from off you, a little; yet will ye certainly return to your infidelity.]—If we follow the former expoſition, the words are to be underſtood of the ceaſing of the famine, upon the interceſſion of Mohammed, at the deſire of the Koreiſh, and on their promiſe of believing on him; notwithſtanding which they fell back to their old incredulity; but if we follow the latter expoſition, they are to be underſtood of GOD's taking away the plague of the ſmoke, after the expiration of the forty days, at the prayer of the infidels, and on their promiſe of receiving the true faith; which being done, they will immediately return to their wonted obſtinacy.

[l] On the day whereon we ſhall fiercely aſſault them with great power.]——Some expound this of the ſlaughter at Bedr; and others of the day of judgment.

[m] Send unto me the ſervants of GOD.]—i. e. Let the Iſraelites go with me to worſhip their GOD.

(1) See chap. 23. p. 182. not. [k]. (2) Al ZAMAKH. Al BEIDAWI, YAHYA, JALLAL. (3) See the Prelim. Diſc. ſect. IV. p. 107. (4) Al ZAMAKH. Al BEIDAWI.

for

for I come unto you with manifeſt power. And I fly for protection unto my LORD, and your LORD, that ye ſtone me not [n]. If ye do not believe me, at leaſt depart from me [o]. And when they accuſed him of impoſture, he called upon his LORD, ſaying, Theſe are a wicked people. And GOD ſaid unto him, March forth with my ſervants by night; for ye will be purſued: and leave the ſea divided, that the EGYPTIANS may enter the ſame; for they are a hoſt doomed to be drowned. How many gardens, and fountains, and fields of corn, and fair dwellings, and advantages which they enjoyed, did they leave behind them? Thus we diſpoſſeſſed them thereof; and we gave the ſame for an inheritance unto another people [p]. Neither heaven nor earth wept for them [q]; neither were they reſpited any longer. And we delivered the children of ISRAEL from a ſhameful affliction; from PHARAOH; for he was haughty, and a tranſgreſſor: and we choſe them, knowingly [r], above all people; and we ſhewed them ſeveral ſigns [s], wherein was an evident trial. Verily theſe MECCANS ſay, Aſſuredly our final end will be no other than our firſt natural death; neither ſhall we be raiſed again: bring now our forefathers back to life, if ye ſpeak truth. Are they better, or the people of TOBBA [t], and

[n] That ye ſtone me not.]—Or that ye injure me not, either by word or deed (1).

[o] Depart from me.]—Without oppoſing me, or offering me any injury, which I have not deſerved from you.

[p] See chap. 26. p. 212.

[q] Neither heaven nor earth wept for them.]——That is, None pitied their deſtruction.

[r] Knowingly.]——i. e. Knowing that they were worthy of our choice; or notwithſtanding we knew they would, in life to come, fall to idolatry, &c.

[s] Several ſigns.]—As the dividing of the red ſea; the cloud which ſhaded them; the raining on them manna and quails, &c. (2).

[t] The people of Tobba.]——viz. The Hamyarites, whoſe kings had the title of Tobba (3). The commentators tell us that the Tobba here meant was very potent, and built Samarcand, or, as others ſay, demoliſhed it; and that he was a true believer, but his ſubjects were infidels (4).

This prince ſeems to have been Abu Carb Aſaad, who flouriſhed about ſeven hundred years before Mohammed.

(1) AL BEIDAWI. (2) Idem. (3) See the Prelim. Diſc. ſect. I. p. 12. (4) AL BEIDAWI, JALLALO'DDIN.

and thoſe who were before them? we deſtroyed them, becauſe they wrought wickedneſs. We have not created the heavens and the earth, and whatever is between them, by way of ſport: we have created them no otherwiſe than in truth[u], but the greater part of them do not underſtand. Verily the day of ſeparation[w] ſhall be the appointed term of them all; a day, whereon the maſter and the ſervant ſhall be of no advantage to one another, neither ſhall they be helped; excepting thoſe on whom GOD ſhall have mercy: for he is the mighty, the merciful. Verily the fruit of the tree of AL ZAKKUM ſhall be the food of the impious[x]: as the dregs of oil ſhall it boil in the bellies of the damned, like the boiling of the hotteſt water. And it ſhall be ſaid to the tormentors, Take him, and drag him into the midſt of hell: and pour on his head the torture of boiling water, ſaying, Taſte this; for thou art that mighty and honourable perſon. Verily this is the puniſhment of which ye doubted. But the pious ſhall be lodged in a place of ſecurity; among gardens and fountains: they ſhall be clothed in fine ſilk, and in ſattin; and they ſhall ſit facing one another. Thus ſhall it be: and we will eſpouſe them to fair damſels, having large black eyes. In that place ſhall they call for all kinds of fruits, in full ſecurity: they ſhall not taſte death therein, after the firſt death; and GOD ſhall deliver them from the pains of hell: through the gracious bounty of thy LORD. This will be great felicity. Moreover we have rendered the KORAN eaſy for thee, by revealing it in thine own tongue: to the end that they may be admoniſhed: wherefore do thou wait the event; for they wait to ſee ſome misfortune befal thee.

Mohammed, and embraced Judaiſm, which religion he firſt introduced into Yaman, (being the true religion at that time, inaſmuch as Chriſtianity was not then promulgated,) and was, for that cauſe, probably, ſlain by his own people (1).

[u] See chap. 21. p. 153. and chap. 38. p. 320.

[w] The day of ſeparation.]—i. e. The day of judgment; when the wicked ſhall be ſeparated from the righteous, &c.

[x] The impious.]——Jallalo'ddin ſuppoſes this paſſage to have been particularly levelled againſt Abu Jahl.

(1) Al JANNABI. V. Poc. Spec. p. 60.

CHAP.

CHAP. XLV.

Intitled, The Kneeling[y]; revealed at MECCA.

In the name of the moſt merciful GOD.

H. M.[z] The revelation of this book is from the mighty, the wiſe GOD. Verily both in heaven and earth are ſigns of the divine power unto the true believers: and in the creation of yourſelves, and of the beaſts which are ſcattered over the face of the earth, are ſigns unto people of ſound judgment; and alſo in the viciſſitude of night and day, and the rain which GOD ſendeth down from heaven, whereby he quickeneth the earth after it hath been dead: in the change of the winds alſo are ſigns, unto people of underſtanding. Theſe are the ſigns of GOD; we rehearſe them unto thee with truth. In what revelation therefore will they believe, after they have rejected GOD and his ſigns? Woe unto every lying, and impious perſon; who heareth the ſigns of GOD, which are read unto him, and afterwards proudly perſiſteth in infidelity, as though he heard them not: (denounce unto him a painful puniſhment:) and who, when he cometh to the knowledge of any of our ſigns, receiveth the ſame with ſcorn. For theſe is prepared a ſhameful puniſhment: before them lieth hell; and whatever they ſhall have gained ſhall not avail them at all, neither ſhall the idols which they have taken for their patrons, beſides GOD: and they ſhall ſuffer a grievous puniſhment. This is a true direction: and for thoſe who diſbelieve the ſigns of their LORD, is prepared the puniſhment of a painful torment. It is GOD who hath ſubjected the ſea unto you, that the ſhips may ſail therein, at his command; and that ye may ſeek advantage unto

[y] The word from which this chapter is denominated, occurs p. 369.

[z] See the Prelim. Diſc. ſect. III. p. 78, &c.

your-

yourſelves by commerce, of his bounty; and that ye may give thanks: and he obligeth whatever is in heaven and on earth to ſerve you; the whole being from him. Verily herein are ſigns, unto people who conſider. Speak unto the true believers, that they forgive thoſe who hope not for the days of GOD [a], that he may reward people according to what they ſhall have wrought. Whoſo doth that which is right, doth it to the advantage of his own ſoul; and whoſo doth evil, doth it againſt the ſame: hereafter ſhall ye return unto your LORD. We gave unto the children of ISRAEL the book of the law, and wiſdom, and prophecy; and we fed them with good things, and preferred them above all nations: and we gave them plain ordinances concerning the buſineſs of religion; neither did they fall to variance, except after that knowledge had come unto them, through envy among themſelves: but thy LORD will decide the controverſy between them, on the day of reſurrection, concerning that wherein they diſagree. Afterwards we appointed thee, O MOHAMMED, to promulgate a law concerning the buſineſs of religion: wherefore follow the ſame, and follow not the deſires of thoſe who are ignorant [b]. Verily they ſhall not avail thee againſt GOD at all: the unjuſt are the patrons of one another; but GOD is the patron of the pious. This KORAN delivereth evident precepts unto mankind; and is a direction, and a mercy, unto people who judge aright. Do the workers of iniquity imagine that we will deal with them as with thoſe who believe and do good works; ſo that their

[a] Speak unto the true believers, that they who forgive thoſe who hope not for the days of GOD, &c.]—By the days of GOD, in this place, are meant the proſperous ſucceſſes of his people in battle againſt the infidels (1). The paſſage is ſaid to have been revealed on account of Omar, who being reviled by one of the tribe of Ghifâr, was thinking to revenge himſelf by force. Some are of opinion that this verſe is abrogated by that of war (2).

[b] Follow not the deſires of the ignorant.]—That is, Of the principal Koreiſh, who were urgent with Mohammed to return to the religion of his forefathers (3).

(1) See chap. 14. p. 62. not. [a].
(2) AL BEIDAWI. (3) Idem.

life

life and their death ſhall be equal? An ill judgment do they make. GOD hath created the heavens and the earth in truth; that he may recompenſe every ſoul according to that which it ſhall have wrought: and they ſhall not be treated unjuſtly. What thinkeſt thou? He who taketh his own luſt for his GOD, and whom GOD cauſeth knowingly to err, and whoſe ears, and whoſe heart he hath ſealed up, and over whoſe eyes he hath caſt a veil; who ſhall direct him, after GOD ſhall have forſaken him? Will ye not therefore be admoniſhed? They ſay, There is no other life, except our preſent life: we die, and we live; and nothing but time deſtroyeth us. But they have no knowledge in this matter; they only follow a vain opinion. And when our evident ſigns are rehearſed unto them, their argument which they offer againſt the ſame, is no other than that they ſay, Bring to life our fathers who have been dead; if ye ſpeak truth. Say, GOD giveth you life; and afterwards cauſeth you to die: hereafter will he aſſemble you together on the day of reſurrection; there is no doubt thereof; but the greater part of men do not underſtand. Unto GOD appertaineth the kingdom of heaven and earth; and the day whereon the hour ſhall be fixed, on that day ſhall thoſe who charge the KORAN with vanity periſh. And thou ſhalt ſee every nation[c] kneeling: every nation ſhall be called unto its book of account; and it ſhall be ſaid unto them, This day ſhall ye be rewarded according to that which ye have wrought, This our book will ſpeak concerning you with truth: therein have we written down whatever ye have done[d]. As to thoſe who ſhall have believed and done good works, their LORD ſhall lead them into his mercy: this ſhall be manifeſt felicity. But as to the infidels, it ſhall be ſaid unto them, Were not my ſigns rehearſed unto you? but ye proudly rejected them, and became a

[c] Every nation.]—The original word Ommat properly ſignifies a people who profeſs one and the ſame law or religion.

[d] See the Prelim. Diſc. ſect. IV. p. 117.

wicked people? And when it was ſaid unto you, Verily the promiſe of GOD is true; and as to the hour of judgment, there is no doubt thereof: ye anſwered, We know not what the hour of judgment is: we hold an uncertain opinion only; and we are not well aſſured of this matter. But on that day the evils of that which they have wrought, ſhall appear unto them; and that which they mocked at, ſhall encompaſs them: and it ſhall be ſaid unto them, This day will we forget you, as ye did forget the meeting of this your day: and your abode ſhall be hell-fire; and ye ſhall have none to deliver you. This ſhall ye ſuffer, becauſe ye turned the ſigns of GOD to ridicule; and the life of the world deceived you. On this day, therefore, they ſhall not be taken forth from thence, neither ſhall they be aſked any more to render themſelves well-pleaſing unto GOD. Wherefore praiſe be unto GOD, the LORD of the heavens, and the LORD of the earth; the LORD of all creatures: and unto him be glory in heaven and earth; for he is the mighty, the wiſe GOD!

CHAP. XLVI.

Intitled, AL AHKAF[c]; revealed at MECCA.

In the name of the moſt merciful GOD.

XXVI.* H. M.[f] The revelation of this book is from the mighty, the wiſe GOD. We have not created the heavens and the earth, and whatever is between them, otherwiſe than in truth[g], and for a determined period[h]: but the unbelievers turn away

[c] Al Ahkâf is the plural of Hekf, and ſignifies ſands which lie in a crooked or winding manner; whence it became the name of a territory in the province of Hadramaut, where the Adites dwelt. It is mentioned in p. 373.

[f] See the Prelim. Diſc. ſect. III. p. 78, &c.

[g] See chap. 21. p. 153. and chap. 38. p. 320, &c.

[h] For a determined period.]—Being to laſt but a certain ſpace of time, and not for ever.

from

from the warning which is given them. Say, What think ye? Shew me what part of the earth the idols which ye invoke, beſides GOD, have created? Or had they any ſhare in the creation of the heavens? Bring me a book of ſcripture revealed before this, or ſome footſtep of ancient knowledge, to countenance your idolatrous practices; if ye are men of veracity. Who is in a wider error than he who invoketh, beſides GOD, that which cannot return him an anſwer, to the day of reſurrection; and idols which regard not their calling on them: and which, when men ſhall be gathered together to judgment, will become their enemies, and will ungratefully deny their worſhip? When our evident ſigns are rehearſed unto them, the unbelievers ſay of the truth[i], when it cometh unto them, This is a manifeſt piece of ſorcery. Will they ſay, MOHAMMED hath forged it? Anſwer, If I have forged it, verily ye ſhall not obtain for me any favour from GOD: he well knoweth the injurious language which ye utter concerning it: he is a ſufficient witneſs between me and you; and he is gracious and merciful. Say, I am not ſingular among the apoſtles[k]; neither do I know what will be done with me or with you hereafter: I follow no other than what is revealed unto me; neither am I any more than a public warner. Say, What is your opinion? If this book be from GOD, and ye believe not therein; and a witneſs of the children of ISRAEL bear witneſs to its conſonancy with the law[l], and believeth therein; and ye proudly reject the ſame: are ye not unjuſt doers?

[i] The truth.]—i. e. Any part of the revelations of the Korân.

[k] I am not ſingular among the apoſtles.]—That is, I do not teach a doctrine different from what the former apoſtles and prophets have taught: nor am I able to do what they could not; particularly to ſhew the ſigns which every one ſhall think fit to demand (1).

[l] If a witneſs of the children of Iſrael bear witneſs of its conſonancy to the law, &c.]——This witneſs is generally ſuppoſed to have been the Jew Abd'allah Ebn Salâm, who declared that Mohammed was the prophet foretold by Moſes. Some, however, ſuppoſe the witneſs here meant to have been Moſes himſelf (2).

(1) Al BEIDAWI. (2) Idem, JALLALO'DDIN.

Verily GOD directeth not unjuſt people. But thoſe who believe not, ſay of the true believers, If the doctrine of the KORAN had been good, they had not embraced the ſame before us[m]. And when they are not guided thereby, they ſay, This is an antiquated lie. Whereas the book of MOSES was revealed before the KORAN, to be a guide and a mercy: and this is a book confirming the ſame, delivered in the Arabic tongue; to denounce threats unto thoſe who act unjuſtly, and to bear good tidings unto the righteous doers. As to thoſe who ſay, Our LORD is GOD; and who behave uprightly: on them ſhall no fear come, neither ſhall they be grieved. Theſe ſhall be the inhabitants of paradiſe, they ſhall remain therein for ever: in recompenſe for that which they have wrought. We have commanded man to ſhew kindneſs to his parents: his mother beareth him in her womb with pain, and bringeth him forth with pain: and the ſpace of his being carried in her womb, and of his weaning, is thirty months[n]; until, when he attaineth his age of ſtrength, and attaineth the age of forty years, he ſaith[o], O LORD, excite me, by thy inſpiration, that I may be grateful for thy favours, wherewith thou haſt favoured me and my parents; and that I may work righteouſneſs, which may pleaſe thee: and be gracious unto me in my iſſue; for I

[m] If the doctrine of the Korân had been good, they had not embraced the ſame before us.]—Theſe words were ſpoken, as ſome think, by the Jews, when Abd'allah profeſſed Iſlam: or, according to others, by the Koreiſh, becauſe the firſt followers of Mohammed were for the moſt part poor and mean people; or elſe by the tribes of Amer, Ghatfan, and Aſad, on the converſion of thoſe of Joheinah, Mozeinah, Aſlam, and Ghifar (1).

[n] Thirty months.]—At the leaſt. For if the full time of ſuckling an infant be two years (2), or twenty-four months, there remain but ſix months for the ſpace of his being carried in the womb; which is the leaſt that can be allowed (3).

[o] He ſaith, &c.]—Theſe words, it is ſaid, were revealed on account of Abu Becr, who profeſſed Iſlam in the fortieth year of his age, two years after Mohammed's miſſion; and was the only perſon, either of the Mohajerin or the Anſars, whoſe father and mother were alſo converted: his ſon Abd'alrahmân, and his grandſon Abu Atik, likewiſe embracing the ſame faith (4).

(1) Idem. (2) See chap. 2. p. 42. (3) Al BEIDAWI.
(4) Idem, JALLALO'DDIN, &c.

am

am turned unto thee, and am a Moſlem. Theſe are they from whom we accept the good work which they have wrought, and whoſe evil works we paſs by; and they ſhall be among the inhabitants of paradiſe: this is a true promiſe, which they are promiſed in this world. He who ſaith unto his parents, Fie on you! Do ye promiſe me that I ſhall be taken forth from the grave, and reſtored to life; when many generations have paſſed away before me, and none of them have returned back[p]? And his parents implore GOD's aſſiſtance, and ſay to their ſon, Alas for thee! Believe: for the promiſe of GOD is true. But he anſwereth, This is no other than ſilly fables of the ancients. Theſe are they whom the ſentence paſſed on the nations which have been before them, of genii and of men, juſtly fitteth: they ſhall ſurely periſh[q]. For every one is prepared a certain degree of happineſs or miſery, according to that which they ſhall have wrought; that GOD may recompenſe them for their works: and they ſhall not be treated unjuſtly. On a certain day, the unbelievers ſhall be expoſed before the fire of hell; and it ſhall be ſaid unto them, Ye received your good things in your life-time, while ye were in the world; and ye enjoyed yourſelves therein: wherefore this day ye ſhall be rewarded with the puniſhment of ignominy; for that ye behaved inſolently in the earth, without juſtice, and for that ye tranſgreſſed. Remember the brother of AD[r], when he preached unto his people in AL AHKAF, (and there were preachers before him, and after him) ſaying, Worſhip none but GOD: verily I fear for you the puniſhment of a great day. They anſwered, Art thou come unto us that thou mayeſt turn us aſide

[p] He who ſaith to his parents, Fie on you, &c.]—The words ſeem to be general: but it is ſaid they were revealed particularly on occaſion of Abd'alrahmân, the ſon of Abu Becr; who uſed theſe expreſſions to his father and mother, before he profeſſed Iſlam (1).

[q] They ſhall ſurely periſh.]—Unleſs they redeem their fault by repentance, and embracing the true faith; as did Abd'alrahmân.

[r] The brother of Ad.]—i. e. The prophet Hud.

(1) Al BEIDAWI.

from the worſhip of our gods? Bring on us now the puniſhment with which thou threateneſt us, if thou art a man of veracity. He ſaid, Verily the knowledge of the time when your puniſhment will be inflicted, is with GOD; and I only declare unto you that which I am ſent to preach; but I ſee ye are an ignorant people. And when they ſaw the preparation made for their puniſhment, namely, a cloud traverſing the ſky, and tending towards their valleys, they ſaid, This is a traverſing cloud, which bringeth us rain. HUD anſwered, Nay; it is what ye demanded to be haſtened: a wind, wherein is a ſevere vengeance: it will deſtroy every thing [s], at the command of its LORD. And in the morning nothing was to be ſeen, beſides their empty dwellings. Thus do we reward wicked people. We had eſtabliſhed them in the like flouriſhing condition wherein we have eſtabliſhed you, O men of MECCA; and we had given them ears, and eyes, and hearts: yet neither their ears, nor their eyes, nor their hearts, profited them at all, when they rejected the ſigns of GOD; but the vengeance which they mocked at, fell upon them. We heretofore deſtroyed the cities which were round about you [t]; and we variouſly propoſed our ſigns unto them, that they might repent. Did thoſe protect them, whom they took for gods, beſides GOD, and imagined to be honoured with his familiarity? Nay; they withdrew from them: yet this was their falſe opinion which ſeduced them, and the blaſphemy which they had deviſed. Remember when we cauſed certain of the genii [u] to

[s] It will deſtroy every thing, &c.]—Which came to paſs accordingly: for this peſtilential and violent wind killed all who believed not in the doctrine of Hud without a diſtinction of ſex, age, or degree; and entirely deſtroyed their poſſeſſions. See the Prelim. Diſc. ſect. I. p. 8. and the notes to chap. 7. p. 198.

[t] The cities which were round about you.]—As the ſettlements of the Thamudites, Midianites, and the cities of Sodom and Gomorrah, &c.

[u] Certain of the genii.]—Theſe genii, according to different opinions, were of Niſibin, or of Yaman, or of Ninive; and in number nine, or ſeven. They heard Mohammed reading the Koran by night, or after the morning prayer, in the valley of al Nakhlah, during the time of his retreat to al Tayef, and believed on him (1).

(1) Idem, JALLALO'DDIN.

turn

turn aſide unto thee, that they might hear the KORAN: and when they were preſent at the reading of the ſame, they ſaid to one another, Give ear: and when it was ended, they returned back unto their people, preaching what they had heard. They ſaid, Our people, verily we have heard a book read unto us, which hath been revealed ſince MOSES [w], confirming the ſcripture which was delivered before it; and directing unto the truth, and the right way. Our people, obey GOD's preacher: and believe in him; that he may forgive you your ſins, and may deliver you from a painful puniſhment. And whoever obeyeth not GOD's preacher, ſhall by no means fruſtrate GOD's vengeance on earth: neither ſhall he have any protector beſides him. Theſe will be in a manifeſt error. Do they not know that GOD, who hath created the heavens and the earth, and was not fatigued with the creation thereof, is able to raiſe the dead to life? Yea verily: for he is almighty. On a certain day the unbelievers ſhall be expoſed unto hell-fire; and it ſhall be ſaid unto them, Is not this really come to paſs? They ſhall anſwer, Yea, by our LORD. GOD ſhall reply, Taſte, therefore, the puniſhment of hell, for that ye have been unbelievers. Do thou, O prophet, bear the inſults of thy people with patience, as our apoſtles, who were endued with conſtancy, bare the injuries of their people: and require not their puniſhment to be haſtened unto them. On the day whereon they ſhall ſee the puniſhment wherewith they have been threatened, it ſhall ſeem as though they had tarried in the world but an hour of a day. This is a fair warning. Shall any periſh except the people who tranſgreſs?

[w] A book which hath been revealed ſince Moſes.]—Hence the commentators ſuppoſe thoſe genii, before their converſion to Mohammediſm, to have been of the Jewiſh religion.

CHAP. XLVII.

Intitled, MOHAMMED[x]; revealed at MEDINA[y].

In the name of the moſt merciful GOD.

GOD will render of none effect the works of thoſe who believe not, and who turn away men from the way of GOD: but as to thoſe who believe, and work righteouſneſs, and believe in the revelation which hath been ſent down unto MOHAMMED, (for it is the truth from their LORD) he will expiate their evil deeds from them, and will diſpoſe their heart aright. This will he do, becauſe thoſe who believe not follow vanity, and becauſe thoſe who believe follow the truth from their LORD. Thus GOD propoundeth unto men their examples. When ye encounter the unbelievers, ſtrike off their heads, until ye have made a great ſlaughter among them; and bind them in bonds: and either give them a free diſmiſſion afterwards, or exact a ranſom; until the war ſhall have laid down its arms[z]. This ſhall ye do: Verily if GOD pleaſed, he could take vengeance on them without your aſſiſtance; but he commandeth you to fight his battles, that he may prove the one of you

[x] Some intitle this chapter War; which is therein commanded to be vigorouſly carried on againſt the enemies of the Mohammedan faith.

[y] Some ſuppoſe the whole to have been revealed at Mecca.

[z] When ye encounter the unbelievers, ſtrike off their heads, &c.]—This law the Hanifites judge to be abrogated, or to relate particularly to the war of Bedr; for the ſeverity here commanded, which was neceſſary in the beginning of Mohammediſm (1), they think too rigorous to be put in practice in its flouriſhing ſtate. But the Perſians, and ſome others, hold the command to be ſtill in full force: for, according to them, all the men of full age, who are taken in battle, are to be ſlain, unleſs they embrace the Mohammedan faith; and thoſe who fall into the hands of the Moſlems after the battle, are not to be ſlain, but may either be ſet at liberty gratis, or on payment of a certain ranſom, or may be exchanged for Mohammedan priſoners, or condemned to ſlavery, at the pleaſure of the Imâm or prince (2).

(1) See chap. 8. p. 225, and 235. (2) Al BEIDAWI. V. RELAND. Diſſert. de Jure militari Mohammedanor. p. 32.

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by the other. And as to thoſe who fight[a] in defence of GOD's true religion, GOD will not ſuffer their works to periſh: he will guide them, and will diſpoſe their heart aright; and he will lead them into paradiſe, of which he hath told them. O true believers, if ye aſſiſt GOD, by fighting for his religion, he will aſſiſt you againſt your enemies; and he will ſet your feet faſt: but as for the infidels, let them periſh; and their works ſhall GOD render vain. This ſhall befal them, becauſe they have rejected with abhorrence that which GOD hath revealed: wherefore their works ſhall become of no avail. Do they not travel through the earth, and ſee what hath been the end of thoſe who were before them? GOD utterly deſtroyed them: and the like cataſtrophe awaiteth the unbelievers. This ſhall come to paſs, for that GOD is the patron of the true believers, and for that the infidels have no protector. Verily GOD will introduce thoſe who believe, and do good works, into gardens beneath which rivers flow: but the unbelievers indulge themſelves in pleaſures, and eat as beaſts eat; and their abode ſhall be hell-fire. How many cities were more mighty in ſtrength than thy city which hath expelled thee; yet have we deſtroyed them, and there was none to help them? Shall he therefore, who followeth the plain declaration of his LORD, be as he whoſe evil works have been dreſſed up for him by the devil; and who follow their own luſts? The deſcription of paradiſe, which is promiſed unto the pious: therein are rivers of incorruptible water; and rivers of milk, the taſte whereof changeth not; and rivers of wine, pleaſant unto thoſe who drink; and rivers of clarified honey: and therein ſhall they have plenty of all kinds of fruits; and pardon from their LORD. Shall the men for whom theſe things are prepared, be as they who muſt dwell for ever in hell-fire; and will have the boiling water given them to drink, which ſhall

[a] Who fight, &c.]—Some copies, inſtead of kâtilu, read kûtilu; according to which latter reading it ſhould be rendered, who are ſlain, or ſuffer martyrdom, &c.

burſt

burſt their bowels? Of the unbelievers there are ſome who give ear unto thee, until, when they go out from thee, they ſay, by way of deriſion, unto thoſe to whom knowledge hath been given [b], What hath he ſaid now? Theſe are they whoſe hearts GOD hath ſealed up, and who follow their own luſts: but as to thoſe who are directed, GOD will grant them a more ample direction, and he will inſtruct them what to avoid [c]. Do the infidels wait for any other than the laſt-hour, that it may come upon them ſuddenly? Some ſigns thereof are already come [d]: and when it ſhall actually overtake them, how can they then receive admonition? Know, therefore, that there is no god but GOD: and aſk pardon for thy ſin [e], and for the true believers both men and women. GOD knoweth your buſy employment in the world, and the place of your abode hereafter. The true believers ſay, Hath not a SURA been revealed commanding war againſt the infidels? But when a SURA without any ambiguity is revealed, and war is mentioned therein, thou mayeſt ſee thoſe in whoſe hearts is an infirmity [f], look towards thee with the look of one whom death overſhadoweth. But obedience would be more eligible for them, and to ſpeak that which is convenient. And when the command is firmly eſtabliſhed, if they give credit unto GOD, it will be better for them.

[b] Thoſe to whom knowledge hath been given]—i. e. The more learned of Mohammed's companions; ſuch as Ebn Maſûd, and Ebn Abbâs (1).

[c] And he will inſtruct them what to avoid.]—Or, as the words may alſo be tranſlated, and he will reward them for their piety.

[d] Some ſigns thereof are already come.]—As the miſſion of Mohammed, the ſplitting of the moon, and the ſmoke (2) mentioned in the 44th chapter.

[e] Aſk pardon for thy ſin.]—Though Mohammed here and elſewhere (3) acknowledges himſelf to be a ſinner, yet ſeveral Mohammedan doctors pretend he was wholly free from ſin, and ſuppoſe he is here commanded to aſk forgiveneſs, not that he wanted it, but that he might ſet an example to his followers: wherefore he uſed to ſay of himſelf, if the tradition be true, I aſk pardon of GOD a hundred times a day (4).

[f] An infirmity.]—As hypocriſy, cowardice, or inſtability in their religion.

(1) JALLALO'DDIN. (2) Idem, AL BEIDAWI. (3) See chap. 48. p. 381. (4) JALLALO'DDIN.

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Were ye ready therefore, if ye had been put in authority [g], to commit outrages in the earth, and to violate your ties of blood? These are they whom GOD hath curſed, and hath rendered deaf, and whoſe eyes he hath blinded. Do they not therefore attentively meditate on the KORAN? Are there locks upon their hearts? Verily they who turn their backs, after the true direction is made manifeſt unto them; SATAN ſhall prepare their wickedneſs for them, and GOD ſhall bear with them for a time. This ſhall befal them, becauſe they ſay privately unto thoſe who deteſt what GOD hath revealed, We will obey you in part of the matter [h]. But GOD knoweth their ſecrets. How therefore will it be with them, when the angels ſhall cauſe them to die, and ſhall ſtrike their faces, and their backs [i]? This ſhall they ſuffer, becauſe they follow that which provoketh GOD to wrath, and are averſe to what is well-pleaſing unto him: and he will render their works vain. Do they in whoſe hearts is an infirmity, imagine that GOD will not bring their malice to light? If we pleaſed, we could ſurely ſhew them unto thee, and thou ſhouldeſt know them by their marks; but thou ſhalt certainly know them by their perverſe pronunciation of their words. GOD knoweth your actions: and we will try you, until we know thoſe among you who fight valiantly, and who perſevere with conſtancy; and we will try the reports of your behaviour. Verily thoſe who believe not, and turn away men from the way of GOD, and make oppoſition againſt the apoſtle [k], af-

[g] If ye had been put in authority.]—Or, as the words may alſo be tranſlated, If ye had turned back, and apoſtatized from your faith.

[h] We will obey you in part of the matter.]—i. e. In part of what ye deſire of us; by ſtaying at home and not going forth with Mohammed to war, and by private combination againſt him (1).

[i] When the angels ſhall cauſe them to die, &c.]—Theſe words are ſuppoſed to allude to the examination of the ſepulchre.

[k] Who make oppoſition againſt the apoſtle.]—Theſe were the tribes of Koreidha and al Nadir; or thoſe who diſtributed proviſion to the army of the Koreiſh at Bedr (2).

(1) Al BEIDAWI. (2) Al BEIDAWI. See chap. 8. p. 229. not. [1].

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ter the divine direction hath been manifeſted unto them, ſhall not hurt GOD at all; but he ſhall make their works to periſh. O true believers, obey GOD; and obey the apoſtle: and render not your works of no effect. Verily thoſe who believe not, and who turn away men from the way of GOD, and then die, being unbelievers, GOD will by no means forgive. Faint not therefore, neither invite your enemies to peace, while ye are the ſuperior: for GOD is with you, and will not defraud you of the merit of your works. Verily this preſent life is only a play and a vain amuſement: but if ye believe, and fear GOD, he will give you your rewards. He doth not require of you your whole ſubſtance: if he ſhould require the whole of you, and earneſtly preſs you, ye would become niggardly, and it would raiſe your hatred againſt his apoſtle. Behold, ye are thoſe who are invited to expend part of your ſubſtance for the ſupport of GOD's true religion; and there are ſome of you who are niggardly. But whoever ſhall be niggardly, ſhall be niggardly towards his own ſoul: for GOD wanteth nothing, but ye are needy: and if ye turn back, he will ſubſtitute another people in your ſtead, who ſhall not be like unto you[1].

[1] He will ſubſtitute another people in your ſtead, who ſhall not be like unto you.]—i. e. In backwardneſs and averſion to the propagation of the faith. The people here deſigned to be put in the place of theſe lukewarm Moſlems, are generally ſuppoſed to be the Perſians; there being a tradition that Mohammed, being aſked what people they were, at a time when Salmân was ſitting by him, clapped his hand on his thigh, and ſaid, This man and his nation. Others, however, are of opinion the Anſars, or the angels, are intended in this place (1).

(1) Idem.

CHAP.

CHAP. XLVIII.

Intitled, The Victory; revealed at MEDINA.

In the name of the moſt merciful GOD.

VERILY we have granted thee a manifeſt victory[m]: that GOD may forgive thee[n] thy preceding and thy ſubſequent ſin[o], and may complete his favour on thee, and direct thee in the right way; and that GOD may aſſiſt thee with a glorious aſſiſtance. It is he who ſendeth down ſecure tranquillity into the hearts of the true believers, that they may increaſe in faith, beyond their former faith: (the hoſts of heaven and earth are GOD's; and GOD is knowing and wiſe) that he may lead the true believers of both ſexes into gardens beneath which rivers flow, to dwell therein for ever; and may expiate their evil deeds from them: (this will be great felicity with

[m] We have granted thee a manifeſt victory.]—This victory, from which the chapter takes its title, according to the moſt received interpretation, was the taking of the city of Mecca. The paſſage is ſaid to have been revealed on Mohammed's return from the expedition of al Hodeibiya, and contains a promiſe or prediction of this ſignal ſucceſs, which happened not till two years after; the preterit tenſe being therein uſed, according to the prophetic ſtyle, for the future (1).

There are ſome, notwithſtanding, who ſuppoſe the advantage here intended, was the pacification of al Hodeibiya, which is here called a victory, becauſe the Meccans ſued for peace, and made a truce there with Mohammed, their breaking of which occaſioned the taking of Mecca. Others think the conqueſt of Khaibar, or the victory over the Greeks at Mûta, &c. to be meant in this place.

[n] That GOD may forgive thee.]—That is to ſay, That GOD may give thee an opportunity of deſerving forgiveneſs by eradicating of idolatry, and exalting his true religion, and the delivering of the weak from the hands of the ungodly, &c.

[o] Thy preceding and ſubſequent ſin.]—i. e. Whatever thou haſt done worthy reprehenſion; or, thy ſins committed as well in the time of ignorance, as ſince. Some expound the words more particularly, and ſay the preceding or former fault, was his lying with his handmaid Mary (2), contrary to his oath; and the latter, his marrying of Zeinah (3), the wife of Zeid his adopted ſon (4).

(1) Al ZAMAKH. Al BEIDAWI, &c. (2) See chap. 66. and the notes thereon. (3) See chap. 33. and the notes thereon. (4) Al ZAMAKH.

GOD)

GOD) and that he may puniſh the hypocritical men, and the hypocritical women, and the idolaters, and the idolatreſſes, who conceive an ill opinion of GOD. They ſhall experience a turn of evil fortune; and GOD ſhall be angry with them, and ſhall curſe them, and hath prepared hell for them; an ill journey ſhall it be thither? Unto GOD belong the hoſts of heaven and earth; and GOD is mighty and wiſe. Verily we have ſent thee to be a witneſs, and a bearer of good tidings, and a denouncer of threats; that ye may believe in GOD, and his apoſtle; and may aſſiſt him, and revere him, and praiſe him morning and evening. Verily they who ſwear fealty [p] unto thee, ſwear fealty unto GOD: the hand of GOD is over their hands [q]. Whoever ſhall violate his oath, will violate the ſame to the hurt only of his own ſoul: but whoever ſhall perform that which he hath covenanted with GOD, he will ſurely give him a great reward. The ARABS of the deſert who were left behind [r], will ſay unto thee, Our ſubſtance and our families employed us, ſo that we went not forth with thee to war; wherefore aſk pardon for us. They ſpeak that with their tongues, which is not in their hearts. Anſwer, Who ſhall be able to obtain for you any thing from GOD to the contrary, if he is pleaſed to afflict you, or is pleaſed to be gracious unto you? Yea verily, GOD is well acquainted with that which ye do. Truly ye imagined that the apoſtle and the

[p] Swear fealty.]—The original word ſignifies publicly to acknowledge or inaugurate a prince, by ſwearing fidelity and obedience to him.

[q] The hand of GOD is over their hands.]——That is, He beholdeth from above, and is witneſs to the ſolemnity of your giving your faith to his apoſtle; and will reward you for it (1). The expreſſion alludes to the manner of their plighting their faith on theſe occaſions.

[r] The Arabs of the deſert who were left behind.]—Theſe were the tribes of Aſlam, Joheinah, Mozeinah, and Ghifâr, who being ſummoned to attend Mohammed in the expedition of al Hodeibiya, ſtaid behind, and excuſed themſelves by ſaying their families muſt ſuffer in their abſence, and would be robbed of the little they had, (for theſe tribes were of the poorer Arabs;) whereas in reality they wanted firmneſs in the faith, and courage to face the Koreiſh (2).

(1) JALLALO'DDIN. (2) Idem, Al BEIDAWI.

true

true believers would never return to their families; and this was prepared in your hearts: but ye imagined an evil imagination; and ye are a corrupt people. Whoſo believeth not in GOD and his apoſtle, verily we have prepared burning fire for the unbelievers. Unto GOD belongeth the kingdom of heaven and earth: he forgiveth whom he pleaſeth, and he puniſheth whom he pleaſeth; and GOD is inclined to forgive, and merciful. Thoſe who were left behind will ſay, when ye go forth to take the ſpoil[s], Suffer us to follow you. They ſeek to change the word of GOD[t]. Say, Ye ſhall by no means follow us: thus hath GOD ſaid heretofore. They will reply, Nay; ye envy us a ſhare of the booty. But they are men of ſmall underſtanding. Say unto the ARABS of the deſert who were left behind, Ye ſhall be called forth, againſt a mighty and a warlike nation[u]: ye ſhall fight againſt them, or they ſhall profeſs ISLAM. If ye obey, GOD will give you a glorious reward: but if ye turn back, as ye turned back heretofore, he will chaſtiſe you with a grievous chaſtiſement. It ſhall be no crime in the blind, neither ſhall it be a crime in the lame, neither ſhall it be a crime in the

[s] When ye go forth to take the ſpoil.]—viz. In the expedition of Khaibar. The prophet returned from al Hodeibiya in Dhu'lhajja, in the 9th year of the Hejra, and ſtaid at Medina the remainder of that month and the beginning of Moharram, and then ſet forward againſt the Jews of Khaibar, with thoſe only who had attended him to al Hodeibiya; and having made himſelf maſter of the place, and all the caſtles and ſtrong holds in that territory (1), took ſpoils to a great value, which he divided among them who were preſent at that expedition, and none elſe (2).

[t] The word of GOD.]—Which was his promiſe to thoſe who attended the prophet to al Hodeibiya, that he would make them amends for their miſſing of the plunder of Mecca at that time, by giving them that of Khaibar in lieu thereof. Some think the word here intended to be that paſſage in the 9th chapter (3), Ye ſhall not go forth with me for the future, &c. which yet was plainly revealed long after the taking of Khaibar, on occaſion of the expedition of Tabuc (4).

[u] A mighty and warlike nation.]—Theſe were Banu Honeifa, who inhabited al Yamâma, and were the followers of Moſeilama, Mohammed's competitor; or any other of thoſe tribes which apoſtatized from Mohammediſm (5); or, as others rather ſuppoſe, the Perſians, or the Greeks (6).

(1) V. ABU'LF. Vit. Moh. p. 87, &c. (2) Al BEIDAWI. (3) Pag. 160. (4) Al BEIDAWI. (5) Idem. (6) JALLALO'DDIN.

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ſick, if they go not forth to war: and whoſo ſhall obey GOD and his apoſtle, he ſhall lead him into gardens beneath which rivers flow; but whoſo ſhall turn back, he ſhall chaſtiſe him with a grievous chaſtiſement. Now GOD was well pleaſed with the true believers, when they ſware fidelity unto thee under the tree[w]; and he knew that which was in their hearts: wherefore he ſent down on them tranquillity of mind[x], and rewarded them with a ſpeedy victory[y], and many ſpoils which they took: for GOD is mighty and wiſe. GOD promiſed you many ſpoils which ye ſhould take; but he gave you theſe by way of earneſt: and he reſtrained the hands of men from you[z]: that the ſame may be a ſign unto the true believers; and that he may guide you into the right way. And he alſo promiſeth you other ſpoils, which ye have not yet been able to take: but now hath GOD encompaſſed them for you; and GOD is almighty. If the unbelieving MECCANS had fought againſt you, verily they had turned their backs; and they would not have found a patron or protector: according to the ordinance of GOD, which hath been put in execution heretofore againſt oppoſers of the prophets; for thou ſhalt not find any change in the ordinance of GOD. It was he who reſtrained their hands from you, and your hands

[w] When they ſware fidelity unto thee under the tree.]—Mohammed, when at al Hodeibiya, ſent Jawwâs Ebn Omeyya the Khozaïte, to acquaint the Meccans that he was come with a peaceable intention, to viſit the temple; but they, on ſome jealouſy conceived, refuſing to admit him, the prophet ſent Othman Ebn Affân, whom they impriſoned, and a report ran that he was ſlain: whereupon Mohammed called his men about him, and they took an oath to be faithful to him, even to death: during which ceremony he ſat under a tree, ſuppoſed by ſome to have been an Egyptian thorn, and by others a kind of lote-tree (1).

[x] Tranquillity of mind.]—The original word is Sakînat, of which notice has been taken elſewhere (2).

[y] A ſpeedy victory.]—Namely, the ſucceſs at Khaibar; or, as ſome rather imagine, the taking of Mecca, &c.

[z] And he reſtrained the hands of men from you.]—i. e. The hands of thoſe of Khaibar, or of their ſucceſſors of the tribes of Aſad and Ghatfân; or of the inhabitants of Mecca, by the pacification of al Hodeibiya (3).

(1) Idem, Al BEIDAWI. not. ad cap. 2. p. 46. V. ABU'LF. vit. Mob. p. 86. (2) In

(3) Al BEIDAWI.

from

from them, in the valley of MECCA; after that he had given you the victory over them[a]: and GOD ſaw that which ye did. Theſe are they who believed not, and hindered you from viſiting the holy temple, and alſo hindered the offering being detained, that it ſhould not arrive at the place where it ought to be ſacrificed[b]. Had it not been that ye might have trampled on divers true believers, both men and women, whom ye knew not, being promiſcuouſly aſſembled with the infidels, and that a crime might therefore have lighted on you on their account, without your knowledge, he had not reſtrained your hands from them: but this was done, that GOD might lead whom he pleaſeth into his mercy. If they had been diſtinguiſhed from one another, we had ſurely chaſtiſed ſuch of them as believed not, with a ſevere chaſtiſement. When the unbelievers had put in their hearts an affected preciſeneſs, the preciſeneſs of ignorance, and GOD ſent down his tranquillity on his apoſtle and on the true believers[c]; and firmly fixed in them the word

[a] He reſtrained their hands from you, and your hands from them, &c.]—Jallalo'ddin ſays, that fourſcore of the infidels came privately to Mohammed's camp at al Hodeibiya, with an intent to ſurpriſe ſome of his men, but were taken and brought before the prophet; who pardoned them, and ordered them to be ſet at liberty: and this generous action was the occaſion of the truce ſtruck up by the Koreiſh with Mohammed; for thereupon they ſent Sohail Ebn Amru and ſome others, (and not Arwa Ebn Maſud, as is ſaid, by miſtake, in another place (1); for his errand was an actual defiance) to treat of peace.

Al Beidâwi explains the paſſage by another ſtory: telling us, that Acrema Ebn Abi Jahl marching from Mecca at the head of five hundred men to al Hodeibiya, Mohammed ſent againſt him Khâled Ebn al Walid, with a detachment, who drove the infidels back to the innermoſt part of Mecca, (as the word here tranſlated valley properly ſignifies) and then left them out of reſpect to the place.

[b] And hindered the offering being detained, that it ſhould not arrive at the place where it ought to be ſacrificed.]—Mohammed's intent, in the expedition of al Hodeibiya, being only to viſit the temple of Mecca in a peaceable manner, and to offer a ſacrifice in the valley of Mina, according to the eſtabliſhed rites, he carried beaſts with him for that purpoſe; but was not permitted by the Koreiſh either to enter the temple, or to go to Mina.

[c] When the unbelievers had put in their hearts an effected preciſeneſs, &c.]—This paſſage was occaſioned by the ſtiffneſs of Sohail and his companions, in wording the treaty concluded with Mohammed: for when the prophet ordered Ali to

(1) See the Prelim. Diſc. ſect. II. p. 69.

word of piety [d], and they were the moſt worthy of the ſame, and the moſt deſerving thereof: for GOD knoweth all things. Now hath GOD in truth verified unto his apoſtle the viſion [e], wherein he ſaid, Ye ſhall ſurely enter the holy temple of MECCA, if GOD pleaſe, in full ſecurity; having your heads ſhaved, and your hair cut [f]: ye ſhall not fear: for GOD knoweth that which ye know not; and he hath appointed you, beſides this, a ſpeedy victory [g]. It is he who hath ſent his apoſtle with the direction, and the religion of truth; that he may exalt the ſame above every religion: and GOD is a ſufficient witneſs

begin with the form, In the name of the moſt merciful GOD, they objected to it, and inſiſted that he ſhould begin with this, In thy name, O GOD; which Mohammed ſubmitted to, and proceeded to dictate, Theſe are the conditions on which Mohammed the apoſtle of GOD has made peace with thoſe of Mecca: to this Sohail again objected, ſaying, If we had acknowledged thee to be the apoſtle of GOD we had not given thee any oppoſition; whereupon Mohammed ordered Ali to write, as Sohail deſired, Theſe are the conditions which Mohammed the ſon of Abda'llah, &c. But the Moſlems were ſo diſguſted thereat, that they were on the point of breaking off the treaty, and had fallen on the Meccans, had not GOD appeaſed and calmed their minds; as it follows in the text (1).

The terms of this pacification were, that there ſhould be a truce for ten years; that any perſon might enter into league either with Mohammed, or with the Koreiſh, as he ſhould think fit; and that Mohammed ſhould have the liberty to viſit the temple of Mecca the next year, for three days (2).

[d] The word of piety.]—i. e. The Mohammedan profeſſion of faith; or the Biſmillah, and the words, Mohammed the apoſtle of GOD, which were rejected by the infidels.

[e] The viſion.]—Or dream which Mohammed had at Medina, before he ſet out for al Hodeibiya; wherein he dreamed, that he and his companions entered Mecca in ſecurity, with their heads ſhaven, and their hair cut. This dream, being imparted by the prophet to his followers, occaſioned a great deal of joy among them; and they ſuppoſed it would be fulfilled that ſame year: but when they ſaw the truce concluded, which fruſtrated their expectation for that time, they were deeply concerned; whereupon this paſſage was revealed for their conſolation, confirming the viſion, which was not to be fulfilled till the year after, when Mohammed performed the viſitation diſtinguiſhed by the addition of al Kadà, or completion, becauſe he then completed the viſitation of the former year, when the Koreiſh not permitting him to enter Mecca, he was obliged to kill his victims, and to ſhave himſelf at al Hodeibiya (3).

[f] Having your heads ſhaved, and your hair cut.]—i. e. Some being ſhaved, and others having only their hair cut.

[g] A ſpeedy victory.]—viz. The taking of Khaibar.

(1) Al BEIDAWI. V. ABU'LF. vit. Moh. p. 87. (2) Idem.
(3) Al BEIDAWI, JALLALO'DDIN. V. ABU'LF. vit. Moh. p. 84, 87.

hereof.

hereof. MOHAMMED is the apoſtle of GOD: and thoſe who are with him are fierce againſt the unbelievers, but compaſſionate towards one another. Thou mayeſt ſee them bowing down, proſtrate, ſeeking a recompenſe from GOD, and his good will. Their ſigns are in their faces, being marks of frequent proſtration. This is their deſcription in the pentateuch, and their deſcription in the goſpel: they are as ſeed which putteth forth its ſtalk, and ſtrengtheneth it, and ſwelleth in the ear, and riſeth upon its ſtem; giving delight unto the ſower. Such are the Moſlems deſcribed to be: that the infidels may ſwell with indignation at them. GOD hath promiſed unto ſuch of them as believe, and do good works, pardon and a great reward.

CHAP. XLIX.

Intitled, The inner Apartments; revealed at MEDINA.

In the name of the moſt merciful GOD.

O True believers, anticipate not any matter in the ſight of GOD and his apoſtle[h]: and fear GOD; for GOD both heareth and knoweth. O true believers, raiſe not your voices above the voice of the prophet[i]; neither ſpeak loud unto him in diſcourſe, as ye ſpeak loud unto one another, leſt your works become vain, and ye perceive it not. Verily they who lower their voices in the preſence of the apoſtle of GOD, are thoſe whoſe hearts GOD hath diſpoſed

[h] Anticipate not any matter, &c.]—That is, Do not preſume to give your own deciſion in any caſe, before ye have received the judgment of GOD and his apoſtle.

[i] Raiſe not your voices above the voice of the prophet.]—This verſe is ſaid to have been occaſioned by a diſpute between Abu Becr and Omar, concerning the appointing of a governor of a certain place; in which they raiſed their voices ſo high, in the preſence of the apoſtle, that it was thought proper to forbid ſuch indecencies for the future (1).

(1) JALLALO'DDIN.

unto piety: they ſhall obtain pardon and a great reward. As to thoſe who call unto thee from without the inner apartments[k]; the greater part of them do not underſtand the reſpect due to thee. If they wait with patience, until thou come forth unto them, it will certainly be better for them: but GOD is inclined to forgive, and merciful. O true believers, if a wicked man come unto you with a tale, inquire ſtrictly into the truth thereof; leſt ye hurt people through ignorance, and afterwards repent of what ye have done[l]: and know that the apoſtle of GOD is among you: if he ſhould obey you in many things, ye would certainly be guilty of a crime, in leading him into a miſtake. But GOD hath made the faith amiable unto you, and hath prepared the ſame in your hearts; and hath rendered infidelity, and iniquity, and diſobedience hateful unto you. Theſe are they who walk in the right way; through mercy from GOD, and grace: and GOD is knowing, and wiſe. If two parties of the believers contend with one another, do ye endeavour to compoſe the matter between them: and if the one of them offer an inſult unto the other, fight againſt that party which offered the inſult, until they return unto the judgment of GOD; and if they do return, make peace between them with equity: and act with juſtice; for GOD

[k] Thoſe who call unto thee from without the inner apartments, &c.]—Theſe, they ſay, were Oyeyna Ebn Hoſein, and al Akrá Ebn Hâbes; who wanting to ſpeak with Mohammed, when he was ſleeping at noon in his women's apartment, had the rudeneſs to call out ſeveral times, Mohammed, come forth to us (1).

[l] If a wicked man come unto you with a tale, &c.]—This paſſage was occaſioned, it is ſaid, by the following accident. Al Walid Ebn Okba being ſent by Mohammed to collect the alms from the tribe of al Moſtalek, when he ſaw them come out to meet him in great numbers, grew apprehenſive they deſigned him ſome miſchief, becauſe of paſt enmity between him and them in the time of ignorance, and immediately turned back, and told the prophet they refuſed to pay their alms, and attempted to kill him; upon which Mohammed was thinking to reduce them by force: but on ſending Khaled Ebn al Walid to them, he found his former meſſenger had wronged them, and that they continued in their obedience (2).

(1) Al BEIDAWI. (2) Idem, JALLALI

loveth

loveth thoſe who act juſtly[m]. Verily the true believers are brethren: wherefore reconcile your brethren; and fear GOD, that ye may obtain mercy. O true believers, let not men laugh other men to ſcorn; who peradventure may be better than themſelves: neither let women laugh other women to ſcorn; who may poſſibly be better than themſelves. Neither defame one another; nor call one another by opprobrious appellations. An ill name it is to be charged with wickedneſs, after having embraced the faith: and whoſo repenteth not, they will be the unjuſt doers[n]. O true believers, carefully avoid entertaining a ſuſpicion of another: for ſome ſuſpicions are a crime. Inquire not too curiouſly into other men's failings: neither let the one of you ſpeak ill of another in his abſence. Would any of you deſire to eat the fleſh of his dead brother? Surely ye would abhor it. And fear GOD: for GOD is eaſy to be reconciled, and merciful. O men, verily we have created you of a male and a female; and we have diſtributed you into nations, and tribes, that ye might know one another. Verily the moſt honourable of you, in the ſight of GOD, is the moſt pious of you: and GOD is wiſe and knowing. The ARABS of the deſert[o] ſay, We believe. Anſwer, Ye do by no

[m] If two parties of the believers contend, &c.]—This verſe is ſuppoſed to have been occaſioned by a fray, which happened between the tribes of al Aws and al Khazraj. Some relate, that the prophet one day riding on an aſs, as he paſſed near Abda'llah Ebn Obba, the aſs chanced to ſtale, at which Ebn Obba ſtopped his noſe; and Ebn Rawâha ſaid to him, By GOD, the piſs of his aſs ſmells ſweeter than thy muſk: whereupon a quarrel enſued between their followers, and they came to blows, though they ſtruck one another only with their hands and ſlippers, or with palm-branches (1).

[n] Neither let women laugh other women to ſcorn, &c.]-It is ſaid, that this verſe was revealed on account of Safiya Bint Hoyai, one of the prophet's wives; who came to her huſband and complained that the women ſaid to her, O thou Jeweſs, the daughter of a Jew and of a Jeweſs: to which he anſwered, Canſt thou not ſay, Aaron is my father, and Moſes is my uncle, and Mohammed is my huſband (2)?

[o] The Arabs of the deſert, &c.]-Theſe were certain of the tribe of Aſad, who came to Medina in a year of ſcarcity, and having profeſſed Mohammediſm, told the prophet that they

(1) Idem. (2) AL BEIDAWI. See Prid. Life of Moham. p. 111, &c.

no means believe; but ſay, We have embraced ISLAM[p]: for the faith hath not yet entered into your hearts. If ye obey GOD and his apoſtle, he will not defraud you of any part of the merit of your works: for GOD is inclined to forgive, and merciful. Verily the true believers are thoſe only who believe in GOD and his apoſtle, and afterwards doubt not; and who employ their ſubſtance and their perſons in the defence of GOD's true religion: theſe are they who ſpeak ſincerely. Say, Will ye inform GOD concerning your religion[q]? But GOD knoweth whatever is in heaven and in earth: for GOD is omniſcient. They upbraid thee that they have embraced ISLAM. Anſwer, Upbraid me not with your having embraced ISLAM: rather GOD upbraideth you, that he hath directed you to the faith[r]; if ye ſpeak ſincerely. Verily GOD knoweth the ſecrets of heaven and earth: and GOD beholdeth that which ye do.

they had brought all their goods and their families, and would not oppoſe him, as ſome other tribes had done: and this they ſaid to obtain a part of the alms, and to upbraid him with their having embraced his religion and party (1).

[p] Anſwer, Ye do by no means believe: but ſay, We have embraced Iſlam.]—That is, Ye are not ſincere believers, but outward profeſſors only of the true religion.

[q] Will ye inform GOD concerning your religion?]—i. e. Will ye pretend to deceive him, by ſaying ye are true believers?

[r] GOD upbraideth you, that he hath directed you to the faith.]—The obligation being not on GOD's ſide, but on yours, for that he has favoured you ſo far as to guide you into the true faith, if ye are ſincere believers.

(1) Idem.

CHAP.

CHAP. L.

Intitled, K; revealed at MECCA.

In the name of the moſt merciful GOD.

K.[s] By the glorious KORAN: verily they wonder that a preacher from among themſelves is come unto them; and the unbelievers ſay, This is a wonderful thing: after we ſhall be dead, and become duſt, ſhall we return to life? This is a return remote from thought. Now we know what the earth conſumeth of them; and with us is a book which keepeth an account thereof. But they charge falſehood on the truth, after it hath come unto them: wherefore they are plunged in a confuſed buſineſs[t]. Do they not look up to the heaven above them, and conſider how we have raiſed it, and adorned it; and that there are no flaws therein? We have alſo ſpread forth the earth, and thrown thereon mountains firmly rooted[u]: and we cauſe every beautiful kind of vegetables to ſpring up therein; for a ſubject of meditation, and an admonition unto every man who turneth unto us. And we ſend down rain as a bleſſing from heaven, whereby we cauſe gardens to ſpring forth, and the grain of harveſt, and tall palm-trees having branches laden with dates hanging one above another, as a proviſion for mankind; and we thereby quicken a dead country: ſo ſhall be the coming forth of the

[s] Some imagine that this letter is deſigned to expreſs the mountain Kâf, which ſeveral eaſtern writers fancy encompaſſes the whole world (1). Others ſay it ſtands for Kada al amr, i. e. The matter is decreed, viz. the chaſtiſement of the infidels. See the Prelim. Diſc. ſect. III. p. 78, &c.

[t] They are plunged in a confuſed buſineſs.]—Not knowing what certainly to affirm of the Korân; calling it ſometimes a piece of poetry, at other times a piece of ſorcery, and at other times a piece of divination, &c.

[u] See chap. 16. p. 77. and chap. 31. p. 262.

(1) V. D'HERBEL. Bibl. Orient. Art. Caf. (2) AL BEIDAWI, JALLAL.

dead from their graves. The people of NOAH, and thoſe who dwelt at AL RASS[w], and THAMUD, and AD, and PHARAOH accuſed the prophets of impoſture before the MECCANS; and alſo the brethren of LOT, and the inhabitants of the wood near MIDIAN, and the people of TOBBA[x]: all theſe accuſed the apoſtles of impoſture; wherefore the judgments which I threatened were juſtly inflicted on them. Is our power exhauſted by the firſt creation? Yea; they are in a perplexity, becauſe of a new creation which is foretold them, namely, the raiſing of the dead. We created man, and we know what his ſoul whiſpereth within him; and we are nearer to him than his jugular vein. When the two angels deputed to take account of a man's behaviour, take an account thereof; one ſitting on the right-hand, and the other on the left: he uttereth not a word, but there is with him a watcher, ready to note it[y]. And the agony of death ſhall come in truth: this, O man, is what thou ſoughteſt to avoid. And the trumpet ſhall ſound: this will be the day which hath been threatened. And every ſoul ſhall come; and therewith ſhall be a driver and a witneſs[z]. And the former ſhall ſay unto the unbeliever, Thou was negligent heretofore of

[w] See chap. 25. p. 205.

[x] See chap. 44. p. 365.

[y] When the two angels deputed to take account of a man's behaviour, &c.]—The intent of the paſſage is to exalt the omniſcience of GOD; who wants not the information of the guardian angels, tho' he has thought fit, in his wiſdom to give them that employment: for if they are ſo exact as to write down every word which falls from a man's mouth, how can we hope to eſcape the obſervation of him who ſees our inmoſt thoughts?

The Mohammedans have a tradition that the angel who notes a man's good actions, has the command over him who notes his evil actions; and that when a man does a good action, the angel of the right-hand writes it down ten times, and when he commits an ill action, the ſame angel ſays to the angel of the left hand, Forbear ſetting it down for ſeven hours; peradventure he may pray, or may aſk pardon (1).

[z] A driver and a witneſs.]—i. e. Two angels, one acting as a ſerjeant, to bring every perſon before the tribunal; and the other prepared as a witneſs, to teſtify either for or againſt him. Some ſay the former will be the guardian angel who took down his evil actions, and the other the angel who took down his good actions (2).

(1) Idem. (2) Idem.

this

this day: but we have removed thy veil from off thee; and thy ſight is become piercing this day. And his companion ſhall ſay, This is what is ready with me to be atteſted. And GOD ſhall ſay, Caſt into hell every unbeliever, and perverſe perſon, and every one who forbad good, and every tranſgreſſor, and doubter of the faith, who ſet up another god with the true GOD; and caſt him into a grievous torment. His companion[a] ſhall ſay, O LORD, I did not ſeduce him; but he was in a wide error[b]. GOD ſhall ſay, Wrangle not in my preſence: ſince I threatened you before-hand with the torments which ye now ſee prepared for you. The ſentence is not changed with me: neither do I treat my ſervants unjuſtly. On that day we will ſay unto hell, Art thou full? and it ſhall anſwer, Is there yet any addition[c]. And paradiſe ſhall be brought near unto the pious; and it ſhall be ſaid unto them, This is what ye have been promiſed; unto every one who turned himſelf unto GOD, and kept his commandments; who feared the Merciful in ſecret, and came unto him with a converted heart: enter the ſame in peace: this is the day of eternity. Therein ſhall they have whatever they ſhall deſire; and there will be a ſuperabundant addition of bliſs with us[d]. How many generations have we deſtroyed before the MECCANS, which were more mighty than they in ſtrength? Paſs, therefore, through the regions of the earth, and ſee whether there be any refuge from our vengeance? Verily herein is an admonition unto him who hath a heart to underſtand, or

[a] His companion.]—viz. The devil which ſhall be chained to him.

[b] I did not ſeduce him, &c.]—This will be the anſwer of the devil, whom the wicked perſon will accuſe as his ſeducer; for the devil has no power over a man, to cauſe him to do evil; any otherwiſe than by ſuggeſting what is agreeable to his corrupt inclinations (1).

[c] Is there yet any addition?]—i. e. Are there yet any more condemned to this place; or is my ſpace to be enlarged and rendered more capacious to receive them?

The commentators ſuppoſe hell will be quite filled at the day of judgment; according to that repeated expreſſion in the Korân, Verily I will fill hell with you, &c.

[d] See the Prelim. Diſc. ſect. IV. p. 132, 133.

(1) See chap. 14. p. 64, &c.

giveth

giveth ear, and is preſent with an attentive mind. We created the heavens and the earth, and whatever is between them, in ſix days; and no wearineſs affected us [e]. Wherefore patiently ſuffer what they ſay [f], and celebrate the praiſe of thy LORD before ſun-riſe, and before ſun-ſet, and praiſe him in ſome part of the night: and perform the additional parts of worſhip [g]. And hearken unto the day whereon the crier ſhall call men to judgment from a near place [h]: the day whereon they ſhall hear the voice of the trumpet in truth: this will be the day of men's coming forth from their graves: we give life, and we cauſe to die; and unto us ſhall be the return of all creatures: the day whereon the earth ſhall ſuddenly cleave in ſunder over them. This will be an aſſembly eaſy for us to aſſemble. We well know what the unbelievers ſay; and thou art not ſent to compel them forcibly to the faith. Wherefore warn, by the KORAN, him who feareth my threatening.

[e] And no wearineſs affected us.]—This was revealed in anſwer to the Jews, who ſaid that GOD reſted from his work of creation on the ſeventh day, and repoſed himſelf on his throne, as one fatigued (1).

[f] Wherefore patiently ſuffer what they ſay.]—viz. Either what the idolaters ſay, in denying the reſurrection; or the Jews, in ſpeaking indecently of GOD.

[g] The additional parts of worſhip.]—Theſe are the two inclinations uſed after the evening prayer, which are not neceſſary, or of precept, but voluntary, and of ſupererogation; and may therefore be added, or omitted indifferently.

[h] When the crier ſhall call men to judgment from a near place.]—That is from a place whence every creature may equally hear the call. This place, it is ſuppoſed, will be the mountain of the temple of Jeruſalem, which ſome fancy to be nigher heaven than any other part of the earth; whence Iſrafil will ſound the trumpet, and Gabriel will make the following proclamation, O ye rotten bones, and torn fleſh, and diſperſed hairs, GOD commandeth you to be gathered together in judgment (2).

(1) Al BEIDAWI, JALLAL. (2) Iidem.

CHAP.

CHAP. LI.

Intitled, The Diſperſing; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the winds diſperſing and ſcattering the duſt[i]; and by the clouds bearing a load of rain[k]; by the ſhips running ſwiftly in the ſea[l]; and by the angels who diſtribute things neceſſary for the ſupport of all creatures[m]: verily that wherewith ye are threatened is certainly true; and the laſt judgment will ſurely come. By the heavens furniſhed with paths[n]; ye widely differ in what ye ſay[o]. He will be turned aſide from the faith, who ſhall be turned aſide by the divine decree. Curſed be the liars; who wade in deep waters of ignorance, neglecting their ſalvation. They aſk, When will the day of judgment come? On that day ſhall they be burned in hell-fire; and it ſhall be ſaid unto them, Taſte your puniſhment; this is what ye demanded to be haſtened. But the pious ſhall dwell among gardens and fountains, receiving that which their LORD ſhall give them; becauſe they were righteous doers before this day. They ſlept but a ſmall part of the night[p]; and early in the morning they aſked pardon of GOD: and a due portion of their wealth was given unto him who aſked, and

[i] By the winds diſperſing the duſt.]—Or, By the women who bring forth or ſcatter children, &c.

[k] By the clouds bearing a load of rain.]—Or, By the women bearing a burden in their womb, or the winds bearing the clouds, &c.

[l] By the ſhips running ſwiftly in the ſea.]—Or, By the winds paſſing ſwiftly in the air, or the ſtars moving ſwiftly in their courſes, &c.

[m] By the angels who diſtribute things, &c.]——Or, By the winds which diſtribute the rain, &c.

[n] By the heavens furniſhed with paths.]—i. e. The paths or orbs of the ſtars; or the ſtreaks which appear in the ſky like paths, being thin and extended clouds.

[o] Ye widely differ in what ye ſay.]—Concerning Mohammed, or the Korân, or the reſurrection and day of judgment; ſpeaking variouſly and inconſiſtently of them.

[p] They ſlept but a ſmall part of the night.]—Spending the greater part in prayer, and religious meditation.

unto

unto him who was forbidden by ſhame to aſk. There are ſigns of the divine power and goodneſs in the earth, unto men of ſound underſtanding; and alſo in your ownſelves: will ye not therefore conſider? Your ſuſtenance is in the heaven; and alſo that which ye are promiſed [q]. Wherefore by the LORD of heaven and earth I ſwear that this is certainly the truth; according to what yourſelves ſpeak [r]. Hath not the ſtory of ABRAHAM's honoured gueſts [s] come to thy knowledge? When they went in unto him, and ſaid, Peace: he anſwered, Peace; ſaying within himſelf, Theſe are unknown people. And he went privately unto his family, and brought a fatted calf. And he ſet it before them, and when he ſaw they touched it not, he ſaid, Do ye not eat? And he began to entertain a fear of them. They ſaid, Fear not [t]: and they declared unto him the promiſe of a wiſe youth. And his wife drew near with exclamation, and ſhe ſmote her face [u]; and ſaid, I am an old woman, and barren. The angels anſwered, Thus ſaith thy LORD:
XXVII. verily he is the wiſe, the knowing.* And ABRAHAM ſaid unto them, What is your errand, therefore, O meſſengers of GOD? They anſwered, Verily we are ſent unto a wicked people: that we may ſend down upon them ſtones of baked clay, marked from thy LORD, for the deſtruction of tranſgreſſors. And we brought forth the true believers who were in the city: but we found not therein more than one family of Moſlems. And we overthrew the ſame, and left a

[q] Your ſuſtenance is in the heaven; and alſo that which ye are promiſed.]—i. e. Your food cometh from above, whence proceedeth the change of ſeaſons and rain; and your future reward is alſo there, that is to ſay, in paradiſe, which is ſituated above the ſeven heavens.

[r] According to what yourſelves ſpeak.]—That is, Without any doubt or reſerved meaning, as ye affirm a truth unto one another.

[s] See chap. 11. p. 26, 27. and chap. 15. p. 72.

[t] They ſaid, Fear not.]—Some add, That to remove Abraham's fear, Gabriel, who was one of theſe ſtrangers, touched the calf with his wing, and it immediately roſe up and walked to its dam; upon which Abraham knew them to be the meſſengers of GOD (1).

[u] And ſhe ſmote her face.]—This, ſome pretend, ſhe did for ſhame; becauſe ſhe felt her courſes coming upon her.

(1) AL BEIDAWI.

ſign

ſign therein unto thoſe who dread the ſevere chaſtiſement of GOD. In MOSES alſo was a ſign: when we ſent him unto PHARAOH with manifeſt power. But he turned back, with his princes, ſaying, This man is a ſorcerer, or a madman. Wherefore we took him and his forces, and caſt them into the ſea: and he was one worthy of reprehenſion. And in the tribe of AD alſo was a ſign: when we ſent againſt them a deſtroying wind[w]; it touched not ought, whereon it came, but it rendered the ſame as a thing rotten and reduced to duſt. In THAMUD likewiſe was a ſign: when it was ſaid unto them, Enjoy yourſelves for a time[x]. But they inſolently tranſgreſſed the command of their LORD: wherefore a terrible noiſe from heaven aſſailed them, while they looked on[y]; and they were not able to ſtand on their feet, neither did they ſave themſelves from deſtruction. And the people of NOAH did we deſtroy before theſe: for they were a people who enormouſly tranſgreſſed. We have built the heaven with might; and we have given it a large extent: and we have ſtretched forth the earth beneath; and how evenly have we ſpread the ſame! And of every thing have we created two kinds[z]; that peradventure ye may conſider. Fly, therefore, unto GOD; verily I am a public warner unto you, from him. And ſet not up another god with the true GOD: verily I am a public warner unto you, from him. In like manner there came no apoſtle unto their predeceſſors, but they ſaid, This man is a magician, or a madman. Have they bequeathed this behaviour ſucceſſively the one to the other? Yea; they are a people who enormouſly tranſgreſs. Wherefore withdraw from them; and thou ſhalt not be blameworthy in ſo doing. Yet continue to admoniſh:

[w] See chap. 7. p. 197, &c.

[x] For a time.]—i. e. For three days. See chap. 11. p. 26.

[y] While they looked on.]—For this calamity happened in the day-time.

[z] Two kinds.]—As for example: male and female; the heaven and the earth; the ſun and the moon; light and darkneſs; plains and mountains; winter and ſummer; ſweet and bitter, &c. (1).

(1) JALLALO'DDIN.

for

for admonition profiteth the true believers. I have not created genii and men for any other end than that they ſhould ſerve me. I require not any ſuſtenance from them; neither will I that they feed me. Verily GOD is he who provideth for all creatures; poſſeſſed of mighty power. Unto thoſe who ſhall injure our apoſtle ſhall be given a portion like unto the portion of thoſe who behaved like them in times paſt; and they ſhall not wiſh the ſame to be haſtened. Woe therefore, to the unbelievers, becauſe of their day with which they are threatened!

CHAP. LII.

Intitled, The Mountain; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the mountain of SINAI; and by the book written in an expanded ſcroll[a]; and by the viſited houſe[b]; and by the elevated roof of heaven; and by the ſwelling ocean: verily the puniſhment of thy LORD will ſurely deſcend; there ſhall be none to with-hold it. On that day the heaven ſhall be ſhaken, and ſhall reel; and the mountains ſhall walk and paſs away. And on that day woe be unto thoſe who accuſed GOD's apoſtles of impoſture; who amuſed themſelves in wading in vain diſputes! On that day ſhall they be driven and thruſt into the fire of hell; and it ſhall be ſaid unto them, This is the fire which ye denied as a fiction. Is this a magic illuſion? Or

[a] By the book, &c.]—The book here intended, according to different opinions, is either the book or regiſter wherein every man's actions are recorded; or the book of the law, which was written by GOD, Moſes hearing the creaking of the pen; or elſe the Korân (1).

[b] The viſited houſe.]—i. e. The Caaba, ſo much viſited by pilgrims; or, as ſome rather think, the original model of that houſe in heaven, called al Dorâh, which is viſited and compaſſed by the angels, as the other is by men (2).

(1) Al ZAMAKH. Al BEIDAWI. IV. p. 154.

(2) See the Prelim. Diſc. ſect.

do

do ye not ſee? Enter the ſame to be ſcorched: whether ye bear your torments patiently, or impatiently, it will be equal unto you: ye ſhall ſurely receive the reward of that which ye have wrought. But the pious ſhall dwell amidſt gardens and pleaſures; delighting themſelves in what their LORD ſhall have given them: and their LORD ſhall deliver them from the pains of hell. And it ſhall be ſaid unto them, Eat and drink with eaſy digeſtion; becauſe of that which ye have wrought: leaning on couches diſpoſed in order: and we will eſpouſe them unto virgins having large black eyes. And unto thoſe who believe, and whoſe offſpring follow them in the faith, we will join their offſpring in paradiſe: and we will not diminiſh unto them ought of the merit of their works. (Every man is given in pledge for that which he ſhall have wrought[c].) And we will give them fruits in abundance, and fleſh of the kinds which they ſhall deſire. They ſhall preſent unto one another therein a cup of wine, wherein there ſhall be no vain diſcourſe, nor any incitement unto wickedneſs. And youths appointed to attend them, ſhall go round them: beautiful as pearls hidden in their ſhell. And they ſhall approach unto one another, and ſhall aſk mutual queſtions. And they ſhall ſay, Verily we were heretofore amidſt our family, in great dread with regard to our ſtate after death: but GOD hath been gracious unto us, and hath delivered us from the pain of burning fire: for we called on him heretofore; and he is the beneficent, the merciful. Wherefore do thou, O prophet, admoniſh thy people. Thou art not, by the grace of thy LORD, a ſoothſayer, or a madman. Do they ſay, He is a poet: we wait, concerning him, ſome adverſe turn of fortune? Say, Wait ye my ruin: verily I wait, with you, the time of your deſtruction. Do their mature underſtandings bid them ſay this; or are they people who perverſely

[c] Every man is given in pledge for that which he ſhall have wrought.]—i. e. Every man is pledged unto GOD for his behaviour: and if he does well, he redeems his pledge; but if evil, he forfeits it.

tranſgreſs?

tranſgreſs? Do they ſay, He hath forged the KORAN? Verily they believe not. Let them produce a diſcourſe like unto it, if they ſpeak truth. Were they created by nothing; or were they the creators of themſelves? Did they create the heavens and the earth? Verily they are not firmly perſuaded that GOD hath created them[d]. Are the ſtores of thy LORD in their hands? Are they the ſupreme diſpenſers of all things? Have they a ladder, whereby they may aſcend to heaven, and hear the diſcourſes of the angels? Let one, therefore, who hath heard them, produce an evident proof thereof. Hath GOD daughters, and have ye ſons[e]? Doſt thou aſk them a reward for thy preaching? but they are laden with debts. Are the ſecrets of futurity with them; and do they tranſcribe the ſame from the table of GOD's decrees? Do they ſeek to lay a plot againſt thee? But the unbelievers are they who ſhall be circumvented[f]. Have they any god, beſides GOD? Far be GOD exalted above the idols which they aſſociate with him! If they ſhould ſee a fragment of the heaven falling down upon them, they would ſay, It is only a thick cloud[g]. Wherefore leave them, until they arrive at their day wherein they ſhall ſwoon for fear[h]: a day, in which their ſubtle contrivances ſhall not avail them at all, neither ſhall they be protected. And thoſe who act unjuſtly ſhall ſurely ſuffer another puniſhment beſides this[i]:

[d] They are not firmly perſuaded that GOD hath created them.]—For though they confeſs this with their tongues, yet they deny it by their averſeneſs to render him his due worſhip.

[e] See chap. 16. p. 82, &c.

[f] See chap. 8. p. 228, &c.

[g] If they ſhould ſee a fragment of the heaven falling down on them, &c.]—This was one of the judgments which the idolatrous Meccans defied Mohammed to bring down upon them; and yet, ſays the text, if they ſhould ſee a part of the heaven falling on them, they would not believe it till they were cruſhed to death by it (1).

[h] The day wherein they ſhall ſwoon for fear.]—i. e. At the firſt ſound of the trumpet (2).

[i] Another puniſhment beſides this.]—That is, Beſides the puniſhment to which they ſhall be doomed at the day of judgment, they ſhall be previouſly chaſtiſed by calamities in this life, as the ſlaughter at Bedr, and the ſeven years famine, and alſo after their death, by the examination of the ſepulchre (3).

(1) Al BEIDAWI. (2) See the Prelim. Diſc. ſect. IV. p. 108, 109.
(3) Al BEIDAWI.

but

but the greater part of them do not underſtand. And wait thou patiently the judgment of thy LORD concerning them; for thou art in our eye: and celebrate the praiſe of thy LORD, when thou riſeſt up; and praiſe him in the night-ſeaſon, and when the ſtars begin to diſappear.

CHAP. LIII.

Intitled, The Star; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the ſtar[k], when it ſetteth[l]; your companion MOHAMMED erreth not, nor is he led aſtray: neither doth he ſpeak of his own will. It is no other than a revelation, which hath been revealed unto him. One mighty in power, endued with underſtanding, taught it him[m]: and he appeared in[n] the higheſt part of the horizon. Afterwards he approached the prophet[o], and drew near unto him; until he was at the diſtance of two bows length[p] from him, or yet nearer: and he revealed unto his ſervant that which he revealed. The heart of MOHAMMED did not falſely repreſent that which he ſaw[q]. Will ye therefore diſpute with him concerning that which he ſaw? He alſo ſaw him another time, by the lote-tree be-

[k] By the ſtar.]—Some ſuppoſe the ſtars in general, and others the Pleiades in particular, to be meant in this place.

[l] When it ſetteth.]—Or, according to a contrary ſignification of the verb here uſed, when it riſeth.

[m] One mighty in power, &c.]—Namely, the angel Gabriel.

[n] He appeared.]—In his natural form, in which GOD created him, and in the eaſtern part of the ſky. It is ſaid that this angel appeared in his proper ſhape to none of the prophets, except Mohammed; and to him only twice: once when he received the firſt revelation of the Koran, and a ſecond time when he took his night-journey to heaven; as it follows in the text.

[o] Afterwards he approached.]—In a human ſhape.

[p] Two bows length.]—Or, as the word alſo ſignifies, two cubits length.

[q] The heart of Mohammed did not falſely repreſent that which he ſaw.]—But he ſaw it in reality.

yond which there is no paſſing[r]: near it is the garden of eternal abode. When the lote-tree covered that which it covered[s], his eye-ſight turned not aſide, neither did it wander: and he really beheld ſome of the greateſt ſigns of his LORD[t]. What think ye of ALLAT, and AL UZZA, and MANAH, that other third goddeſs[u]? Have ye male children, and GOD female[w]? This, therefore, is an unjuſt partition. They are no other than empty names, which ye and your fathers have named goddeſſes. God hath not revealed concerning them any thing to authorize their worſhip. They follow no other than a vain opinion, and what their ſouls deſire: yet hath the true direction come unto them from their LORD. Shall man have whatever he wiſheth for[x]? The life to come, and the preſent life, are GOD's: and how many angels ſoever there be in the heavens, their interceſſion ſhall be of no avail, until after GOD ſhall have granted permiſſion unto whom he ſhall pleaſe and ſhall accept. Verily they who believe not in the life to come, give unto the angels a female appellation.

[r] The lote-tree beyond which there is no paſſing.]——This tree, ſay the commentators, ſtands in the ſeventh heaven, on the right-hand of the throne of GOD; and is the utmoſt bounds beyond which the angels themſelves muſt not paſs; or, as ſome rather imagine, beyond which no creature's knowledge can extend.

[s] When the lote-tree covered that which it covered.]—The words ſeem to ſignify, that what was under this tree, exceeded all deſcription and number. Some ſuppoſe the whole hoſt of angels worſhipping beneath it (1) are intended; and others, the birds which ſit on its branches (2).

[t] And he beheld ſome of the greateſt ſigns of his LORD.]—Seeing the wonders both of the ſenſible and intellectual world (3).

[u] What think ye of Allât, and al Uzza, and Manah.]——Thoſe were three idols of the ancient Arabs, of which we have ſpoken in the Preliminary Diſcourſe (4).

As to the blaſphemy which ſome pretend Mohammed once uttered, through inadvertence, as he was reading this chapter, ſee chap. 22. p. 174. not. [n].

[w] See chap. 16. p. 82, &c.

[x] Shall man have whatever he wiſheth for?]—i. e. Shall he dictate to GOD, and name whom he pleaſes for his interceſſors, or for his prophet; or ſhall he chooſe a religion according to his own fancy, and preſcribe the terms on which he may claim the reward of this life and the next (5)?

(1) Idem. (2) JALLALO'DDIN. (3) AL BEIDAWI.
(4) Sect. I. p. 23, &c. (5) AL BEIDAWI, JALLALO'DDIN.

But

But they have no knowledge herein: they follow no other than a bare opinion; and a bare opinion attaineth not any thing of truth. Wherefore withdraw from him who turneth away from our admonition, and ſeeketh only the preſent life. This is their higheſt pitch of knowledge. Verily thy LORD well knoweth him who erreth from his way; and he well knoweth him who is rightly directed. Unto GOD belongeth whatever is in heaven and earth: that he may reward thoſe who do evil, according to that which they ſhall have wrought; and may reward thoſe who do well, with the moſt excellent reward. As to thoſe who avoid great crimes, and heinous ſins, and are guilty only of lighter faults; verily thy LORD will be extenſive in mercy towards them. He well knew you when he produced you out of the earth, and when ye were embryos in your mothers wombs: wherefore juſtify not yourſelves: he beſt knoweth the man who feareth him. What thinkeſt thou of him who turneth aſide from following the truth, and giveth little, and covetouſly ſtoppeth his hand [y]? Is the knowledge of futurity with him, ſo that he ſeeth the ſame [z]? Hath he not been informed of that which is contained in the books of MOSES, and of ABRAHAM who faithfully performed his engagements? To wit: that a burdened ſoul ſhall not bear the burden of another; and that nothing ſhall be imputed to a man for righteouſneſs, except his own labour; and that his labour ſhall ſurely

[y] What thinkeſt thou of him, &c.]——This paſſage, it is ſaid, was revealed on account of al Walid Ebn al Mogheira, who following the prophet one day, was reviled by an idolater for leaving the religion of the Koreiſh, and giving occaſion of ſcandal; to which he anſwered, that what he did was out of apprehenſion of the divine vengeance: whereupon the man offered, for a certain ſum, to take the guilt of his apoſtacy on himſelf; and the bargain being made, al Walid returned to his idolatry, and paid the man part of what had been agreed on, but afterwards, on farther conſideration, he thought it too much, and kept back the remainder (1).

[z] Is the knowledge of futurity with him?]—That is, Is he aſſured that the perſon with whom he made the above-mentioned agreement, will be allowed to ſuffer in his ſtead hereafter (2)?

(1) Al BEIDAWI. (2) Idem.

be made manifeſt hereafter, and that he ſhall be rewarded for the ſame with the moſt abundant reward; and that unto thy LORD will be the end of all things; and that he cauſeth to laugh, and cauſeth to weep; and that he putteth to death, and giveth life; and that he createth the two ſexes, the male and the female, of ſeed when it is emitted; and that unto him appertaineth another production, namely, the raiſing of the dead again to life hereafter; and that he enricheth, and cauſeth to acquire poſſeſſions; and that he is the LORD of the dog-ſtar[a]; and that he deſtroyed the ancient tribe of AD, and THAMUD, and left not any of them alive; and alſo the people of NOAH, before them; for they were moſt unjuſt and wicked: and he overthrew the cities which were turned upſide down[b]; and that which covered them, covered them. Which, therefore, of thy LORD's benefits, O man, wilt thou call in queſtion? This our apoſtle is a preacher like the preachers who preceded him. The approaching day of judgment draweth near: there is none who can reveal the exact time of the ſame, beſides GOD. Do ye, therefore, wonder at this new revelation; and do ye laugh, and not weep, ſpending your time in idle diverſions? But rather worſhip GOD, and ſerve him.

[a] He is the LORD of the dog-ſtar.]—Sirius, or the greater dog-ſtar, was worſhipped by ſome of the old Arabs (1).

[b] The cities which were turned upſide down.]—viz. Sodom, and the other cities involved in her ruin. See chap. 11. p. 29.

(1) See the Prelim. Diſc. ſect. I. p. 22. and HYD. not. in Ulug. Beig. Tab. Stell. fix. p. 53.

CHAP.

CHAP. LIV.

Intitled, The Moon; revealed at MECCA.

In the name of the moſt merciful GOD.

THE hour of judgment approacheth; and the moon hath been ſplit in ſunder[c]: but if the unbelievers ſee a ſign, they turn aſide, ſaying, This is a powerful charm[d]. And they accuſe thee, O MOHAMMED, of impoſture, and follow their own luſts: but every thing will be immutably fixed[e]. And now hath a meſſage[f] come unto them, wherein is a determent from obſtinate infidelity; the ſame being conſummate wiſdom: but warners profit them not; wherefore do thou withdraw from them. The day whereon the ſummoner ſhall ſummon mankind to an ungrateful buſineſs[g], they ſhall come forth from their

[c] The moon hath been ſplit in ſunder.]—This paſſage is expounded two different ways. Some imagine the words refer to a famous miracle ſuppoſed to have been performed by Mohammed: for it is ſaid that, on the infidels demanding a ſign of him, the moon appeared cloven in two (1), one part vaniſhing, and the other remaining; and Ebn Maſud affirmed, that he ſaw mount Harâ interpoſe between the two ſections. Others think the preter tenſe is here uſed, in the prophetic ſtyle, for the future, and that the paſſage ſhould be rendered, The moon ſhall be ſplit in ſunder: for this, they ſay, is to happen at the reſurrection. The former opinion is ſupported by reading, according to ſome copies, wakad inſhakka 'lkamaro, i. e. ſince the moon hath already been ſplit in ſunder; the ſplitting of the moon being reckoned by ſome to be one of the previous ſigns of the laſt-day (2).

[d] A powerful charm.]—Or, as the participle here uſed may alſo ſignify, a continued ſeries of magic, or, a tranſient magic illuſion.

[e] Every thing will be immutably fixed.]—Or, will reach a final period of ruin or ſucceſs in this world, and of miſery and happineſs in the next, which will be concluſive and unchangeable thenceforward for ever (3).

[f] A meſſage.]—i. e. The Korân, containing ſtories of former nations which have been chaſtiſed for their incredulity, and threats of a more dreadful puniſhment hereafter.

[g] The day whereon the ſummoner ſhall ſummon mankind to an ungrateful buſineſs.]—That is, When the angel Iſrafil ſhall call men to judgment.

(1) See a long and fabulous account of this pretended miracle in GAGNIER, Vie de Moh. ch. 19. (2) Al ZAMAKH. Al BEIDAWI. (3) Al BEID.

graves with down-caſt looks: numerous as locuſts ſcattered far abroad; haſtening with terror unto the ſummoner. The unbelievers ſhall ſay, This is a day of diſtreſs. The people of NOAH accuſed that prophet of impoſture, before thy people rejected thee: they accuſed our ſervant of impoſture, ſaying, He is a madman; and he was rejected with reproach. He called, therefore, upon his LORD, ſaying, Verily I am overpowered; wherefore avenge me[h]. So we opened the gates of heaven, with water pouring down, and we cauſed the earth to break forth into ſprings; ſo that the water of heaven and earth met, according to the decree which had been eſtabliſhed. And we bare him on a veſſel compoſed of planks and nails, which moved forward under our eyes[i]: as a recompenſe unto him who had been ungratefully rejected. And we left the ſaid veſſel for a ſign: but is any one warned thereby? And how ſevere was my vengeance, and my threatening! Now have we made the KORAN eaſy for admonition: but is any one admoniſhed thereby? AD charged their prophet with impoſture: but how ſevere was my vengeance, and my threatening! Verily we ſent againſt them a roaring[k] wind, on a day of continued ill-luck[l]: it carried men away, as though they had been roots of palm-trees forcibly torn up[m]. And how ſevere was my vengeance, and my threatening! Now have we made the KORAN eaſy for admonition: but is any one admoniſhed thereby? THAMUD charged the admonitions of their

[h] I am overpowered; wherefore avenge me.]—This petition was not preferred by Noah till after he had ſuffered repeated violence from his people: for it is related, that one of them having fallen upon him and almoſt ſtrangled him, when he came to himſelf he ſaid, O LORD, forgive them, for they know not what they do (1).

[i] Under our eyes.]—i. e. Under our ſpecial regard and keeping.

[k] A roaring.]—Or, a cold wind.

[l] On a day of continued ill-luck.]—viz. On a Wedneſday. See chap. 41. p. 345, not. [c].

[m] It carried men away, as though they had been roots of palm-trees, &c.]—It is related that they ſought ſhelter in the clefts of rocks, and in pits, holding faſt by one another; but that the wind impetuouſly tore them away, and threw them down dead (2).

(1) Idem.

(2) Idem.

prophet

prophet with falſehood, and ſaid, Shall we follow a ſingle man among us? verily we ſhould then be guilty of error, and prepoſterous madneſs: is the office of admonition committed unto him preferably to the reſt of us? Nay; he is a liar, and an inſolent fellow. But GOD ſaid to SALEH, To-morrow ſhall they know who is the liar, and the inſolent perſon: for we will ſurely ſend the ſhe-camel for a trial of them[n]; and do thou obſerve them, and bear their inſults with patience: and propheſy unto them that the water ſhall be divided between them[o], and each portion ſhall be ſat down to alternately. And they called their companion[p]: and he took a ſword[q], and ſlew her. But how ſevere was my vengeance, and my threatening! For we ſent againſt them one cry of the angel GABRIEL, and they became like the dry ſticks uſed by him who buildeth a fold for cattle[r]. And now have we made the KORAN eaſy for admonition: but is any one admoniſhed thereby? The people of LOT charged his preaching with falſehood: but we ſent againſt them a wind driving a ſhower of ſtones, which deſtroyed them all except the family of LOT; whom we delivered early in the morning, through favour from us. Thus do we reward thoſe who are thankful. And LOT had warned them of our ſeverity in chaſtiſing; but they doubted of that warning. And they demanded his gueſts of him, that they might abuſe them: but we put out their eyes[s], ſaying,

[n] See chap. 7. p. 198, &c.

[o] The water ſhall be divided between them.]—That is, between the Thamudites and the camel. See chap. 26 p. 216. not. [k].

[p] Their companion.]——Namely, Kodâr Ebn Salef; who was not an Arab, but a ſtranger dwelling among the Thamudites. See chap. 7. p. 199. not. [s].

[q] He took a ſword.]—Or, as the word alſo imports, He became reſolute and daring.

[r] Like the dry ſticks uſed by him who buildeth a fold for cattle.]—The word may ſignify either the dry boughs with which, in the eaſt, they make folds or encloſures, to fence their cattle from wind and cold; or the ſtubble and other ſtuff with which they litter them in thoſe folds during the winter ſeaſon.

[s] We put out their eyes.]—So that their ſockets became filled up even with the other parts of their faces. This, it is ſaid, was done by one ſtroke of the wing of the angel Gabriel. See chap. 11. p. 28. not. [i].

Taſte my vengeance, and my threatening. And early in the morning a laſting puniſhment [t] ſurpriſed them. Taſte, therefore, my vengeance and my threatening. Now have we made the KORAN eaſy for admonition: but is any one admoniſhed thereby? The warning of MOSES alſo came unto the people of PHARAOH; but they charged every one of our ſigns with impoſture: wherefore we chaſtiſed them with a mighty and irreſiſtible chaſtiſement. Are your unbelievers, O MECCANS, better than theſe? Is immunity from puniſhment promiſed unto you in the ſcriptures? Do they ſay, We are a body of men able to prevail againſt our enemies? The multitude ſhall ſurely be put to flight, and ſhall turn their back [u]. But the hour of judgment is their threatened time of puniſhment [w]: and that hour ſhall be more grievous and more bitter than their afflictions in this life. Verily the wicked wander in error, and ſhall be tormented hereafter in burning flames. On that day they ſhall be dragged into the fire on their faces; and it ſhall be ſaid unto them, Taſte ye the touch of hell. All things have we created bound by a fixed decree: and our command is no more than a ſingle word [x], like the twinkling of an eye. We have formerly deſtroyed nations like unto you; but is any of you warned by their example? Every thing which they do is recorded in the books kept by the guardian angels: and every action, both ſmall and great, is written down in the preſerved table. Moreover the pious ſhall

[t] A laſting puniſhment.]—Under which they ſhall continue till they receive their full puniſhment in hell.

[u] The multitude ſhall ſurely be put to flight.]—This prophecy was fulfilled by the overthrow of the Koreiſh at Bedr. It is related, from a tradition of Omar, that when this paſſage was revealed, Mohammed profeſſed himſelf to be ignorant of its true meaning; but on the day of the battle of Bedr, he repeated theſe words as he was putting on his coat of mail (1).

[w] The hour of judgment is their threatened time of puniſhment.]—i. e. The time when they ſhall receive their full puniſhment; what they ſuffer in this world being only the fore-runner or earneſt of what they ſhall feel in the next.

[x] Our command is no more than a ſingle word.]—viz. Kun, i. e. Be. The paſſage may alſo be rendered, The execution of our purpoſe is but a ſingle act, exerted in a moment. Some ſuppoſe it refers to the buſineſs of the day of judgment (2).

(1) Al BEIDAWI. (2) Idem.

dwell

dwell among gardens and rivers, in the aſſembly of truth, in the preſence of a moſt potent king.

CHAP. LV.

Intitled, The Merciful; revealed at MECCA[y].

In the name of the moſt merciful GOD.

THE Merciful hath taught his ſervant the KORAN. He created man: he hath taught him diſtinct ſpeech. The ſun and the moon run their courſes according to a certain rule: and the vegetables which creep on the ground, and the trees ſubmit to his diſpoſition. He alſo raiſed the heaven; and he appointed the balance[z], that ye ſhould not tranſgreſs in reſpect to the balance: wherefore obſerve a juſt weight; and diminiſh not the balance. And the earth hath he prepared for living creatures: therein are various fruits, and palm-trees bearing ſheaths of flowers; and grain having chaff and leaves. Which, therefore, of your LORD's benefits will ye ungratefully deny[a]? He created man of dried clay like an earthen veſſel: but he created the genii of fire clear from ſmoke. Which, therefore, of your LORD's benefits will ye ungratefully deny? He is the LORD of the eaſt, and the LORD of the weſt[b]. Which, therefore, of your LORD's benefits will ye ungratefully deny?

[y] Moſt of the commentators doubt whether this chapter was revealed at Mecca or at Medina; or partly at the one place, and partly at the other.

[z] The balance.]—Or juſtice and equity in mutual dealings.

[a] Which therefore of your LORD's benefits will ye ungratefully deny?]—The words are directed to the two ſpecies of rational creatures, men and genii; the verb and the pronoun being in the dual number.

This verſe is intercalated, or repeated by way of burden, throughout the whole chapter no leſs than thirty-one times, which was done, as Marracci gueſſes in imitation of David (1).

[b] The eaſt and the weſt.]—The original words are both in the dual number, and ſignify the different points of the horizon at which the ſun riſes and ſets at the ſummer and winter ſolſtice. See chap. 37. p. 308. not. [s].

(1) See Pſalm cxxxvi.

He

He hath let looſe the two ſeas[c], that they meet each another: between them is placed a bar which they cannot paſs. Which, therefore, of your LORD's benefits will ye ungratefully deny? From them are taken forth unions and leſſer pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? His alſo are the ſhips, carrying their ſails aloft in the ſea, like mountains. Which, therefore, of your LORD's benefits will ye ungratefully deny? Every creature which liveth on the earth is ſubject to decay: but the glorious and honourable countenance of thy LORD ſhall remain for ever. Which, therefore, of your LORD's benefits will ye ungratefully deny? Unto him do all creatures which are in heaven and earth make petition: every day is he employed in ſome new work[d]. Which, therefore, of your LORD's benefits will ye ungratefully deny? We will ſurely attend to judge you, O men and genii, at the laſt-day. Which, therefore, of your LORD's benefits will ye ungratefully deny? O ye collective body of genii and men, if ye be able to paſs out of the confines of heaven and earth[e], paſs forth: ye ſhall not paſs forth but by abſolute power. Which, therefore, of your LORD's benefits will ye ungratefully deny? A flame of fire without ſmoke, and a ſmoke without flame[f] ſhall be ſent down upon you; and ye ſhall not be able to defend yourſelves therefrom. Which, therefore, of your LORD's benefits will ye ungratefully deny? And when the heaven ſhall be rent in ſunder, and ſhall become red as a roſe, and ſhall melt like

[c] The two ſeas.]—Of ſalt water and freſh (1); or the Perſian and Mediterranean ſeas (2).

[d] Every day is he employed in ſome new work.]——In executing thoſe things which he hath decreed from eternity; by giving life and death, raiſing one and abaſing another, hearing prayers and granting petitions, &c. (3).

[e] If ye be able to paſs out of the confines of heaven and earth.]—To fly from the power, and to avoid the decree of GOD.

[f] A ſmoke without flame.]—Or, as the word alſo ſignifies, molten braſs, which ſhall be poured on the heads of the damned.

(1) See chap. 25. p. 207. (2) Al BEIDAWI. (3) Idem, JALLALO'DDIN.

ointment:

ointment[g]: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) On that day neither man nor genius ſhall be aſked concerning his ſin[h]. Which, therefore, of your LORD's benefits will ye ungratefully deny? The wicked ſhall be known by their marks[i]; and they ſhall be taken by the forelocks, and the feet, and ſhall be caſt into hell. Which, therefore, of your LORD's benefits will ye ungratefully deny? This is hell, which the wicked deny as a falſehood: they ſhall paſs to and fro between the ſame and hot boiling water[k]. Which, therefore, of your LORD's benefits will ye ungratefully deny? But for him who dreadeth the tribunal of his LORD, are prepared two gardens[l]: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Planted with ſhady trees. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them ſhall be two fountains flowing. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them ſhall there be of every fruit two kinds[m]. Which, therefore, of your LORD's benefits will ye ungratefully deny? They ſhall repoſe on couches, the linings whereof ſhall be of thick ſilk, interwoven with gold: and the fruit of the two gardens ſhall be near at hand to gather[n]. Which, therefore, of your

[g] And ſhall melt like ointment.]—Or, ſhall appear like red leather; according to a different ſignification of the original word.

[h] Neither man nor genius ſhall be aſked concerning his ſin.]—For their crimes will be known by their different marks; as it follows in the text. This, ſays al Beidâwi, is to be underſtood of the time when they ſhall be raiſed to life, and ſhall be led towards the tribunal: for when they come to trial, they will then undergo an examination, as is declared in ſeveral places of the Korân.

[i] See the Prelim. Diſc. ſect. IV. p. 111, &c.

[k] They ſhall paſs to and fro between the ſame and hot boiling water.]—For the only reſpite they ſhall have from the flames of hell, will be when they are ſuffered to go to drink this ſcalding liquor. See chap. 37. p. 311.

[l] Two gardens.]—i. e. One diſtinct paradiſe for men, and another for genii: or, as ſome imagine, two gardens for each perſon; one as a reward due to his works, and the other as a free and ſuperabundant gift, &c.

[m] Two ſorts of fruits.]—Some being known, and like the fruits of the earth; and others of new and unknown ſpecies; or, fruits both green and ripe.

[n] Near at hand to gather.]——So that a man may reach them as he ſits or lies down.

LORD'S

LORD's benefits will ye ungratefully deny? Therein ſhall receive them beauteous damſels, refraining their eyes from beholding any beſides their ſpouſes: whom no man ſhall have deflowered before them, neither any genius: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Having complexions like rubies and pearls. Which, therefore, of your LORD's benefits will ye ungratefully deny? Shall the reward of good works be any other than good? Which, therefore, of your LORD's benefits will ye ungratefully deny? And beſides theſe there ſhall be two other gardens[o]: (Which, therefore, of your LORD's benefits will ye ungratefully deny?) Of a dark green[p]. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them ſhall be two fountains pouring forth plenty of water. Which, therefore, of your LORD's benefits will ye ungratefully deny? In each of them ſhall be fruits, and palm-trees, and pomegranates. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein ſhall be agreeable and beauteous damſels: Which, therefore, of your LORD's benefits will ye ungratefully deny? Having fine black eyes; and kept in pavilions from public view; Which, therefore, of your LORD's benefits will ye ungratefully deny? Whom no man ſhall have deflowered, before their deſtined ſpouſes, nor any genius. Which, therefore, of your LORD's benefits will ye ungratefully deny? Therein ſhall they delight themſelves, lying on green cuſhions and beautiful carpets. Which, therefore, of your LORD's benefits will ye ungratefully deny? Bleſſed be the name of thy LORD, poſſeſſed of glory and honour!

[o] Two other gardens.]—For the inferior claſſes of the inhabitants of paradiſe.

[p] Of a dark green.]—From hence, ſays al Beidâwi, it may be inferred, that theſe gardens will chiefly produce herbs, or the inferior ſorts of vegetables; whereas the former will be planted chiefly with fruit-trees. The following part of this deſcription alſo falls ſhort of that of the other gardens, prepared for the ſuperior claſſes.

CHAP.

CHAP. LVI.

Intitled, The Inevitable; revealed at MECCA.

In the name of the moſt merciful GOD.

WHEN the inevitable[q] day of judgment ſhall ſuddenly come, no ſoul ſhall charge the prediction of its coming with falſehood: it will abaſe ſome, and exalt others. When the earth ſhall be ſhaken with a violent ſhock; and the mountains ſhall be daſhed in pieces, and ſhall become as duſt ſcattered abroad; and ye ſhall be ſeparated into three diſtinct claſſes: the companions of the right-hand; (how happy ſhall the companions of the right-hand be!) and the companions of the left-hand[r]; (how miſerable ſhall the companions of the left-hand be!) and thoſe who have preceded others in the faith, ſhall precede them to paradiſe[s]. Theſe are they who ſhall approach near unto GOD: they ſhall dwell in gardens of delight: (There ſhall be many of the former religions; and few of the laſt[t].) Repoſing on couches adorned with

[q] The Inevitable.]—The original word, the force whereof cannot well be expreſſed by a ſingle one in Engliſh, ſignifies a calamitous accident which falls ſurely, and with ſudden violence; and is therefore made uſe of here to deſign the day of judgment.

[r] The companions of the right-hand, and of the left-hand.]—That is, the bleſſed, and the damned; who may thus be diſtinguiſhed here, becauſe the books wherein their actions are regiſtered, will be delivered into the right-hands of the former, and into the left-hands of the latter (1); though the words tranſlated right-hand and left-hand, do alſo ſignify happineſs and miſery.

[s] And thoſe who have preceded others in the faith, ſhall precede them to paradiſe.]—Either the firſt converts to Mohammediſm, or the prophets, who were the reſpective leaders of their people, or any perſons who have been eminent examples of piety and virtue, may be here intended. The original words literally rendered are, The leaders, the leaders: which repetition, as ſome ſuppoſe, was deſigned to expreſs the dignity of theſe perſons, and the certainty of their future glory and happineſs (2).

[t] There ſhall be many of the former religions, and few of the laſt.]—i. e. There ſhall be more leaders, who have preceded others in faith and good works, among the followers of the ſeveral prophets from Adam

(1) Al BEIDAWI, JALLALO'DDIN. (2) Iidem.

with gold and precious ſtones; ſitting oppoſite to one another thereon[u]. Youths which ſhall continue in their bloom for ever, ſhall go round about to attend them, with goblets, and beakers, and a cup of flowing wine: their heads ſhall not ache by drinking the ſame, neither ſhall their reaſon be diſturbed: and with fruits of the ſorts which they ſhall chooſe, and the fleſh of birds of the kind which they ſhall deſire. And there ſhall accompany them fair damſels having large black eyes; reſembling pearls hidden in their ſhells: as a reward for that which they ſhall have wrought. They ſhall not hear therein any vain diſcourſe, or any charge of ſin; but only the ſalutation, Peace! Peace! And the companions of the right-hand (how happy ſhall the companions of the right-hand be!) ſhall have their abode among lote-trees free from thorns, and trees of mauz[w] loaded regularly with their produce from top to bottom: under an extended ſhade, near a flowing water[x], and amidſt fruits in abundance, which ſhall not fail nor ſhall be forbidden to be gathered: and they ſhall repoſe themſelves on lofty beds[y]. Verily we have created the damſels of paradiſe by a peculiar creation[z]: and we

Adam down to Mohammed, than of the followers of Mohammed himſelf (1).

[u] See chap. 15. p. 72. not. [n].

[w] Trees of mauz.]—The original word Talh is the name, not only of the mauz (2), but alſo of a very tall and thorny tree, which bears abundance of flowers of an agreeable ſmell (3), and ſeems to be the Acacia.

[x] Near a flowing water.]—Which ſhall be conveyed in channels to ſuch places, and in ſuch manner as every one ſhall deſire (4). Al Beidâwi obſerves that the condition of the few who have preceded others in faith and good works, is repreſented by whatever may render a city life agreeable; and that the condition of the companions of the right-hand, or, the generality of the bleſſed, is repreſented by thoſe things which make the principal pleaſure of a country life; and that this is done to ſhew the difference of the two conditions.

[y] Lofty beds.]—The word tranſlated beds, ſignifies alſo, by way of metaphor, wives or concubines; and if the latter ſenſe be preferred, the paſſage may be rendered thus, And they ſhall enjoy damſels raiſed on lofty couches, whom we have created, &c.

[z] We have created the damſels of paradiſe by a peculiar creation.]—Having created them purpoſely of finer materials than the females of this world, and ſubject to none of thoſe

(1) Idem. (2) See chap. 37. p. 315. not. [x]. (3) V. J. LEON. Deſcript. Africæ, lib. 9. (4) Al BEIDAWI.

we have made them virgins[a], beloved by their huſbands, of equal age with them; for the delight of the companions of the right-hand. There ſhall be many of the former religions, and many of the latter[b]. And the companions of the left-hand (how miſerable ſhall the companions of the left-hand be!) ſhall dwell amidſt burning winds[c], and ſcalding water, under the ſhade of a black ſmoke, neither cool nor agreeable. For they enjoyed the pleaſures of life before this, while on earth; and obſtinately perſiſted in a heinous wickedneſs: and they ſaid, After we ſhall have died, and become duſt and bones, ſhall we ſurely be raiſed to life? Shall our forefathers alſo be raiſed with us? Say, Verily both the firſt and the laſt ſhall ſurely be gathered together to judgment, at the prefixed time of a known day. Then ye, O men, who have erred, and denied the reſurrection as a falſehood, ſhall ſurely eat of the fruit of the tree of AL ZAKKUM, and ſhall fill your bellies therewith: and ye ſhall drink thereon boiling water; and ye ſhall drink as a thirſty camel drinketh. This ſhall be their entertainment on the day of judgment. We have created you: will ye not therefore believe that we can raiſe you from the dead? What think ye? The ſeed which ye emit, do ye create the ſame, or are we the creators thereof? We have decreed death unto

thoſe inconveniencies which are natural to the ſex (1). Some underſtand this of the beatified women; who, though they die old and ugly, ſhall yet be reſtored to their youth and beauty in paradiſe (2).

[a] Virgins.]—For how often ſoever their huſbands ſhall go in unto them, they ſhall always find them virgins.

[b] There ſhall be many of the former religions, and many of the latter.]——Father Marracci thinks this to be a manifeſt contradiction to what is ſaid above, There ſhall be many of the former, and few of the latter: but Al Beidâwi obviates ſuch an objection, by obſerving that the preceding paſſage ſpeaks of the leaders only, and thoſe who have preceded others in faith and good works, and the paſſage before us ſpeaks of the righteous of inferior merit and degree; ſo that though there be many of both ſorts, yet there may be few of one ſort, comparatively ſpeaking, in reſpect to the other.

[c] Burning winds.]—Which ſhall penetrate into the paſſages of their bodies.

(1) See the Prelim. Diſc. ſect. IV. p. 128. (2) See ib. p. 136, 137.

you

you all: and we ſhall not be prevented. We are able to ſubſtitute others like unto you in your ſtead, and to produce you again in the condition [or form] which ye know not. Ye know the original production by creation, will ye not therefore conſider that we are able to reproduce you by reſuſcitation? What think ye? The grain which ye ſow, do ye cauſe the ſame to ſpring forth, or do we cauſe the ſame to ſpring forth? If we pleaſed, verily we could render the ſame dry and fruitleſs, ſo that ye would not ceaſe to wonder[d], ſaying, Verily we have contracted debts[e] for ſeed and labour; but we are not permitted[f] to reap the fruit thereof. What think ye? The water which ye drink, do ye ſend down the ſame from the clouds, or are we the ſenders thereof? If we pleaſed, we could render the ſame brackiſh: Will ye not therefore give thanks? What think ye? The fire which ye ſtrike, do ye produce the tree whence ye obtain the ſame[g], or are we the producers thereof? We have ordained the ſame for an admonition[h], and an advantage unto thoſe who travel through the deſerts. Wherefore praiſe the name of thy LORD, the great GOD. Moreover I ſwear[i] by the ſetting of the ſtars; (and it is ſurely a great oath, if ye knew it;) that this is the excellent KORAN, the original whereof is written in the preſerved book: none ſhall touch the ſame, except thoſe who are clean[k]. It is a revelation

[d] To wonder.]—Or to repent of your time and labour beſtowed to little purpoſe, &c.

[e] We have contracted debts, &c.]—Or, We are undone.

[f] We are not permitted, &c.]—Or, We are unfortunate wretches, who are denied the neceſſaries of life.

[g] See chap. 36. p. 307. not. [p].

[h] An admonition.]—To put men in mind of the reſurrection (1); which the production of fire in ſome ſort reſembles: or, of the fire of hell (2).

[i] I ſwear.]——The particle la is generally ſuppoſed to be intenſive in this place; but if it be taken for a negative, the words muſt be tranſlated, I will not or do not ſwear, becauſe what is here aſſerted is too manifeſt to need the confirmation of an oath (3).

[k] None ſhall touch the ſame, except thoſe who are clean.]—Or, Let none touch the ſame, &c. Purity both of body and mind being requiſite in him who would uſe this book with the reſpect he ought, and hopes to edify

(1) See chap. 36. p. 307. (2) Al BEIDAWI. (3) Idem.

lation from the LORD of all creatures. Will ye, therefore, deſpiſe this new revelation? And do ye make this return for your food which ye receive from GOD, that ye deny yourſelves to be obliged to him for the ſame[l]? When the ſoul of a dying perſon cometh up to his throat, and ye at the ſame time are looking on; (and we are nigher unto him than ye, but ye ſee not his true condition:) would ye not, if ye are not to be rewarded for your actions hereafter, cauſe the ſame to return into the body, if ye ſpeak truth[m]? And whether he be of thoſe who ſhall approach near unto GOD[n], his reward ſhall be reſt, and mercy, and a garden of delights: or whether he be of the companions of the right-hand, he ſhall be ſaluted with the ſalutation, Peace be unto thee! by the companions of the right-hand his brethren: or whether he be of thoſe who have rejected the true faith, and gone aſtray, his entertainment ſhall conſiſt of boiling water, and the burning of hell-fire. Verily this is a certain truth. Wherefore praiſe the name of thy LORD, the great GOD.

edify by it: for which reaſon theſe words are uſually written on the cover (1).

[l] That ye deny yourſelves to be obliged to him for the ſame.]—By aſcribing the rains, which fertilize your lands, to the influence of the ſtars (2).

Some copies inſtead of rizkacom, i. e. your food, read ſhocracom, i. e. your gratitude; and then the paſſage may be rendered thus, And do ye make this return of gratitude, for GOD's revealing the Korân, that ye reject the ſame as a fiction?

[m] When the ſoul of a dying perſon cometh up to his throat, &c.]—The meaning of this obſcure paſſage is, If ye ſhall not be obliged to give an account of your actions at the laſt day, as by your denying the reſurrection ye ſeem to believe, cauſe the ſoul of the dying perſon to return into his body; for ye may as eaſily do that, as avoid the general judgment (3).

[n] Of thoſe who ſhall approach near unto GOD.]——That is, of the leaders, or firſt profeſſors of the faith.

(1) See the Prelim. Diſc. ſect. III. p. 91. (2) See ib. ſect. 1. p. 41, 42.
(3) JALLAL. AL BEIDAWI.

CHAP. LVII.

Intitled, Iron[o]: revealed at MECCA, or at MEDINA[p].

In the name of the moſt merciful GOD.

WHATEVER is in heaven and earth ſingeth praiſe unto GOD; and he is mighty and wiſe. His is the kingdom of heaven and earth; he giveth life, and he putteth to death; and he is almighty. He is the firſt, and the laſt; the manifeſt, and the hidden: and he knoweth all things. It is he who created the heavens and the earth in ſix days; and then aſcended his throne. He knoweth that which entereth into the earth, and that which iſſueth out of the ſame; and that which deſcendeth from heaven, and that which aſcendeth thereto: and he is with you, whereſoever ye be: for GOD ſeeth that which ye do. His is the kingdom of heaven and earth; and unto GOD ſhall all things return. He cauſeth the night to ſucceed the day, and he cauſeth the day to ſucceed the night; and he knoweth the innermoſt part of men's breaſts. Believe in GOD and his apoſtle, and lay out in alms a part of the wealth whereof GOD hath made you inheritors: for unto ſuch of you as believe, and beſtow alms, ſhall be given a great reward. And what aileth you, that ye believe not in GOD, when the apoſtle inviteth you to believe in your LORD; and he hath received your covenant[q] concerning this matter, if ye believe any propoſition? It is he who hath ſent down unto his ſervant evident ſigns, that he may lead you out of darkneſs into light; for GOD is compaſſionate and merciful unto you. And what aileth you, that ye contribute not

[o] The word occurs towards the end of the chapter, p. 421.

[p] It is uncertain which of the two places was the ſcene of revelation of this chapter.

[q] He hath received your covenant.]—That is, Ye are obliged to believe in him by the ſtrongeſt arguments and motives.

of

of your ſubſtance for the defence of GOD's true religion? Since unto GOD appertaineth the inheritance of heaven and earth. Thoſe among you who ſhall have contributed and fought in defence of the faith, before the taking of MECCA, ſhall not be held equal with thoſe who ſhall contribute and fight for the ſame afterwards[r]. Theſe ſhall be ſuperior in degree unto thoſe who ſhall contribute and fight for the propagation of the faith after the above-mentioned ſucceſs: but unto all hath GOD promiſed a moſt excellent reward; and GOD well knoweth that which ye do. Who is he that will lend unto GOD an acceptable loan? for he will double the ſame unto him, and he ſhall receive moreover an honourable reward. On a certain day, thou ſhalt ſee the true believers of both ſexes: their light ſhall run before them, and on their right-hands[s]; and it ſhall be ſaid unto them, Good tidings unto you this day: gardens through which rivers flow; ye ſhall remain therein for ever. This will be great felicity. On that day the hypocritical men and the hypocritical women ſhall ſay unto thoſe who believe, Stay for us[t], that we may borrow ſome of your light. It ſhall be anſwered, Return back into the world, and ſeek light. And a high wall ſhall be ſet betwixt them, wherein ſhall be a gate, within which ſhall be mercy; and without it, over-againſt the ſame, the torment of hell. The hypocrites ſhall call out unto the true believers, ſaying, Were we not with you? They ſhall anſwer, Yea; but ye ſeduced your own ſouls by your hypocriſy: and ye waited our ruin; and ye doubted concerning the faith; and your wiſhes deceived you, until the decree of GOD came, and ye died: and the deceiver deceived you

[r] Thoſe who ſhall have contributed and fought in defence of the faith before the taking of Mecca, ſhall not be held equal with thoſe who ſhall contribute after.]—Becauſe afterwards there was not ſo great neceſſity for either, the Mohammedan religion being firmly eſtabliſhed by that great ſucceſs.

[s] Their light ſhall run before them, and on the right-hand.]—One light leading them the right way to paradiſe, and the other proceeding from the book wherein their actions are recorded, which they hold in their right-hand.

[t] Stay for us.]—For the righteous will haſten to paradiſe ſwift as lightning.

concerning GOD. This day, therefore, a ranſom ſhall not be accepted of you, nor of thoſe who have been unbelievers. Your abode ſhall be hell-fire: this is what ye have deſerved; and an unhappy journey ſhall it be thither! Is not the time yet come unto thoſe who believe, that their hearts ſhould humbly ſubmit to the admonition of GOD, and to that truth which hath been revealed; and that they be not as thoſe unto whom the ſcripture was given heretofore, and to whom the time of forbearance was prolonged, but their hearts were hardened, and many of them were wicked doers? Know that GOD quickeneth the earth, after it hath been dead. Now have we diſtinctly declared our ſigns unto you, that ye may underſtand. Verily as to the alms-givers, both men and women, and thoſe who lend unto GOD an acceptable loan, he will double the ſame unto them; and they ſhall moreover receive an honourable reward. And they who believe in GOD and his apoſtles, theſe are the men of veracity, and the witneſſes in the preſence of their LORD: they ſhall have their reward, and their light. But as to thoſe who believe not, and accuſe our ſigns of falſehood, they ſhall be the companions of hell. Know that this preſent life is only a toy and a vain amuſement: and worldly pomp, and the affectation of glory among you, and the multiplying of riches and children, are as the plants nouriſhed by the rain, the ſpringing up whereof delighteth the huſbandmen; afterwards they wither, ſo that thou ſeeſt the ſame turned yellow, and at length they become dry ſtubble. And in the life to come will be a ſevere puniſhment for thoſe who covet worldly grandeur; and pardon from GOD, and favour for thoſe who renounce it: for this preſent life is no other than a deceitful proviſion. Haſten with emulation to obtain pardon from your LORD, and paradiſe, the extent whereof equalleth the extent of heaven and earth, prepared for thoſe who believe in GOD and his apoſtles. This is the bounty of GOD: he will give the ſame unto whom he pleaſeth; and GOD is endued with great bounty.

No

No accident happeneth in the earth, nor in your perſons, but the ſame was entered in the book of our decrees, before we created it: verily this is eaſy with GOD: and this is written leſt ye immoderately grieve for the good which eſcapeth you, or rejoice for that which happeneth unto you; for GOD loveth no proud or vain-glorious perſon, or thoſe who are covetous, and command men covetouſneſs. And whoſo turneth aſide from giving alms; verily GOD is ſelf-ſufficient, worthy to be praiſed. We formerly ſent our apoſtles with evident miracles and arguments; and we ſent down with them the ſcriptures, and the balance[u], that men might obſerve juſtice: and we ſent them down iron[w], wherein is mighty ſtrength for war[x], and various advantages unto mankind: that GOD may know who aſſiſteth him and his apoſtles in ſecret[y]? for GOD is ſtrong and mighty. We formerly ſet NOAH and ABRAHAM, and we eſtabliſhed in their poſterity the gift of prophecy, and the ſcripture: and of them ſome were directed, but many of them were evil doers. Afterwards we cauſed our apoſtles to ſucceed in their footſteps: and we cauſed JESUS the ſon of MARY to ſucceed them, and we gave him the goſpel: and we put in the hearts of thoſe who followed him, compaſſion and mercy: but as to the monaſtic ſtate, they inſtituted the ſame (we did not preſcribe it to them) only out of a deſire to pleaſe GOD: yet they obſerved not the ſame as it ought truly to have been obſerved. And we gave unto ſuch of them as believed, their reward: but many of them were wicked doers. O ye who believe

[u] And the balance.]—i. e. A rule of juſtice. Some think that a balance was actually brought down from heaven by the angel Gabriel to Noah, the uſe of which he was ordered to introduce among his people.

[w] And we ſent them down iron.]—That is, We taught them how to dig the ſame from mines. Al Zamakhſhari adds, that Adam is ſaid to have brought down with him from paradiſe five things made of iron, viz. an anvil, a pair of tongs, two hammers, a greater and a leſſer, and a needle.

[x] Wherein is mighty ſtrength for war.]—Warlike inſtruments and weapons being generally made of iron.

[y] In ſecret.]—That is, ſincerely and heartily.

in the former prophets[z], fear GOD, and believe in his apoſtle MOHAMMED: he will give you two portions of his mercy[a], and he will ordain you a light wherein ye may walk, and he will forgive you; for GOD is ready to forgive and merciful: that thoſe who have received the ſcriptures may know that they have not power over any of the favours of GOD[b]; and that good is in the hand of GOD; he beſtoweth the ſame on whom he pleaſeth, for GOD is endued with great beneficence.

[z] O ye who believe, &c.]—Theſe words are directed to the Jews and Chriſtians, or rather to the latter only.

[a] Two portions of his mercy.]—One as a recompenſe for their believing in Mohammed, and the other as a recompenſe for their believing in the prophets who preceded him; for they will not loſe the reward of their former religion, though it be now abrogated by the promulgation of Iſlâm (1).

[b] That they have not power over any of the favours of GOD.]—i. e. That they cannot expect to receive any of the favours above-mentioned, becauſe they believe not in his apoſtle, and theſe favours are annexed to faith in him; or, That they have not power to diſpoſe of GOD's favours, particularly of the greateſt of them, the gift of prophecy, ſo as to appropriate the ſame to whom they pleaſe (2).

(1) Al BEIDAWI. (2) Idem.

CHAP. LVIII.

Intitled, She who diſputed; revealed at MEDINA[c].

In the name of the moſt merciful GOD.

XXVIII.* NOW hath GOD heard the ſpeech of her who diſputed with thee concerning her huſband, and made her complaint unto GOD[d]; and GOD hath heard

[c] Some are of opinion that the firſt ten verſes of this chapter, ending with theſe words, and fear God, before whom ye ſhall be aſſembled, were revealed at Mecca, and the reſt at Medina (1).

[d] Her who diſputed with thee concerning her huſband, &c.]—This was Khawla bint Thálaba, the wife of Aws Ebn al Sàmat, who being divorced by her huſband by a form in uſe among the Arabs in the time of ignorance, viz. by ſaying to her, Thou art to me as the back of my mother (2), came to aſk Mohammed's opinion whether they were neceſſarily

(1) Idem. (2) See chap. 33. p. 270. not. [q].

heard your mutual diſcourſe: for GOD both heareth and ſeeth. As to thoſe among you who divorce their wives, by declaring that they will thereafter regard them as their mothers; let them know that they are not their mothers. They only are their mothers who brought them forth[e]; and they certainly utter an unjuſtifiable ſaying, and a falſehood: but GOD is gracious and ready to forgive. Thoſe who divorce their wives by declaring that they will for the future regard them as their mothers, and afterwards would repair[f] what they have ſaid, ſhall be obliged to free a captive[g] before they touch one another. This is what ye are warned to perform: and GOD is well apprized of that which ye do. And whoſo findeth not a captive to redeem, ſhall obſerve a faſt of two conſecutive months, before they touch one another. And whoſo ſhall not be able to faſt that time, ſhall feed threeſcore poor men. This is ordained you, that ye may believe in GOD and his apoſtle. Theſe are the ſtatutes of GOD: and for the unbelievers is prepared a grievous torment. Verily they who oppoſe GOD and his apoſtle, ſhall be brought low, as the unbelievers who preceded them were brought low. And now have we ſent

rily obliged to a ſeparation; and he told her that it was not lawful for her to cohabit with her huſband any more: to which ſhe replying, that her huſband had not put her away, the prophet repeated his former deciſion, adding that ſuch form of ſpeaking was by general conſent underſtood to imply a perpetual ſeparation. Upon this the woman being greatly concerned becauſe of the ſmallneſs of her children, went home, and uttered her complaint to GOD in prayer: and thereupon this paſſage was revealed (1), allowing a man to take his wife again, notwithſtanding his having pronounced the above-mentioned form of divorce, on doing certain acts of charity, or mortification by way of penance.

[e] They only are their mothers who brought them forth.]-And therefore no woman ought to be placed in the ſame degree of prohibition, except thoſe whom GOD has joined with them, as nurſing-mothers, and the wives of the prophet (2).

[f] Would repair, &c.]-This ſeems to be here the true meaning of the original word, which properly ſignifies to return, and is variouſly expounded by the Mohammedan doctors.

[g] A captive.]——Which captive, according to the moſt received deciſion, ought to be a true believer; as is ordered for the expiation of man-ſlaughter (3).

(1) Al BEIDAWI, JALLAL. &c. (2) Al BEIDAWI. See chap. 4. p. 97. and chap. 33. p. 283. (3) See chap. 4. p. 112.

down manifeſt ſigns: and an ignominious puniſhment awaiteth the unbelievers. On a certain day GOD ſhall raiſe them all to life, and ſhall declare unto them that which they have wrought. GOD hath taken an exact account thereof; but they have forgotten the ſame: and GOD is witneſs over all things. Doſt thou not perceive that GOD knoweth whatever is in heaven and in earth? There is no private diſcourſe among three perſons, but he is the fourth of them; nor among five, but he is the ſixth of them; neither among a ſmaller number than this, nor a larger, but he is with them, whereſoever they be: and he will declare unto them that which they have done, on the day of reſurrection; for GOD knoweth all things. Haſt thou not obſerved thoſe who have been forbidden to uſe clandeſtine diſcourſe, but afterwards return to what they have been forbidden, and diſcourſe privily among themſelves of wickedneſs and enmity, and diſobedience towards the apoſtle[h]? And when they come unto thee, they ſalute thee with that form of ſalutation wherewith GOD doth not ſalute thee[i]: and they ſay among themſelves, by way of deriſion, Would not GOD puniſh us for what we ſay, if this man were a prophet? Hell ſhall be their ſufficient puniſhment: they ſhall go down into the ſame to be burned; and an unhappy journey ſhall it be! O true believers, when ye diſcourſe privily together, diſcourſe not of wickedneſs, and enmity, and diſobedience towards the apoſtle; but diſcourſe of juſtice, and piety: and fear GOD, before whom ye ſhall be aſſembled. Verily the clandeſtine diſcourſe of the infidels proceedeth from SATAN, that

[h] Thoſe who have been forbidden to uſe clandeſtine diſcourſe, &c.]—That is, The Jews and hypocritical Moſlems, who caballed privately together againſt Mohammed, and made ſigns to one another when they ſaw the true believers: and this they continued to do, notwithſtanding they were forbidden.

[i] They ſalute thee with that form of ſalutation wherewith GOD doth not ſalute thee.]–It ſeems they uſed, inſtead of Al ſalàm aleica, i. e. Peace be upon thee, to ſay, Al ſâm aleica, i. e. Miſchief on thee, &c. (1).

(1) Al BEIDAWI, JALLAL.

he

he may grieve the true believers: but there ſhall be none to hurt them in the leaſt, unleſs by the permiſſion of GOD; wherefore in GOD let the faithful truſt. O true believers, when it is ſaid unto you, Make room in the aſſembly; make room[k]; GOD will grant you ample room in paradiſe. And when it is ſaid unto you, Riſe up; riſe up: GOD will raiſe thoſe of you who believe, and thoſe to whom knowledge is given, to ſuperior degrees of honour: and GOD is fully apprized of that which ye do. O true believers, when ye go to ſpeak with the apoſtle, give alms previouſly to your diſcourſing with him[l]: this will be better for you, and more pure. But if ye find not what to give, verily GOD will be gracious and merciful unto you. Do ye fear to give alms previouſly to your diſcourſing with the prophet, leſt ye ſhould impoveriſh yourſelves? Therefore if ye do it not, and GOD is gracious unto you, by diſpenſing with the ſaid precept for the future, be conſtant at prayer, and pay the legal alms; and obey GOD and his apoſtle in all other matters: for GOD well knoweth that which ye do. Haſt thou not obſerved thoſe who have taken for their friends a people againſt whom GOD is incenſed[m]: They are neither of you, nor of them[n]: and they ſwear to a lie[o] knowingly. GOD hath prepared for them a grievous puniſhment; for it is evil which they do. They have taken their oaths for a cloak, and they have turned men aſide from the

[k] When it is ſaid unto you, Make room in the aſſembly; make room.] In this paſſage the Moſlems are commanded to give place, in the public aſſemblies, to the prophet and the more honourable of his companions; and not to preſs and croud upon him, as they uſed to do, out of a deſire of being near him, and hearing his diſcourſe.

[l] When ye go to ſpeak with the apoſtle, give alms, &c.]—To ſhew your ſincerity, and to honour the apoſtle. It is doubted whether this be a counſel or a precept; but however it continued but a very little while in force, being agreed on all hands to be abrogated by the following paſſage, Do ye fear to give alms, &c. (1).

[m] A people againſt whom God is incenſed.]—i. e. The Jews.

[n] They are neither of you, nor of them.]—Being hypocrites, and wavering between the two parties.

[o] They ſwear to a lie.]—i. e. They have ſolemnly profeſſed Iſlâm, which they believe not in their hearts.

(1) Idem.

way

way of GOD: wherefore a ſhameful puniſhment awaiteth them; neither their wealth nor their children ſhall avail them at all againſt GOD. Theſe ſhall be the inhabitants of hell-fire; they ſhall abide therein for ever. On a certain day GOD ſhall raiſe them all; then will they ſwear unto him, as they ſwear now unto you, imagining that it will be of ſervice to them. Are they not liars? SATAN hath prevailed againſt them, and hath cauſed them to forget the remembrance of GOD. Theſe are the party of the devil; and ſhall not the party of the devil be doomed to perdition? Verily they who oppoſe GOD and his apoſtle, ſhall be placed among the moſt vile. GOD hath written; Verily I will prevail, and my apoſtles: for GOD is ſtrong and mighty. Thou ſhalt not find people who believe in GOD and the laſt-day, to love him who oppoſeth GOD and his apoſtle; although they be their fathers, or their ſons, or their brethren, or their neareſt relations. In the hearts of theſe hath GOD written faith; and he hath ſtrengthened them with his ſpirit: and he will lead them into gardens, beneath which rivers flow, to remain therein for ever. GOD is well pleaſed in them; and they are well pleaſed in him. Theſe are the party of GOD: and ſhall not the party of God proſper?

CHAP. LIX.

Intitled, The Emigration[p]; revealed at MEDINA.

In the name of the moſt merciful GOD.

WHATEVER is in heaven and earth celebrateth the praiſe of GOD: and he is the mighty, the wiſe. It was he who cauſed thoſe who believed not, of the people who receive the ſcripture,

[p] The original word ſignifies the quitting or removing from one's native country, or ſettlement, to dwell elſewhere, whether it be by choice or compulſion.

to

to depart from their habitations at the firſt emigration [q]. Ye did not think that they would go forth: and they thought that their fortreſſes would protect them againſt GOD. But the chaſtiſement of GOD came upon them, from whence they did not expect; and he caſt terror into their hearts. They pulled down their houſes with their own hands [r], and the hands of the true believers. Wherefore take example from them, O ye who have eyes. And if GOD had not doomed them to baniſhment, he had ſurely puniſhed

[q] It was GOD who cauſed the unbelievers, of thoſe who receive the ſcriptures, to depart from their habitations at the firſt emigration.]—The people here intended were the Jews, of the tribe of al Nadîr, who dwelt in Medina, and when Mohammed fled thither from Mecca, promiſed him to ſtand neuter between him and his opponents, and made a treaty with him to that purpoſe. When he had gained the battle of Bedr, they confeſſed that he was the prophet deſcribed in the law: but upon his receiving that diſgrace at Ohod, they changed their note; and Caab Ebn al Aſhraf, with 40 horſe, went and made a league with Abu Sofiân, which they confirmed by oath. Upon this, Mohammed got Caab diſpatched, and, in the 4th year of the Hejra, ſet forward againſt al Nadîr, and beſieged them in their fortreſs, which ſtood about 3 miles from Medina, for 6 days, at the end of which they capitulated, and were allowed to depart, on condition that they ſhould entirely quit that place: and accordingly ſome of them went into Syria, and others to Khaibar and Hira (1).

This was the firſt emigration, mentioned in the paſſage before us. The other happened ſeveral years after, in the reign of Omar, when that Khalîf baniſhed thoſe who had ſettled at Khaibar, and obliged them to depart out of Arabia (2).

Dr. Prideaux, ſpeaking of Mohammed's obliging thoſe of al Nadîr to quit their ſettlements, ſays, that a party of his men purſued thoſe who fled into Syria, and having overtaken them, put them all to the ſword, excepting only one man that eſcaped. With ſuch cruelty, continues he, did thoſe barbarians firſt ſet up to fight for that impoſture they had been deluded into (3). But a learned gentleman has already obſerved, that this is all grounded on a miſtake, which the doctor was led into by an imperfection in the printed edition of Elmacinus; where, after mentioning the expulſion of the Nadirites, are inſerted ſome incoherent words relating to another action, which happened the month before, and wherein 70 Moſlems, inſtead of putting others to the ſword, were ſurpriſed and put to the ſword themſelves, together with their leader al Mondar Ebn Omar, Caab Ebn Zeid alone eſcaping (4).

[r] They pulled down their houſes with their own hands.]——Doing what damage they could, that the Moſlems might have the leſs advantage of what they were obliged to leave behind them.

(1) Al BEIDAWI, JALLAL. &c. V. ABU'LF. vit. Moh. cap. 35. (2) Idem, Interp. (3) PRID. Life of Mah. p. 82. (4) V. GAGNIER. not. in ABU'LF. vit. Moh. p. 72.

them

them in this world[s]: and in the world to come they ſhall ſuffer the torment of hell-fire. This, becauſe they oppoſed GOD and his apoſtle: and whoſo oppoſeth GOD, verily GOD will be ſevere in puniſhing him. What palm-trees ye cut down, or left ſtanding on their roots, were ſo cut down or left by the will of GOD; and that he might diſgrace the wicked doers. And as to the ſpoils of theſe people which GOD hath granted wholly to his apoſtle[t], ye did not puſh forward any horſes or camels againſt the ſame[u]; but GOD giveth unto his apoſtles dominion over whom he pleaſeth: for GOD is almighty. The ſpoils of the inhabitants of the towns which GOD hath granted to his apoſtle, are due unto GOD and to his apoſtle, and him who is of kin to the apoſtle, and the orphans, and the poor, and the traveller; that they may not be for ever divided in a circle among ſuch of you as are rich. What the apoſtle ſhall give you, that accept; and what he ſhall forbid you, that abſtain from: and fear GOD; for GOD is ſevere in chaſtiſing. A part alſo belongeth to the poor MOHAJERIN[w], who have been diſpoſſeſſed of their houſes and their ſubſtance, ſeeking favour from GOD, and his good-will, and aſſiſting GOD and his apoſtle. Theſe are the men of veracity. And they who quietly poſſeſſed the town of MEDINA, and profeſſed the faith without moleſta-

[s] He had ſurely puniſhed them in this world.]—By delivering them up to ſlaughter and captivity, as he did thoſe of Koreidha.

[t] As to the ſpoils which GOD hath granted wholly to his apoſtle, &c.]—It is remarkable, that in this expedition the ſpoils were not divided according to the law given for that purpoſe in the Korân (1), but were granted to the apoſtle, and declared to be entirely in his diſpoſition: And the reaſon was, becauſe the place was taken without the aſſiſtance of horſe; which became a rule for the future (2).

[u] Ye did not puſh forward any horſes or camels againſt the ſame.]—For the ſettlement of thoſe of al Nadir being ſo near Medina, the Moſlems went all on foot thither, except only the prophet himſelf (3).

[w] To the poor Mohâjerin.]—Wherefore Mohammed diſtributed thoſe ſpoils among the Mohâjerin, or thoſe who had fled from Mecca, only; and gave no part thereof to the Anſârs, or thoſe of Medina, except only to three of them, who were in neceſſitous circumſtances (4).

(1) Chap. 8. p. 230. (2) V. ABU'LF. vit. Moh. p. 91. (3) Al BEIDAWI. (4) Idem, V. ABU'LF. ubi ſup. p. 72.

tion,

tion, before them[x], love him who hath fled unto them, and find in their breaſts no want of that which is given the MOHAJERIN[y], but prefer them before themſelves, although there be indigence among them. And whoſo is preſerved from the covetouſneſs of his own ſoul, thoſe ſhall ſurely proſper. And they who have come after them[z], ſay, O LORD, forgive us and our brethren who have preceded us in the faith, and put not into our hearts ill-will againſt thoſe who have believed: O LORD, verily thou art compaſſionate and merciful. Haſt thou not obſerved them who play the hypocrites? They ſay unto their brethren who believe not, of thoſe who have received the ſcriptures[a], Verily if ye be expelled your habitations, we will ſurely go forth with you; and we will not pay obedience, in your reſpect, unto any one for ever: and if ye be attacked, we will certainly aſſiſt you. But GOD is witneſs that they are liars. Verily if they be expelled, they will not go forth with them; and if they be attacked, they will not aſſiſt them[b]; and if they do aſſiſt them, they will ſurely turn their backs: and they ſhall not be protected. Verily ye are ſtronger than they, by reaſon of the terror caſt into their breaſts from GOD. This, becauſe they are not people of prudence. They will not fight againſt you in a body, except in fenced towns, or from behind walls. Their ſtrength in war among

[x] They who quietly poſſeſſed Medina, and profeſſed the faith without moleſtation, before them.]—That is, the Anſârs: who enjoyed their houſes, and the free exerciſe of their religion before the Hejra, while the converts of Mecca were perſecuted and haraſſed by the idolaters.

[y] And find in their breaſts no want of that which is given the Mohâjerin.]-i. e. And bear them no grudge or envy on that account.

[z] They who have come after them.]—The perſons here meant ſeem to be thoſe who fled from Mecca after Mohammed began to gain ſtrength, and his religion had made a conſiderable progreſs.

[a] Their brethren who believe not, of thoſe who have received the ſcriptures.]——That is, the Jews of the tribe of al Nadir.

[b] If they be expelled, they will not go forth with them; and if they be attacked, they will not aſſiſt them.]—And it happened accordingly; for Ebn Obba, and his confederates, wrote to the Nadirites to this purpoſe, but never performed their promiſe (1).

(1) Al BEIDAWI.

themſelves

themſelves is great [c]: thou thinkeſt them to be united; but their hearts are divided. This, becauſe they are people who do not underſtand. Like thoſe who lately preceded them [d], they have taſted the evil conſequence of their deed; and a painful torment is prepared for them hereafter. Thus have the hypocrites deceived the Jews: like the devil, when he ſaith unto a man, Be thou an infidel; and when he is become an infidel, he ſaith, Verily I am clear of thee; for I fear GOD, the LORD of all creatures. Wherefore the end of them both ſhall be that they ſhall dwell in hell-fire, abiding therein for ever: and this ſhall be the recompenſe of the unjuſt. O true believers, fear GOD; and let a ſoul look what it ſendeth before for the morrow [e]: and fear GOD, for GOD is well acquainted with that which ye do. And be not as thoſe who have forgotten GOD, and whom he hath cauſed to forget their own ſouls: theſe are the wicked doers. The inhabitants of hell-fire, and the inhabitants of paradiſe, ſhall not be held equal. The inhabitants of paradiſe are they who ſhall enjoy felicity. If we had ſent down this KORAN on a mountain, thou wouldeſt certainly have ſeen the ſame humble itſelf, and cleave in ſunder for fear of GOD. Theſe ſimilitudes do we propoſe unto men, that they may conſider. He is GOD, beſides whom there is no GOD; who knoweth that which is future, and that which is preſent: he is the moſt Merciful; he is GOD, beſides whom there is no GOD: the King, the Holy, the Giver of peace, the Faithful, the Guardian, the Powerful, the Strong, the moſt High. Far be GOD exalted above the idols which they aſſociate with him!

[c] Their ſtrength in war among themſelves is great.]—i. e. It is not their weakneſs or cowardice which makes them decline a field battle with you, ſince they ſhew ſtrength and valour enough in their wars with one another; but both fail them when they enter into the liſts with GOD and his apoſtle.

[d] Like thoſe who lately preceded them.]—viz. The idolaters who were ſlain at Bedr; or the Jews of Kainokâ, who were plundered and ſent into exile before thoſe of al Nadir.

[e] For the morrow.]—That is, For the next life, which may be called the morrow, as this preſent life may be called to-day.

He

He is GOD, the Creator, the Maker, the Former. He hath moſt excellent names[f]. Whatever is in heaven and earth praiſeth him: and he is the Mighty, the Wiſe.

[f] See chap. 7. p. 218. not. [r].

CHAP. LX.

Intitled, She who is tried[g]; revealed at MEDINA.

In the name of the moſt merciful GOD.

O True believers, take not my enemy and your enemy for your friends[h], ſhewing kindneſs toward them; ſince they believe not in the truth which hath come unto you, having expelled the apoſtle and yourſelves from your native city, becauſe ye believe in GOD, your LORD. If ye go forth to fight in defence of my religion, and out of a deſire to pleaſe me, and privately ſhew friendſhip unto them[i]; verily

[g] The chapter bears this title, becauſe it directs the women who deſert and come over from the infidels to the Moſlems, to be examined, and tried whether they be ſincere in their profeſſion of the faith.

[h] Take not my enemy and your enemy for your friends, &c.]—This paſſage was revealed on account of Hateb Ebn Abi Baltaa, who underſtanding that Mohammed had a deſign to ſurpriſe Mecca, wrote a letter to the Koreiſh, giving them notice of the intended expedition, and adviſed them to be on their guard: which letter he ſent by Sarah, a maid-ſervant belonging to the family of Hâſhem. The meſſenger had not been gone long, before Gabriel diſcovered the affair to the prophet, who immediately ſent after her, and having intercepted the letter, aſked Hateb how he came to be guilty of ſuch an action? to which he replied, that it was not out of infidelity, or a deſire to return to idolatry, but merely to induce the Koreiſh to treat his family, which was ſtill at Mecca, with ſome kindneſs; adding, that he was well aſſured his intelligence would be of no ſervice at all to the Meccans, becauſe he was ſatisfied GOD would take vengeance on them. Whereupon Mohammed received his excuſe, and pardoned him: but it was thought proper to forbid any ſuch practices for the future (1).

[i] And privately ſhew friendſhip unto them.]——The verb here uſed has alſo a contrary ſignification, according to which the words may be rendered, and yet openly ſhew friendſhip unto them.

(1) Idem. V. ABU'L-F. vit. Moh. p. 103.

I well

I well know that which ye conceal, and that which ye diſcover: and whoever of you doth this, hath already erred from the ſtrait path. If they get the better of you, they will be enemies unto you, and they will ſtretch forth their hands and their tongues againſt you with evil: and they earneſtly deſire that ye ſhould become unbelievers. Neither your kindred nor your children will avail you at all on the day of reſurrection, which will ſeparate you from one another: and GOD ſeeth that which ye do. Ye have an excellent pattern in ABRAHAM, and thoſe who were with him, when they ſaid unto their people, Verily we are clear of you, and of the idols which ye worſhip, beſides GOD: we have renounced you; and enmity and hatred is begun between us and you for ever, until ye believe in GOD alone: except ABRAHAM's ſaying unto his father, Verily I will beg pardon for thee [k]; but I cannot obtain ought of GOD in thy behalf. O LORD, in thee do we truſt, and unto thee are we turned; and before thee ſhall we be aſſembled hereafter. O LORD, ſuffer us not to be put to trial by the unbelievers [l]; and forgive us, O LORD; for thou art mighty and wiſe. Verily ye have in them an excellent example, unto him who hopeth in GOD and the laſt-day: and whoſo turneth back; verily GOD is ſelf-ſufficient, and praiſe-worthy. Peradventure GOD will eſtabliſh friendſhip between yourſelves and ſuch of them as ye now hold for enemies [m]: for GOD is powerful; and GOD is inclined

[k] Except Abraham's ſaying unto his father, Verily I will aſk pardon for thee.]—For in this Abraham's example is not to be followed. See chap. 9. p. 263.

[l] Suffer us not to be put to trial by the unbelievers.]—i. e. Suffer them not to prevail againſt us, leſt they thence conclude themſelves to be in the right, and endeavour to make us deny our faith by the terror of perſecution (1).

[m] Peradventure GOD will eſtabliſh friendſhip between you, &c.]—And this happened accordingly on the taking of Mecca; when Abu Sofiân, and others of the Koreiſh, who had till then been inveterate enemies to the Moſlems, embraced the ſame faith, and became their friends and brethren. Some ſuppoſe the marriage of Mohammed with Omm Habibà, the daughter of Abu Sofiân, which was celebrated the year before, to be here intended (2).

(1) Al BEIDAWI. (2) V. GAGNIER, not. in Abu'lf. vit. Moh. p. 91.

to forgive, and merciful. As to thoſe who have not borne arms againſt you on account of religion, nor turned you out of your dwellings, GOD forbiddeth you not to deal kindly with them, and to behave juſtly towards them[n]; for GOD loveth thoſe who act juſtly. But as to thoſe who have borne arms againſt you on account of religion, and have diſpoſſeſſed you of your habitations, and have aſſiſted in diſpoſſeſſing you, GOD forbiddeth you to enter into friendſhip with them: and whoſoever of you entereth into friendſhip with them, thoſe are unjuſt doers. O true believers, when believing women come unto you as refugees, try them: GOD well knoweth their faith. And if ye know them to be true believers, ſend them not back to the infidels: they are not lawful for the unbelievers to have in marriage; neither are the unbelievers lawful for them. But give their unbelieving huſbands what they ſhall have expended for their dowers[o]. Nor ſhall it be any crime in you if ye marry them, provided ye give them their dowries[p]. And retain not the patronage of the unbelieving women: but demand back that which ye have expended for the dowry of ſuch of your

[n] As to thoſe who have not borne arms againſt you, &c.]—This paſſage, it is ſaid, was revealed on account of Koteila bint Abd'al Uzza, who having, while ſhe was an idolatreſs, brought ſome preſents to her daughter, Aſma bint Abi Becr, the latter not only refuſed to accept them, but even denied her admittance (1).

[o] But give their unbelieving huſbands what they ſhall have expended for their dowers.]—For according to the terms of the pacification of al Hodeibiya (2), each ſide was to return whatever came into their power belonging to the other; wherefore when the Moſlems were, by this paſſage, forbidden to reſtore the married women who ſhould come over to them, they were at the ſame time commanded to make ſome ſort of ſatisfaction by returning their dowry.

It is related, that after the aforeſaid pacification, while Mohammed was yet at al Hodeibiya, Sobeia bint al Hareth, of the tribe of Aſlam, having embraced Mohammediſm, her huſband, Moſâfer the Makhzumite, came and demanded her back; upon which this paſſage was revealed: and Mohammed, purſuant thereto, adminiſtered to her the oath thereafter directed, and returned her huſband her dower; and then Omar married her (3).

[p] Provided ye give them their dowries.]—For what is returned to their former huſbands is not to be conſidered as their dower.

(1) Al BEIDAWI. (2) See chap. 48. p. 384, &c. (3) Al BEIDAWI.

wives as go over to the unbelievers; and let them demand back that which they have expended for the dowry of thoſe who come over to you. This is the judgment of GOD, which he eſtabliſheth among you: and GOD is knowing and wiſe. If any of your wives[q] eſcape from you to the unbelievers, and ye have your turn by the coming over of any of the unbelievers wives to you[r]; give unto thoſe believers whoſe wives ſhall have gone away, out of the dowries of the latter, ſo much as they ſhall have expended for the dowers of the former: and fear GOD, in whom ye believe. O prophet, when believing women come unto thee, and plight their faith unto thee[s], that they will not aſſociate any thing with GOD, nor ſteal, nor commit fornication, nor kill their children[t], nor come with a calumny which they have forged between their hands and their feet[u], nor be diſobedient to thee in that which ſhall be reaſonable: then do thou plight thy faith unto them, and aſk pardon for them of GOD: for GOD is inclined to forgive, and merciful. O true believers, enter not into friendſhip with a people againſt whom GOD is incenſed[w]: they deſpair of the life to come[x], as the infidels deſpair

[q] Any of your wives.]—Literally, any thing of your wives; which ſome interpret, any part of their dowry.

[r] And ye have your turn, &c.]—Or, as the original verb may alſo be tranſlated, and ye take ſpoils: in which caſe the meaning will be, that thoſe Moſlems, whoſe wives ſhall have gone over to the infidels, ſhall have a ſatisfaction for their dower out of the next booty. This law, they ſay, was given, becauſe the idolaters, after the preceding verſe had been revealed, refuſed to comply therewith, or to make any return of the dower of thoſe women who went over to them from the Moſlems (1); ſo that the latter were obliged to indemnify themſelves as they could.

[s] See the Prelim. Diſc. ſect. II. p. 62. Some are of opinion, that this paſſage was not revealed till the day of the taking of Mecca; when, after having received the ſolemn ſubmiſſion of the men, he proceeded to receive that of the women (2).

[t] See chap. 81.

[u] Nor come with a calumny, &c.]——Jallalo'ddin underſtands theſe words of laying their ſpurious children to their huſbands.

[w] A people againſt whom GOD is incenſed.]——i. e. The infidels in general; or the Jews in particular (3).

[x] They deſpair of the life to come.]—By reaſon of their infidelity; or becauſe they well know they cannot expect to be made partakers of the happineſs of the next life, by reaſon

(1) Idem. (2) Idem. (3) See chap. 1. p. 2.

ſpair of the reſurrection of thoſe who dwell in the graves.

reaſon of their rejecting of the prophet foretold in the law, and whoſe miſſion is confirmed by miracles (1).

(1) Al Beidawi.

CHAP. LXI.

Intitled, Battle Array; revealed at Mecca[y].

In the name of the moſt merciful God.

WHATEVER is in heaven and in earth celebrateth the praiſe of God; for he is mighty and wiſe. O true believers, why do ye ſay that which ye do not[z]? It is moſt odious in the ſight of God, that ye ſay that which ye do not. Verily God loveth thoſe who fight for his religion in battle array, as though they were a well-compacted building. Remember when Moſes ſaid unto his people, O my people, why do ye injure me[a]; ſince ye know that I am the apoſtle of God ſent unto you? And when they had deviated from the truth, God made their hearts to deviate from the right way; for God directeth not wicked people. And when Jeſus the Son of Mary ſaid, O children of Iſrael, verily I am the apoſtle of God ſent unto you, confirming the law which was delivered before me, and bringing good tidings of an apoſtle who ſhall come after me,

[y] Or, as ſome rather judge, at Medina; which opinion is confirmed by the explication in the next note.

[z] Why do ye ſay that which ye do not?]——The commentators generally ſuppoſe theſe words to be directed to the Moſlems, who, notwithſtanding they had ſolemnly engaged to ſpend their lives and fortunes in defence of their faith, yet ſhamefully turned their backs at the battle of Ohod (1). They may, however, be applied to hypocrites of all ſorts, whoſe actions contradict their words.

[a] Why do ye injure me?]—viz. By your diſobedience; or by malicioufly aſperſing me (2).

(1) See chap. 3. p. 77, &c.

(2) See chap. 33. p. 285.

and whoſe name ſhall be AHMED[b]. And when he produced unto them evident miracles, they ſaid, This is manifeſt ſorcery. But who is more unjuſt than he who forgeth a lie againſt GOD, when he is invited unto ISLAM? And GOD directeth not the unjuſt people. They ſeek to extinguiſh GOD's light with their mouths: but GOD will perfect his light, though the infidels be averſe thereto. It is he who hath ſent his apoſtle with the direction, and the religion of truth, that he may exalt the ſame above every religion, although the idolaters be averſe thereto. O true believers, ſhall I ſhew you a merchandiſe which will deliver you from a painful torment hereafter? Believe in GOD and his apoſtle; and defend GOD's true religion with your ſubſtance, and in your own perſons. This will be better for you, if ye knew it. He will forgive you your ſins, and will introduce you into gardens through which rivers flow, and agreeable habitations in gardens of perpetual abode. This will be great felicity. And ye ſhall obtain other things which ye deſire, namely, aſſiſtance from GOD, and a ſpeedy victory. And do thou bear good tidings to the true believers. O true believers, be ye the aſſiſtants of GOD; as JESUS the Son of MARY ſaid to the apoſtles, Who will be my aſſiſtants with reſpect to GOD[c]? The apoſtles anſwered, We will be the aſſiſtants of GOD. So a part of the children of ISRAEL believed, and a part believed not[d]: but we ſtrengthened thoſe who believed, above their enemy; wherefore they became victorious over them.

[b] Whoſe name ſhall be Ahmed.]—For Mohammed alſo bore the name of Ahmed; both names being derived from the ſame root, and nearly of the ſame ſignification. The Perſian paraphraſt, to ſupport what is here alleged, quotes the following words of CHRIST, I go to my father, and the Paraclete ſhall come (1): the Mohammedan doctors unanimouſly teaching, that by the Paraclete, (or, as they chuſe to read it, the Periclyte, or Illuſtrious) their prophet is intended, and no other (2).

[c] See chap. 3. p. 64.

[d] And a part believed not.]—Either by rejecting him, or by affirming him to be GOD, and the ſon of GOD (3).

(1) See John xvi. 7, &c. (2) See the Prelim. Diſc. ſect. IV. p. 98.
(3) JALLALO'DDIN.

CHAP.

CHAP. LXII.

Intitled, The Aſſembly; revealed at MEDINA.

In the name of the moſt merciful GOD.

WHATEVER is in heaven and earth praiſeth GOD; the King, the Holy, the Mighty, the Wiſe. It is he who hath raiſed up amidſt the illiterate ARABIANS an apoſtle from among themſelves[e], to rehearſe his ſigns unto them, and to purify them, and to teach them the ſcriptures and wiſdom; whereas before they were certainly in a manifeſt error: and others of them have not yet attained unto them, by embracing the faith; though they alſo ſhall be converted in GOD's good time; for he is mighty and wiſe. This is the free grace of GOD: he beſtoweth the ſame on whom he pleaſeth: and GOD is endued with great beneficence. The likeneſs of thoſe who were charged with the obſervance of the law, and then obſerved it not, is as the likeneſs of an aſs laden with books[f]. How wretched is the likeneſs of the people who charge the ſigns of GOD with falſehood! and GOD directeth not the unjuſt people. Say, O ye who follow the Jewiſh religion, if ye ſay that ye are the friends of GOD above other men, wiſh for death[g], if ye ſpeak truth. But they will never wiſh for it, becauſe of that which their hands have ſent before them[h]: and GOD well knoweth the unjuſt. Say, Verily death, from which ye fly, will ſurely meet you: then ſhall ye be brought before him who knoweth as well what is concealed as what is diſco-

[e] See the Prelim. Diſc. ſect. II. p. 55.

[f] As the likeneſs of an aſs laden with books.]—Becauſe they underſtand not the prophecies contained in the law, which bear witneſs to Mohammed, no more than the aſs does the books he carries.

[g] Wiſh for death.]—i. e. Make it your requeſt to GOD, that he would tranſlate you from this troubleſome world to a ſtate of never-fading bliſs.

[h] See chap. 2. p. 19.

covered; and he will declare unto you that which ye have done. O true believers, when ye are called to prayer on the day of the aſſembly [i], haſten to the commemoration of GOD, and leave merchandiſing. This will be better for you, if ye knew it. And when prayer is ended, then diſperſe yourſelves through the land as ye liſt, and ſeek gain of the liberality of GOD [k]: and remember GOD frequently, that ye may proſper. But when they ſee any merchandiſing, or ſport, they flock thereto, and leave thee ſtanding up in thy pulpit [l]. Say, The reward which is with GOD is better than any ſport or merchandiſe: and GOD is the beſt provider.

[i] The day of the aſſembly.]-That is Friday, which being more peculiarly ſet apart by Mohammed for the public worſhip of GOD, is therefore called Yawn al jomá, i. e. the day of the aſſembly, or congregation; whereas it was before called al Arûba. The firſt time this day was particularly obſerved, as ſome ſay, was on the prophet's arrival at Medina; into which city he made his firſt entry on a Friday: but others tell us, that Caab Ebn Lowa, one of Mohammed's anceſtors, gave the day its preſent name, becauſe on that day the people uſed to be aſſembled before him (1). One reaſon given for the obſervation of Friday, preferably to any other day of the week, is becauſe on that day GOD finiſhed the creation (2).

[k] And ſeek gain of the liberality of GOD.]——By returning to your commerce and worldly occupations, if ye think fit: for the Mohammedans do not hold themſelves obliged to obſerve the day of their public aſſembly with the ſame ſtrictneſs as the Chriſtians and Jews do their reſpective Sabbath; or particularly to abſtain from work, after they have performed their devotions. Some, however, from a tradition of their prophet, are of opinion, that works of charity, and religious exerciſes, which may draw down the bleſſing of GOD, are recommended in this paſſage.

[l] When they ſee any merchandiſing, or ſport, &c.]-It is related, that one Friday, while Mohammed was preaching, a caravan of Merchants happened to arrive with their drums beating, according to cuſtom; which the congregation hearing, they all ran out of the Moſque to ſee them, except twelve only (3).

(1) Al BEIDAWI. (2) V. GOL. in Alfrag. p. 15. (3) Al BEIDAWI, JALLALO'DDIN.

CHAP.

CHAP. LXIII.

Intitled, The Hypocrites; revealed at MEDINA.

In the name of the moſt merciful GOD.

WHEN the hypocrites come unto thee, they ſay, We bear witneſs that thou art indeed the apoſtle of GOD. And GOD knoweth that thou art indeed his apoſtle: but GOD beareth witneſs that the hypocrites are certainly liars. They have taken their oaths for a protection, and they turn others aſide from the way of GOD: it is ſurely evil which they do. This is teſtified of them, becauſe they believed, and afterwards became unbelievers: wherefore a ſeal is ſet on their hearts, and they ſhall not underſtand. When thou beholdeſt them, their perſons pleaſe thee[m]: and if they ſpeak, thou heareſt their diſcourſe with delight. They reſemble pieces of timber ſet up againſt a wall[n]. They imagine every ſhout to be againſt them[o]. They are enemies; wherefore beware of them. GOD curſe them: how are they turned aſide from the truth! And when it is ſaid unto them, Come, that the apoſtle of GOD may aſk pardon for you; they turn away their heads, and thou ſeeſt them retire big with diſdain. It ſhall be equal unto them, whether thou aſk pardon for them,

[m] When thou beholdeſt them, their perſons pleaſe thee, &c.]—The commentators tell us, that Abdallah Ebn Obba, a chief hypocrite, was a tall man, of a very graceful preſence, and of a ready and eloquent tongue; and uſed to frequent the prophet's aſſembly, attended by ſeveral like himſelf: and that theſe men were greatly admired by Mohammed, who was taken with their handſome appearance, and liſtened to their diſcourſe with pleaſure (1).

[n] They reſemble pieces of timber ſet up againſt a wall.]-Being tall and big, but void of knowledge and conſideration (2).

[o] They imagine every ſhout to be againſt them.]—Living under continual apprehenſions; becauſe they are conſcious of their hypocriſy towards GOD, and their inſincerity towards the Moſlems.

(1) Al BEIDAWI. (2) Idem.

or do not aſk pardon for them; GOD will by no means forgive them: for GOD directeth not the prevaricating people. Theſe are the men who ſay to the inhabitants of MEDINA, Do not beſtow any thing on the refugees who are with the apoſtle of GOD, that they may be obliged to ſeparate from him. Whereas unto GOD belong the ſtores of heaven and earth: but the hypocrites do not underſtand. They ſay, Verily, if we return to MEDINA, the worthier ſhall expel thence the meaner[p]. Whereas ſuperior worth belongeth unto GOD, and his apoſtle, and the true believers: but the hypocrites know it not. O true believers, let not your riches or your children divert you from the remembrance of GOD: for whoſoever doth this, they will ſurely be loſers. And give alms out of that which we have beſtowed on you; before death come unto one of you, and he ſay, O LORD, wilt thou not grant me reſpite for a ſhort term; that I may give alms, and become one of the righteous? For GOD will by no means grant further reſpite to a ſoul, when its determined time is come: and GOD is fully apprized of that which ye do.

[p] They ſay, Verily, if we return to Medina, the worthier ſhall expel thence the meaner.]—Theſe, as well as the preceding, were the words of Ebn Obba to one of Medina, who in a certain expedition quarrelling with an Arab of the deſert about water, received a blow on the head with a ſtick, and made his complaint thereof to him (1).

(1) Idem.

CHAP. LXIV.

Intitled, Mutual Deceit; revealed at MECCA[q].

In the name of the moſt merciful GOD.

WHATEVER is in heaven and earth celebrateth the praiſes of GOD: his is the kingdom, and unto him is the praiſe due; for he is al-

[q] The commentators are not agreed whether this chapter was revealed at Mecca, or at Medina; or partly at the one place, and partly at the other.

mighty.

mighty. It is he who hath created you; and one of you is predeſtined to be an unbeliever, and another of you is predeſtined to be a believer: and GOD beholdeth that which ye do. He hath created the heavens and the earth with truth; and he hath faſhioned you, and given you beautiful forms: and unto him muſt ye all go. He knoweth whatever is in heaven and earth: and he knoweth that which ye conceal, and that which ye diſcover; for GOD knoweth the innermoſt part of men's breaſts. Have ye not been acquainted with the ſtory of thoſe who diſbelieved heretofore, and taſted the evil conſequence of their behaviour? And for them is prepared, in the life to come, a tormenting puniſhment. This ſhall they ſuffer, becauſe their apoſtles came unto them with evident proofs of their miſſion, and they ſaid, Shall men direct us? Wherefore they believed not, and turned their backs. But GOD ſtandeth in need of no perſon: for GOD is ſelf-ſufficient, and worthy to be praiſed. The unbelievers imagine that they ſhall not be raiſed again. Say, Yea, by my LORD, ye ſhall ſurely be raiſed again: then ſhall ye be told that which ye have wrought; and this is eaſy with GOD. Wherefore believe in GOD and his apoſtle, and the light which we have ſent down: for GOD is well acquainted with that which ye do. On a certain day he ſhall aſſemble you, at the day of the general aſſembly: that will be the day of mutual deceit[r]. And whoſo ſhall believe in GOD, and ſhall do that which is right, from him will he expiate his evil deeds, and he will lead him into gardens beneath which rivers flow, to remain therein for ever. This will be great felicity. But they who ſhall not believe, and ſhall accuſe our ſigns of falſehood, thoſe ſhall be the inhabitants of hell-fire, wherein they ſhall remain for ever; and a wretched

[r] The day of mutual deceit.]—When the bleſſed will deceive the damned, by taking the places which they would have had in paradiſe, had they been true believers; and contrariwiſe (1).

(1) Idem, JALLALO'DDIN, YAHYA.

journey

journey ſhall it be thither! No misfortune happeneth but by the permiſſion of GOD; and whoſo believeth in GOD, he will direct his heart: and GOD knoweth all things. Wherefore obey GOD, and obey the apoſtle: but if ye turn back, verily the duty incumbent on our apoſtle is only public preaching. GOD! there is no GOD but he: wherefore in GOD let the faithful put their truſt. O true believers, verily of your wives and your children ye have an enemy[s]: wherefore beware of them. But if ye paſs over their offences, and pardon, and forgive them[t]; GOD is likewiſe inclined to forgive, and merciful. Your wealth and your children are only a temptation: but with GOD is a great reward. Wherefore fear GOD, as much as ye are able; and hear, and obey: and give alms, for the good of your ſouls; for whoſo is preſerved from the covetouſneſs of his own ſoul, they ſhall proſper. If ye lend unto GOD an acceptable loan, he will double the ſame unto you, and will forgive you: for GOD is grateful and long-ſuffering, knowing both what is hidden, and what is divulged; the Mighty, the Wiſe.

[s] Of your wives and your children ye have an enemy.]—For theſe are apt to diſtract a man from his duty, eſpecially in time of diſtreſs (1); a married man caring for the things that are of this world, while the unmarried careth for the things that belong to the LORD (2).

[t] If ye paſs over their offences, &c.]—Conſidering that the hindrance they may occaſion you proceeds from their affection, and their ill bearing your abſence in time of war, &c.

(1) Iidem. (2) See 1 Corinth. vii. 25, &c.

CHAP.

CHAP. LXV.

Intitled, Divorce; revealed at MEDINA.

In the name of the moſt merciful GOD.

O Prophet, when ye divorce women, put them away at their appointed term[u]; and compute the term exactly: and fear GOD, your LORD. Oblige them not to go out of their apartments, neither let them go out, until the term be expired, unleſs they be guilty of manifeſt uncleanneſs. Theſe are the ſtatutes of GOD: and whoever tranſgreſſeth the ſtatutes of GOD, aſſuredly injureth his own ſoul. Thou knoweſt not whether GOD will bring ſomething new to paſs, which may reconcile them, after this. And when they ſhall have fulfilled their term, either retain them with kindneſs, or part from them honourably: and take witneſſes from among you, men of integrity; and give your teſtimony as in the preſence of GOD. This admonition is given unto him who believeth in GOD and the laſt-day: and whoſo feareth GOD, unto him will he grant a happy iſſue out of all his afflictions, and he will beſtow on him an ample proviſion from whence he expecteth it not: and whoſo truſteth in GOD, he will be his ſufficient ſupport; for GOD will ſurely attain his purpoſe. Now hath GOD appointed unto every thing a determined period. As to ſuch of your wives as ſhall deſpair having their courſes, by reaſon of their age; if

[u] At their appointed term.]—That is, When they ſhall have had their courſes thrice, after the time of their divorce, if they prove not to be with child; or, if they prove with child, when they ſhall have been delivered (1). Al Beidâwi ſuppoſes huſbands are hereby commanded to divorce their wives while they are clean: and ſays, that the paſſage was revealed on account of Ebn Omar, who divorced his wife when ſhe had her courſes upon her, and was therefore obliged to take her again.

(1) See chap. 2. p. 41.

ye

ye be in doubt thereof, let their term be three months: and let the ſame be the term of thoſe who have not yet had their courſes. But as to thoſe who are pregnant, their term ſhall be, until they be delivered of their burden[w]. And whoſo feareth GOD, unto him will he make his command eaſy. This is the command of GOD, which he hath ſent down unto you. And whoſo feareth GOD, he will expiate his evil deeds from him, and will increaſe his reward. Suffer the women whom ye divorce to dwell in ſome part of the houſes wherein ye dwell; according to the room and conveniencies of the habitations which ye poſſeſs: and make them not uneaſy, that ye may reduce them to ſtraits. And if they be with child, expend on them what ſhall be needful, until they be delivered of their burden. And if they ſuckle their children for you, give them their hire[x]; and conſult among yourſelves, according to what ſhall be juſt and reaſonable. And if ye be put to a difficulty herein, and another woman ſhall ſuckle the child for him, let him who hath plenty expend proportionably, in the maintenance of the mother and the nurſe, out of his plenty: and let him whoſe income is ſcanty, expend in proportion out of that which GOD hath given him. GOD obligeth no man to more than he hath given him ability to perform: GOD will cauſe eaſe to ſucceed hardſhip. How many cities have turned aſide from the command of their LORD and his apoſtles? Wherefore we brought them to a ſevere account; and we chaſtiſed them with a grievous chaſtiſement: and they taſted the evil conſequence of their buſineſs; and the end of their buſineſs was perdition. GOD hath prepared for them a ſevere puniſhment: wherefore fear GOD, O ye who are endued with underſtanding. True believers, now hath GOD ſent down unto you an admonition, an apoſtle who may rehearſe unto you the perſpicuous ſigns of GOD; that he may bring forth

[w] See chap. 2. p. 41.

[x] Their hire.]—Which ought at leaſt to be ſufficient to maintain and clothe them during the time of ſuckling. See chap. 2. p. 42.

thoſe

thoſe who believe and do good works, from darkneſs into light. And whoſo believeth in GOD, and doth that which is right, him will he lead into gardens beneath which rivers flow, to remain therein for ever: now hath GOD made an excellent proviſion for him. It is GOD who hath created ſeven heavens, and as many different ſtories of the earth: the divine command deſcendeth between them [y]; that ye may know that GOD is omnipotent, and that GOD comprehendeth all things by his knowledge.

[y] The divine command deſcendeth between them.]——Penetrating and pervading them all, with abſolute efficacy.

CHAP. LXVI.

Intitled, Prohibition; revealed at MECCA.

In the name of the moſt merciful GOD.

O Prophet, why holdeſt thou that to be prohibited which GOD hath allowed thee, ſeeking to pleaſe [z]; ſince GOD is inclined to forgive and merciful?

[z] Why holdeſt thou that to be prohibited which GOD hath allowed thee, &c.]——There are ſome who ſuppoſe this paſſage to have been occaſioned by Mohammed's proteſting never to eat honey any more, becauſe, having once eaten ſome in the apartment of Hafsa, or of Zeinah, three other of his wives, namely, Ayeſha, Sawda, and Safia, all told him they ſmelt he had been eating of the juice which diſtils from certain ſhrubs in thoſe parts, and reſembles honey in taſte and conſiſtence, but is of a very ſtrong ſavour, and which the prophet had a great averſion to (1). But the more received opinion is, that the chapter was revealed on the following occaſion. Mohammed having lain with a ſlave of his named Mary, of Coptic extract, who had been ſent him as a preſent by al Mokawkas, governor of Egypt,) on the day which was due to Ayeſha, or to Hafsa, and, as ſome ſay, on Hafsa's own bed, while ſhe was abſent; and this coming to Hafsa's knowledge, ſhe took it extremely ill, and reproached her huſband ſo ſharply, that, to pacify her, he promiſed, with an oath, never to touch the maid again (2): and to free him from the obligation of this promiſe, was the deſign of the chapter.

I cannot here avoid obſerving, as a learned writer (3) has done before me, that Dr. Prideaux has ſtrangely miſrepreſented this paſſage. For having given the ſtory of

(1) Al ZAMAKH. Al BEIDAWI. (2) Iidem, JALLAL. YAHYA.
(3) GAGNIER, not. ad Abu'lf. vit. Moh. p. 150.

ciful? GOD hath allowed you the diſſolution of your oaths[a]: and GOD is your maſter; and he is knowing and

of the prophet's amour with his maid Mary, a little embelliſhed, he proceeds to tell us, that in this chapter Mohammed brings in GOD allowing him, and all his Moſlems, to lie with their maids when they will, notwithſtanding their wives: (whereas the words relate to the prophet only, who wanted not any new permiſſion for that purpoſe, becauſe it was a privilege already granted him (1), though to none elſe:) and then, to ſhew what ground he had for his aſſertion, adds, that the firſt words of the chapter are, O prophet, why doſt thou forbid what GOD hath allowed thee, that thou mayeſt pleaſe thy wives? GOD hath granted unto you to lie with your maid-ſervants (2). Which laſt words are not to be found here, or elſewhere in the Korân, and contains an allowance of what is expreſsly forbidden therein (3); though the doctor has thence taken occaſion to make ſome reflections which might as well have been ſpared. I ſhall ſay nothing to aggravate the matter; but leave the reader to imagine what this reverend divine would have ſaid of a Mohammedan, if he had caught him tripping in the like manner.

Having digreſſed ſo far, I will venture to add a word, or two, in order to account for one circumſtance which Dr. Prideaux relates concerning Mohammed's concubine Mary; viz. that after her maſter's death, no account was had of her or the ſon which ſhe had borne him, but both were ſent away into Egypt, and no mention made of either ever after among them; and then he ſuppoſes (for he is ſeldom at a loſs for a ſuppoſition) that Ayeſha, out of the hatred which ſhe bore her, procured of her father, who ſucceeded the impoſtor in the government, to have her thus diſpoſed of (4). But it being certain, by the general conſent of all the eaſtern writers, that Mary continued in Arabia till her death, which happened in Medina, about five years after that of her maſter, and was buried in the uſual burying-place there, called al Bakî, and that her ſon died before his father, it has been aſked, whence the doctor had this (5)? I anſwer, That I gueſs he had it partly from Abu'lfaragius, according to the printed edition of whoſe work, the Mary we are ſpeaking of, is ſaid to have been ſent with her ſiſter Shirin (not with her ſon) to Alexandria by al Mokawkas (6): though I make no doubt but we ought in that paſſage to read min, from, inſtead of ila, to; (notwithſtanding the manuſcript copies of this author uſed by Dr. Pocock, the editor, and alſo a very fair one in my own poſſeſſion, agree in the latter reading;) and that the ſentence ought to run thus, quam (viz. Mariam) unà cum ſorore Shirina ab Alexandria miſerat al Mokawkas.

[a] God hath allowed you the diſſolution of your oaths.]—By having appointed an expiation for that purpoſe (7): or, as the words may be tranſlated, God hath allowed you to uſe an exception in your oaths, that is, to add the words, if it pleaſe GOD; in which caſe a man is excuſed from guilt if he perform not his oath (8). The paſſage, though directed to all the Moſlems in general, ſeems to be particularly deſigned for quieting the prophet's conſcience in regard to the oath abovementioned: but Al Beidâwi approves

(1) See chap. 33. p. 281.
(2) PRID. Life of Mah. p. 113.
(3) See chap. 17. p. 100. chap. 4. p. 98. and chap. 24. p. 187, &c.
(4) PRID. Life of Mah. p. 114.
(5) GAGNIER, ubi ſupra.
(6) ABU'LFARAG. Hiſt. Dynaſt. p. 165.
(7) See chap. 5. p. 148.
(8) Al BEIDAWI.

and wife. When the prophet intruſted as a ſecret unto one of his wives a certain accident; and when ſhe diſcloſed the ſame, and GOD made it known unto him; he acquainted her with part of what ſhe had done, and forbore to upbraid her with the other part thereof. And when he had acquainted her therewith, ſhe ſaid, Who hath diſcovered this unto thee? He anſwered, The knowing, the ſagacious GOD hath diſcovered it unto me [b]. If ye both be turned unto GOD (for your hearts have ſwerved) it is well: but if ye join againſt him, verily GOD is his patron; and GABRIEL, and the good men among the faithful, and the angels are alſo his aſſiſtants [c]. If he divorce you, his LORD can eaſily give him in exchange other wives better than you, women reſigned unto GOD, true believers, devout, penitent, obedient, given to faſting, both ſuch as have been known by other men, and virgins. O true believers, ſave your ſouls, and thoſe of your families, from the fire whoſe fuel is men and ſtones, over which are ſet

proves not this opinion, becauſe ſuch an oath was to be looked upon as an inconſiderate one, and required no expiation.

[b] When the prophet intruſted as a ſecret unto one of his wives a certain accident, &c.]——When Mohammed found that Hafsa knew of his having injured her, or Ayeſha, by lying with his concubine Mary on the day due to one of them, he deſired her to keep the affair ſecret, promiſing, at the ſame time, that he would not meddle with Mary any more; and foretold her, as a piece of news which might ſooth her vanity, that Abu Becr and Omar ſhould ſucceed him in the government of his people. Hafsa, however, could not conceal this from Ayeſha, with whom ſhe lived in ſtrict friendſhip, but acquainted her with the whole matter: whereupon the prophet, perceiving, probably by Ayeſha's behaviour, that this ſecret had been diſcovered, upbraided Hafsa with her betraying him, telling her that GOD had revealed it to him; and not only divorced her, but ſeparated him from all his other wives for a whole month, which time he ſpent in the apartment of Mary. In a ſhort time, notwithſtanding, he took Hafsa again, by the direction, as he gave out, of the angel Gabriel; who commended her for frequent faſting and other exerciſes of devotion, aſſuring him likewiſe that ſhe ſhould be one of his wives in paradiſe (1).

[c] If ye both, &c.]—This ſentence is directed to Hafsa and Ayeſha; the pronouns and verbs of the ſecond perſon being in the dual number.

(1) Idem, Al ZAMAKH. &c.

angels

angels fierce and terrible[d]; who diſobey not GOD in what he hath commanded them, but perform what they are commanded. O unbelievers, excuſe not yourſelves this day; ye ſhall ſurely be rewarded for what ye have done[e]. O true believers, turn unto GOD with a ſincere repentance: peradventure your LORD will do away from you your evil deeds, and will admit you into gardens, through which rivers flow; on the day whereon GOD will not put to ſhame the prophet, or thoſe who believe with him: their light ſhall run before them, and on their right-hands[f], and they ſhall ſay, LORD, make our light perfect, and forgive us; for thou art almighty. O prophet, attack the infidels with arms, and the hypocrites with arguments; and treat them with ſeverity: their abode ſhall be hell, and an ill journey ſhall it be thither. GOD propoundeth as a ſimilitude unto the unbelievers, the wife of NOAH, and the wife of LOT: they were under two of our righteous ſervants, and they deceived them both[g]; wherefore their huſbands were of no advantage unto them at all, in the ſight of GOD[h]: and it ſhall be ſaid unto them, at the laſt-day, Enter ye into hell-fire, with thoſe who enter therein. GOD alſo propoundeth as a ſimilitude unto thoſe who believe, the wife of PHA-

[d] See chap. 74. and the Prelim. Diſc. ſect. IV. p. 122.

[e] O unbelievers, &c.]——Theſe words will be ſpoken to the infidels at the laſt-day.

[f] See chap. 57. p. 419.

[g] The wife of Noah, and the wife of Lot, &c.]—Who were both unbelieving women, but deceived their reſpective huſbands by their hypocriſy. Noah's wife, named Wâïla, endeavoured to perſuade the people her huſband was diſtracted; and Lot's wife, whoſe name was Wâhela (though ſome writers give this name to the other, and that of Wâïla to the latter,) was in confederacy with the men of Sodom, and uſed to give them notice when any ſtrangers came to lodge with him, by a ſign of ſmoke by day, and of fire by night (1).

[h] Wherefore their huſbands were of no advantage unto them, in the ſight of GOD.]—For they both met with a diſaſtrous end in this world (2), and will be doomed to eternal miſery in the next. In like manner, as Mohammed would inſinuate, the infidels of his time had no reaſon to expect any mitigation of their puniſhment, on account of their relation to himſelf and the reſt of the true believers.

(1) JALLAL. AL ZAMAKH. and 29.

(2) See chap. 11. p. 21. and p. 28.

RAOH

RAOH[i]; when ſhe ſaid, LORD, build me a houſe with thee in paradiſe: and deliver me from PHARAOH and his doings, and deliver me from the unjuſt people: and MARY the daughter of IMRAN; who preſerved her chaſtity, and into whoſe womb we breathed of our ſpirit[k], and who believed in the words of her LORD and his ſcriptures, and was a devout and obedient perſon[l].

[i] The wife of Pharaoh.]–viz. Aſia the daughter of Mozáhem. The commentators relate, that becauſe ſhe believed in Moſes, her huſband cruelly tormented her, faſtening her hands and feet to four ſtakes, and laying a large mill-ſtone on her breaſt, her face, at the ſame time, being expoſed to the ſcorching beams of the ſun; theſe pains, however, were alleviated by the angels ſhading her with their wings, and the view of the manſion prepared for her in paradiſe, which was exhibited to her on her pronouncing the prayer in the text: at length GOD received her ſoul; or, as ſome ſay, ſhe was taken up alive into paradiſe, where ſhe eats and drinks (1).

[k] See chap. 19. p. 130, &c.

[l] On occaſion of the honourable mention here made of theſe two extraordinary women, the commentators introduce a ſaying of their prophet, That among men there had been many perfect, but no more than four of the other ſex had obtained perfection, to wit, Aſia, the wife of Pharaoh, Mary the daughter of Imrân, Kadîjah the daughter of Khowailed, (the prophet's firſt wife,) and Fâtema the daughter of Mohammed.

(1) JALLALO'DDIN, AL ZAMAKH.

CHAP. LXVII.

Intitled, The Kingdom[m]; revealed at MECCA.

In the name of the moſt merciful GOD.

*BLESSED be he in whoſe hand is the kingdom; XXIX.
for he is almighty! Who hath created death and life, that he might prove you, which of you is moſt righteous in his actions: and he is mighty, and ready to forgive. Who hath created ſeven heavens, one above another: thou canſt not ſee in a creature of the moſt Merciful any unfitneſs or diſproportion. Lift up thine eyes again to heaven, and look whether

[m] It is alſo intitled by ſome, The Saving, or, The delivering, becauſe, ſay they, it will ſave him who reads it, from the torture of the ſepulchre.

thou ſeeſt any flaw: then take two other views; and thy ſight ſhall return unto thee dull and fatigued. Moreover we have adorned the loweſt heaven with lamps, and have appointed them to be darted at the devils[n], for whom we have prepared the torment of burning fire: and for thoſe who believe not in their LORD, is alſo prepared the torment of hell; an ill journey ſhall it be thither! When they ſhall be thrown thereinto, they ſhall hear it bray like an aſs[o]; and it ſhall boil and almoſt burſt for fury. So often as a company of them ſhall be thrown therein, the keepers thereof ſhall aſk them, ſaying, Did not a warner come unto you? They ſhall anſwer, Yea, a warner came unto us: but we accuſed him of impoſture, and ſaid, GOD hath not revealed any thing; ye are in no other than a great error: and they ſhall ſay, If we had hearkened, or had rightly conſidered, we ſhould not have been among the inhabitants of burning fire: and they ſhall confeſs their ſins; but far be the inhabitants of burning fire from obtaining mercy! Verily they who fear their LORD in ſecret, ſhall receive pardon and a great reward. Either conceal your diſcourſe, or make it public; he knoweth the innermoſt parts of your breaſts: ſhall not he know all things who hath created them; ſince he is the ſagacious, the knowing? It is he who hath levelled the earth for you: therefore walk through the regions thereof, and eat of his proviſion; unto him ſhall be the reſurrection. Are ye ſecure that he who dwelleth in heaven will not cauſe the earth to ſwallow you up? and behold, it ſhall ſhake. Or are ye ſecure that he who dwelleth in heaven will not ſend againſt you an impetuous whirlwind, driving the ſands to overwhelm you? then ſhall ye know how important my warning was. Thoſe alſo who were before you diſbelieved; and how grievous was my diſpleaſure! Do they not behold the birds above them, extending and drawing

[n] See chap. 15. p. 70. [o] See chap. 31. p. 264.

back

back their wings? None ſuſtaineth them, except the Merciful; for he regardeth all things. Or who is he that will be as an army unto you, to defend you againſt the Merciful? Verily the unbelievers are in no other than a miſtake. Or who is he that will give you food, if he withholdeth his proviſion? yet they perſiſt in perverſeneſs, and flying from the truth. Is he, therefore, who goeth grovelling upon his face, better directed than he who walketh upright in a ſtrait way[p]? Say, It is he who hath given you being, and endued you with hearing, and ſight, and underſtanding; yet how little gratitude have ye! Say, It is he who hath ſown you in the earth, and unto him ſhall ye be gathered together. They ſay, When ſhall this menace be put in execution, if ye ſpeak truth? Anſwer, The knowledge of this matter is with GOD alone: for I am only a public warner. But when they ſhall ſee the ſame nigh at hand, the countenance of the infidels ſhall grow ſad: and it ſhall be ſaid unto them, This is what ye have been demanding. Say, What think ye? Whether GOD deſtroy me and thoſe who are with me, or have mercy on us; who will protect the unbelievers from a painful puniſhment? Say, He is the Merciful; in him do we believe, and in him do we put our truſt. Ye ſhall hereafter know who is in a manifeſt error. Say, What think ye? If your water be in the morning ſwallowed up by the earth, who will give you clear and running water?

[p] Is he who goeth grovelling on his face, &c.]—This compariſon is applied by the expoſitors to the infidel and the true believer.

CHAP. LXVIII.

Intitled, The Pen; revealed at MECCA.

In the name of the moſt merciful GOD.

N. [q] By the pen, and what they write [r], thou, O MOHAMMED, through the grace of thy LORD, art not diſtracted. Verily there is prepared for thee an everlaſting reward: for thou art of a noble diſpoſition [s]. Thou ſhalt ſee, and the infidels ſhall ſee, which of you are bereaved of your ſenſes. Verily thy LORD well knoweth him who wandereth from his path; and he well knoweth thoſe who are rightly directed: wherefore obey not thoſe who charge thee with impoſture. They deſire that thou ſhouldeſt be eaſy with them, and they will be eaſy with thee [t]. But obey not any who is a common ſwearer, a deſpicable fellow, a defamer,

[q] This letter is ſometimes made the title of the chapter, but its meaning is confeſſedly uncertain. They who ſuppoſe it ſtands for the word Nûn, are not agreed as to its ſignification in this place; for it is not only the name of the letter N in Arabic, but ſignifies alſo an ink-horn, and a fiſh: ſome are of opinion the former ſignification is the moſt proper here, as conſonant to what is immediately mentioned of the pen, and writing, and, conſidering that the blood of certain fiſh is good ink, not inconſiſtent with the latter ſignification; which is, however, preferred by others, ſaying that either the whole ſpecies of fiſh in general is hereby intended, or, the fiſh which ſwallowed Jonas, (who is mentioned in this chapter,) or elſe that vaſt one called Behemoth, fancied to ſupport the earth in particular. Thoſe who acquieſce in none of the foregoing explications, have invented others of their own, and imagine this character ſtands for the table of GOD's decrees, or one of the rivers in paradiſe, &c. (1).

[r] By the pen, and what they write.]—Some underſtand theſe words generally, and others of the pen with which GOD's decrees are written on the preſerved table, and of the angels who regiſter the ſame.

[s] Of a noble diſpoſition.]—In that thou haſt borne with ſo much patience and reſignation the wrongs and inſults of thy people, which have been greater than thoſe offered to any apoſtle before thee (2).

[t] They deſire that thou ſhouldeſt be eaſy with them, and they will be eaſy with thee.]—i. e. If thou wilt let them alone in their idolatry and other wicked practices, they will ceaſe to revile and perſecute thee.

(1) Al ZAMAKH. Al BEIDAWI, YAHYA. (2) Al BEIDAWI.

going

going about with ſlander, who forbiddeth that which is good, who is alſo a tranſgreſſor, a wicked perſon, cruel, and beſides this, of ſpurious birth[u], although he be poſſeſſed of wealth and many children: when our ſigns are rehearſed unto him, he ſaith, They are fables of the ancients. We will ſtigmatize him on the noſe[w]. Verily we have tried the MECCANS[x], as we formerly tried the owners of the garden[y], when they ſwore that they would gather the fruit thereof[z] in the morning, and added not the exception, if it pleaſe GOD: wherefore a ſurrounding deſtruction from thy LORD encompaſſed it while they ſlept; and in the morning it became like a garden whoſe fruits had been gathered[a]. And they called the one to the other as they roſe in the morning, ſaying, Go

[u] Obey not any common ſwearer, &c.]—The perſon at whom this paſſage was particularly levelled, is generally ſuppoſed to have been Mohammed's inveterate enemy al Walid Ebn al Mogheira, whom to complete his character, he calls baſtard, becauſe al Mogheira did not own him for his ſon, till he was eighteen years of age (1). Some, however, think it was al Akhnas Ebn Shoraik, who was really of the tribe of Thakîf though reputed to be of that of Zahra (2).

[w] We will ſtigmatize him on the noſe.]—Which being the moſt conſpicuous part of the face, a mark ſet thereon is attended with the utmoſt ignominy. It is ſaid that this prophetical menace was actually made good, al Walid having his noſe ſlit by a ſword, at the battle of Bedr, the mark of which wound he carried with him to his grave (3).

[x] We have tried the Meccans.]—By afflicting them with a grievous famine. See chap. 23, p. 183.

[y] The owners of the garden, &c.]—This garden was a plantation of palm-trees, about two paraſangs from Sanaa, belonging to a certain charitable man, who, when he gathered his dates, uſed to give public notice to the poor, and to leave them ſuch of the fruit as the knife miſſed, or was blown down by the wind, or fell beſide the cloth ſpread under the tree to receive it: after his death, his ſons, who were then become maſters of the garden, apprehending they ſhould come to want if they followed their father's example, agreed to gather the fruit early in the morning, when the poor could have no notice of the matter; but when they came to execute their purpoſe, they found to their great grief and ſurpriſe, that their plantation had been deſtroyed in the night (4).

[z] That they would gather the fruit thereof.]—Literally, that they would cut it; the manner of gathering dates being to cut the cluſters off with a knife. Marracci ſuppoſes they intended to cut down the trees, and deſtroy the plantation; which, as he obſerves, renders the ſtory ridiculous and abſurd.

[a] Like a garden whoſe fruits had been gathered.]—Or, as the original may alſo be rendered, like a dark night; it being burnt up and black.

(1) Idem, JALLAL. (2) Idem. (3) Idem, JALLAL. (4) Idem.

out early to your plantation, if ye intend to gather the fruit thereof: ſo they went on, whiſpering to one another, No poor man ſhall enter the garden upon you, this day. And they went forth early, with a determined purpoſe. And when they ſaw the garden blaſted and deſtroyed, they ſaid, We have certainly miſtaken our way: but when they found it to be their own garden, they cried, Verily we are not permitted[b] to reap the fruit thereof. The worthier of them ſaid, Did I not ſay unto you, Will ye not give praiſe unto GOD? They anſwered, Praiſe be unto our LORD! Verily we have been unjuſt doers. And they began to blame one another[c], and they ſaid, Wo be unto us! verily we have been tranſgreſſors: peradventure our LORD will give us in exchange a better garden than this: and we earneſtly beſeech our LORD to pardon us. Thus is the chaſtiſement of this life: but the chaſtiſement of the next ſhall be more grievous; if they had known it, they would have taken heed. Verily for the pious are prepared, with their LORD, gardens of delight. Shall we deal with the Moſlems, as with the wicked[d]? What aileth you that ye judge thus? Have ye a book from heaven, wherein ye read that ye are therein promiſed that which ye ſhall chooſe? Or have ye received oaths which ſhall be binding upon us to the day of reſurrection, that ye ſhall enjoy what ye imagine? Aſk them, which of them will be the voucher of this. Or have they companions[e] who will vouch for them? Let them produce their companions, therefore, if they ſpeak truth.

[b] The ſame expreſſion is uſed, chap. 56. p. 416.

[c] They began to blame one another.]—For one adviſed this expedition, another approved of it, a third gave conſent by his ſilence, but the fourth was abſolutely againſt it (1).

[d] Shall we deal with the Moſlems as with the wicked?]—This paſſage was revealed in anſwer to the infidels, who ſaid, If we ſhall be raiſed again, as Mohammed and his followers imagine, they will not excel us; but we ſhall certainly be in a better condition than they in the next world, as we are in this (2).

[e] Have they companions?]—Or, as ſome interpret the word, idols; which can make their condition, in the next life, equal to that of the Moſlems?

(1) Al BEIDAWI. (2) Al BEIDAWI.

truth. On a certain day the leg ſhall be made bear[f]; and they ſhall be called upon to worſhip, but they ſhall not be able[g]. Their looks ſhall be caſt down: ignominy ſhall attend them: for that they were invited to the worſhip of GOD, while they were in ſafety, but would not hear. Let me alone, therefore, with him who accuſeth this new revelation of impoſture. We will lead them gradually to deſtruction, by ways which they know not[h]: and I will bear with them for a long time: for my ſtratagem is effectual. Doſt thou aſk them any reward for thy preaching? But they are laden with debts. Are the ſecrets of futurity with them; and do they tranſcribe the ſame from the table of God's decrees[i]? Wherefore patiently wait the judgment of thy LORD: and be not like unto him who was ſwallowed by the fiſh[k], when he cried unto GOD, being inwardly vexed. Had not grace from his LORD reached him, he had ſurely been caſt forth on the naked ſhore, covered with ſhame: but his LORD choſe him, and made him one of the righteous. It wanteth little but that the unbelievers ſtrike thee down with their malicious looks, when they hear the admonition of the KORAN; and they ſay, He is certainly diſtracted: but it is no other than an admonition unto all creatures.

[f] The leg ſhall be made bare.]—This expreſſion is uſed to ſignify a grievous and terrible calamity: thus they ſay, War has made bare the leg, when they would expreſs the fury and rage of battle (1).

[g] They ſhall be called upon to worſhip, but they ſhall not be able.]—Becauſe the time of acceptance ſhall be paſt. Al Beidâwi is uncertain whether the words reſpect the day of judgment, or the article of death: but Jallalo'ddin ſuppoſes them to relate to the former, and adds that the infidels ſhall not be able to perform the act of adoration, becauſe their backs ſhall become ſtiff and inflexible.

[h] By ways which they know not.]—i. e. By granting them long life and proſperity in this world; which will deceive them to their ruin.

[i] See chap. 52. p. 400.

[k] Be not like him who was ſwallowed by the fiſh.]—That is, Be not impatient and pettiſh, as Jonas was. See chap. 21. p. 163.

(1) Idem, JALLAL.

CHAP. LXIX.

Intitled, The Infallible; revealed at MECCA.

In the name of the moſt merciful GOD.

THE infallible[1]! What is the infallible? And what ſhall cauſe thee to underſtand what the infallible is? The tribes of THAMUD and AD denied as a falſehood the day which ſhall ſtrike[m] men's hearts with terror. But THAMUD were deſtroyed by a terrible noiſe: and AD were deſtroyed by a roaring and furious wind; which GOD cauſed to aſſail them for ſeven nights and eight days ſucceſſively: thou mighteſt have ſeen people, during the ſame, lying proſtrate, as though they had been the roots of hollow palm-trees[n]; and couldeſt thou have ſeen any of them remaining? PHARAOH alſo, and thoſe who were before him, and the cities which were overthrown[o], were guilty of ſin; and they ſeverally were diſobedient to the apoſtle of their LORD; wherefore he chaſtiſed them with an abundant chaſtiſement. When the water of the deluge aroſe, we carried you in the ark which ſwam thereon; that we might make the ſame a memorial unto you, and the retaining ear might retain it. And when one blaſt ſhall ſound the trumpet, and the earth ſhall be moved from its place, and the mountains alſo, and ſhall be daſhed in pieces at

[1] The infallible.]—The original word al Hâkkat is one of the names or epithets of the day of judgment. As the root from which it is derived, ſignifies not only to be or come to paſs of neceſſity, but alſo to verify, ſome rather think that day to be ſo called becauſe it will verify, and ſhew the truth of what men doubt of in this life; viz. the reſurrection of the dead, their being brought to account, and the conſequent rewards and puniſhments (1).

[m] The day which ſhall ſtrike.]—Arab. al Kâriát, or the ſtriking; which is another name or epithet of the laſt-day.

[n] See chap. 54. p. 406.

[o] The cities which were overthrown.]—viz. Sodom and Gomorrah. See chap. 9. p. 253. not. [k].

(1) Idem.

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one ſtroke: on that day the inevitable hour of judgment ſhall ſuddenly come; and the heavens ſhall cleave in ſunder, and ſhall fall in pieces, on that day: and the angels ſhall be on the ſides thereof[p]; and eight ſhall bear the throne of thy LORD above them, on that day[q]. On that day ye ſhall be preſented before the judgment-ſeat of GOD; and none of your ſecret actions ſhall be hidden. And he who ſhall have his book delivered into his right-hand, ſhall ſay, Take ye, read this my book; verily I thought that I ſhould be brought to this my account: he ſhall lead a pleaſing life, in a lofty garden, the fruits whereof ſhall be near to gather. Eat and drink with eaſy digeſtion; becauſe of the good works which ye ſent before you, in the days which are paſt. But he who ſhall have his book delivered into his left-hand, ſhall ſay, O that I had not received this my book; and that I had not known what this my account was! O that death had made an end of me! My riches have not profited me; and my power is paſſed from me. And GOD ſhall ſay to the keepers of hell, Take him, and bind him, and caſt him into hell to be burned; then put him into a chain of the length of ſeventy cubits[r]: becauſe he believed not in the great GOD; and was not ſolicitous to feed the poor: wherefore this day he ſhall have no friend here; nor any food, but the filthy corruption flowing from the bodies of the damned, which none ſhall eat but the ſinners. I ſwear[s] by that which ye ſee, and that which ye ſee not, that this is the diſcourſe of an honourable apoſtle, and not the diſcourſe of a poet:

[p] The angels ſhall be on the ſides thereof.]—Theſe words ſeem to intimate the death of the angels, at the demolition of their habitation; beſides the ruins whereof they ſhall lie like dead bodies.

[q] Eight angels ſhall bear the throne of thy LORD, on that day.]—The number of thoſe who bear it at preſent being generally ſuppoſed to be but four; to whom four more will be added at the laſt-day, for the grandeur of the occaſion (1).

[r] Put him into a chain, &c.]—i. e. Wrap him round with it, ſo that he may not be able to ſtir.

[s] I ſwear.—Or, I will not ſwear. See chap. 56. p. 416. not. [i].

(1) Idem.

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how little do ye believe! Neither is it the diſcourſe of a ſoothſayer: how little are ye admoniſhed! It is a revelation from the LORD of all creatures. If MOHAMMED had forged any part of theſe diſcourſes concerning us, verily we had taken him by the right-hand, and had cut in ſunder the vein of his heart; neither would we have with-held any of you from chaſtiſing him. And verily this book is an admonition unto the pious; and we well know that there are ſome of you who charge the ſame with impoſture: but it ſhall ſurely be an occaſion of grievous ſighing unto the infidels; for it is the truth of a certainty. Wherefore praiſe the name of thy LORD, the great GOD.

CHAP. LXX.

Intitled, The Steps; revealed at MECCA.

In the name of the moſt merciful GOD.

ONE demanded and called for vengeance to fall on the unbelievers[t]: there ſhall be none to avert the ſame from being inflicted by GOD, the poſſeſſor of the ſteps[u]; by which the angels aſcend unto him, and the ſpirit GABRIEL alſo, in a day whoſe ſpace is fifty thouſand years[w]: wherefore bear the inſults of the

[t] One called for the puniſhment to be inflicted on the unbelievers.]—The perſon here meant is generally ſuppoſed to have been al Nodar Ebn al Hareth, who ſaid, O GOD, if what Mohammed preaches be the truth from thee, rain down upon us a ſhower of ſtones, or ſend ſome dreadful judgment to puniſh us (1). Others, however, think it was Abu Jahl, who challenged Mohammed to cauſe a fragment of heaven to fall on them (2).

[u] The ſteps.]—By which prayers and righteous actions aſcend to heaven; or by which the angels aſcend to receive the divine commands, or the believers will aſcend to paradiſe. Some underſtand thereby, the different orders of angels; or the heavens, which riſe gradually one above another.

[w] A day whoſe ſpace is fifty thouſand years.]—This is ſuppoſed to be the ſpace which would be required for their aſcent from the loweſt part of the creation to the throne of GOD, if it were to be meaſured; or the time which it would take a man up to perform that journey: and

(1) Al ZAMAKH. Al BEIDAWI. (2) Al BEIDAWI.

the MECCANS with becoming patience; for they ſee their puniſhment afar off, but we ſee it nigh at hand. On a certain day the heaven ſhall become like molten braſs, and the mountains like wool of various colours, ſcattered abroad by the wind: and a friend ſhall not aſk a friend concerning his condition, although they ſee one another. The wicked ſhall wiſh to redeem himſelf from the puniſhment of that day, by giving up his children, and his wife, and his brother, and his kindred who ſhewed kindneſs unto him, and all who are in the earth; and that this might deliver him: by no means: for hell-fire, dragging them by their ſcalps, ſhall call him who ſhall have turned his back, and fled from the faith, and ſhall have amaſſed riches, and covetouſly hoarded them. Verily man is created extremely impatient[x]: when evil toucheth him, he is full of complaint; but when good befalleth him, he becometh niggardly: except thoſe who are devoutly given, and who perſevere in their prayers; and thoſe of whoſe ſubſtance a due and certain portion is ready to be given unto him who aſketh, and him who is forbidden by ſhame to aſk: and thoſe who ſincerely believe the day of judgment, and who dread the puniſhment of their LORD: (for there is none ſecure from the puniſhment of their LORD) and who ab-

and this is not contradictory to what is ſaid elſewhere (1), if it be to be interpreted of the aſcent of the angels) that the length of the day whereon they aſcend is 1000 years; becauſe that is meant only of their aſcent from earth to the lower heaven, including alſo the time of their deſcent.

But the commentators generally taking the day ſpoken of in both theſe paſſages, to be the day of judgment, have recourſe to ſeveral expedients to reconcile them, ſome of which we have mentioned in another place (2): and as both paſſages ſeem to contradict what the Mohammedan doctors teach, that GOD will judge all creatures in the ſpace of half a day (3), they ſuppoſe thoſe large numbers of years are deſigned to expreſs the time of the previous attendance of thoſe who are to be judged (4); or elſe to the ſpace wherein GOD will judge the unbelieving nations, of which, they ſay, there will be fifty, the trial of each nation taking up 1000 years, though that of the true believers will be over in the ſhort ſpace above-mentioned (5).

[x] See chap. 17. p. 228.

(1) See chap. 32. p. 267. (2) See the Prelim. Diſc. ſect. IV. p. 110.
(3) See ib. p. 117. (4) See ib. p. 114. (5) Al ZAMAKH.

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ſtain from the carnal knowledge of women other than their wives, or the ſlaves which their right-hands poſſeſs; (for as to them they ſhall be blameleſs; but whoever coveteth any woman beſides theſe, they are tranſgreſſors) and thoſe who faithfully keep what they are intruſted with, and their covenant; and who are upright in their teſtimonies, and who carefully obſerve the requiſite rites in their prayers: theſe ſhall dwell amidſt gardens, highly honoured. What aileth the unbelievers, that they run before thee in companies, on the right-hand and on the left? Doth every man of them wiſh to enter into a garden of delight? By no means: verily we have created them of that which they know[y]. I ſwear[z] by the LORD of the eaſt and of the weſt[a], that we are able to deſtroy them, and to ſubſtitute better than them in their room; neither are we to be prevented, if we ſhall pleaſe ſo to do. Wherefore ſuffer them to wade in vain diſputes, and to amuſe themſelves with ſport: until they meet their day with which they have been threatened; the day whereon they ſhall come forth haſtily from their graves, as though they were troops haſtening to their ſtandard: their looks ſhall be downcaſt; ignominy ſhall attend them. This is the day with which they have been threatened.

[y] Verily we have created them of that which they know.]—viz. Of filthy ſeed, which bears no relation or reſemblance to holy beings: wherefore it is neceſſary for him who would hope to be an inhabitant of paradiſe, to perfect himſelf in faith and ſpiritual virtues, to fit himſelf for that place (1).

[z] I ſwear.]—Or, I will not ſwear, &c. See chap. 56. p. 416. not. [i].

[a] Of the eaſt and of the weſt.]—The original words are in the plural number, and ſignify the different points of the horizon at which the ſun riſes and ſets in the courſe of the year. See chap. 37. p. 398. not. [s].

(1) Al Beidawi.

CHAP.

CHAP. LXXI.

Intitled, NOAH; revealed at MECCA.

In the name of the moſt merciful GOD.

VERILY we ſent NOAH unto his people, ſaying, Warn thy people, before a grievous puniſhment overtake them. NOAH ſaid, O my people, verily I am a public warner unto you; wherefore ſerve GOD, and fear him, and obey me: he will forgive you part of your ſins[b], and will grant you a reſpite until a determined time: for GOD's determined time, when it cometh, ſhall not be deferred; if ye were men of underſtanding, ye would know this. He ſaid, LORD, verily I have called my people night and day; but my calling only increaſeth their averſion: and whenſoever I call them to the true faith, that thou mayeſt forgive them, they put their fingers in their ears, and cover themſelves with their garments, and perſiſt in their infidelity, and proudly diſdain my counſel. Moreover I invited them openly, and I ſpake to them again in public; and I alſo ſecretly admoniſhed them in private: and I ſaid, Beg pardon of your LORD; for he is inclined to forgive: and he will cauſe the heaven to pour down rain plentifully upon you, and will give you increaſe of wealth and of children[c]; and he will provide you gardens, and furniſh you with rivers. What aileth you, that ye hope not for benevolence in GOD[d]; ſince he hath created you variouſly?

[b] Part of your ſins.]—i. e. Your paſt ſins; which are done away by the profeſſion of the true faith.

[c] And he will cauſe the heaven to rain plentifully upon you, and will give you increaſe of wealth and of children.]—It is ſaid, that after Noah had for a long time preached to them in vain, GOD ſhut up the heaven for forty years, and rendered their women barren (1).

[d] What aileth you, that ye hope not for benevolence in GOD?]—i. e. That GOD will accept and amply reward

(1) Idem.

variouſly [e]? Do ye not ſee how GOD hath created the ſeven heavens, one above another; and hath placed the moon therein for a light, and hath appointed the ſun for a taper? GOD hath alſo produced and cauſed you to ſpring forth from the earth: hereafter he will cauſe you to return into the ſame; and he will again take you thence, by bringing you forth from your graves. And GOD hath ſpread the earth as a carpet for you, that ye may walk therein through ſpacious paths. NOAH ſaid, LORD, verily they are diſobedient unto me; and they follow him whoſe riches and children do no other than increaſe his perdition. And they deviſed a dangerous plot againſt NOAH: and the chief men ſaid to the others, Ye ſhall by no means leave your gods; neither ſhall ye forſake WADD, nor SOWA, nor YAGHUTH, and YAUK, and NESR [f]. And they ſeduced many; (for thou ſhalt only increaſe error in the wicked) becauſe of their ſins they were drowned, and caſt into the fire of hell; and they found none to protect them againſt GOD. And NOAH ſaid, LORD, leave not any families of the unbelievers on the earth: for if thou leave them, they will ſeduce thy ſervants, and will beget none but a wicked and unbelieving offspring [g]. LORD, forgive me and my parents [h], and every one who ſhall enter my houſe [i], being a true believer, and the true be-

reward thoſe who ſerve him? For ſome ſuppoſe Noah's people made him this anſwer, If what we now follow be the truth, we ought not to forſake it; but if it be falſe, how will GOD accept, or be favourable unto us, who have rebelled againſt him (1)?

[e] Hath created you variouſly.]—That is, as the commentators expound it, by various ſteps or changes, from the original matter, till ye became perfect men (2).

[f] Theſe were five idols worſhipped by the Antediluvians, and afterwards by the ancient Arabs. See the Prel. Diſc. ſect. I. p. 24.

[g] LORD, leave not any families of the unbelievers, &c.]—They ſay Noah preferred not this prayer for the deſtruction of his people till after he had tried them for nine hundred and fifty years, and found them incorrigible reprobates.

[h] My parents.]—His father Lamech, and his mother, whoſe name was Shamkha, the daughter of Enoſh, being true believers.

[i] My houſe.]—The commentators are uncertain whether Noah's dwelling-houſe be here meant, or the temple he had built for the worſhip of GOD, or the ark.

(1) Idem. (2) See chap. 22. p. 166. and chap. 23. p. 178, &c.

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lievers of both ſexes; and add unto the unjuſt doers nothing but deſtruction.

CHAP. LXXII.

Intitled, The Genii; revealed at MECCA.

In the name of the moſt merciful GOD.

SAY, it hath been revealed unto me that a company of genii attentively heard me reading the KORAN[k], and ſaid, Verily we have heard an admirable diſcourſe; which directeth unto the right inſtitution: wherefore we believe therein, and we will by no means aſſociate any other with our LORD. He (may the majeſty of our LORD be exalted!) hath taken no wife, nor hath he begotten any iſſue. Yet the fooliſh among us[l] hath ſpoken that which is extremely falſe of GOD: but we verily thought that neither man nor genius would by any means have uttered a lie concerning GOD. And there are certain men who fly for refuge unto certain of the genii[m]; but they increaſe their folly and tranſgreſſion: and they alſo thought, as ye thought[n], that GOD would not raiſe any one to life. And we formerly attempted to pry into what was tranſacting in heaven; but we found the ſame filled with a ſtrong guard of angels, and with flaming darts: and we ſat on ſome of the ſeats thereof to hear the diſcourſe of its inhabitants;

[k] See chap. 46. p. 374. not. [n].

[l] The fooliſh among us.]——viz. Eblis, or the rebellious genii.

[m] There are certain men who fly for refuge unto certain of the genii.]—For the Arabs, when they found themſelves in a deſert in the evening, (the genii being ſuppoſed to haunt ſuch places about that time) uſed to ſay, I fly for refuge unto the Lord of this valley, that he may defend me from the fooliſh among his people (1).

[n] They alſo thought, as ye thought, &c.]—It is uncertain which of theſe pronouns is to be referred to mankind, and which to the genii: ſome expoſitors taking that of the third perſon to relate to the former, and that of the ſecond perſon to the latter; and others being of the contrary opinion.

(1) Al BEIDAWI.

but

but whoever liſteneth now, findeth a flame laid in ambuſh for him, to guard the celeſtial confines [o]. And we know not whether evil be hereby intended againſt thoſe who are in the earth, or whether their LORD intendeth to direct them aright. There are ſome among us who are upright; and there are ſome among us who are otherwiſe: we are of different ways. And we verily thought that we could by no means fruſtrate GOD in the earth, neither could we eſcape him by flight: wherefore, when we had heard the direction contained in the KORAN, we believed therein. And whoever believeth in his LORD, need not fear any diminution of his reward, nor any injuſtice. There are ſome Moſlems among us; and there are others of us who ſwerve from righteouſneſs [p]. And whoſo embraceth ISLAM, they earneſtly ſeek true direction: but thoſe who ſwerve from righteouſneſs, ſhall be fewel for hell. If they tread in the way of truth, we will ſurely water them with abundant rain [q]; that we may prove them thereby: but whoſo turneth aſide from the admonition of his LORD, him will he ſend into a ſevere torment. Verily the places of worſhip are ſet apart unto GOD: wherefore invoke not any other therein together with GOD. When the ſervant of GOD [r] ſtood up to invoke him, it wanted little but that the genii had preſſed on him in crouds, to hear him rehearſe the KORAN. Say, Verily I call upon my LORD only, and I aſſociate no other god with him. Say, Verily I am not able, of myſelf, to procure you either hurt, or a right inſtitution. Say, Verily none can protect me againſt GOD; neither ſhall I find any refuge beſides him. I can do no more than publiſh what hath been revealed unto me from GOD, and his meſſages.

[o] See chap. 15. p. 70.

[p] See the Prelim. Diſc. ſect. IV. p. 95, &c.

[q] We will water them with abundant rain.]——i. e. We will grant them plenty of all good things. Some think by theſe words rain is promiſed to the Meccans, after their ſeven years drought, on their embracing Iſlam.

[r] The ſervant of GOD.]——viz. Mohammed.

And

And whoſoever ſhall be diſobedient unto GOD and his apoſtle, for him is the fire of hell prepared; they ſhall remain therein for ever. Until they ſee the vengeance with which they are threatened, they will not ceaſe their oppoſition: but then ſhall they know who were the weaker in a protector, and the fewer in number. Say, I know not whether the puniſhment with which ye are threatened be nigh, or whether my LORD will appoint for it a diſtant term. He knoweth the ſecrets of futurity; and he doth not communicate his ſecrets unto any, except an apoſtle in whom he is well pleaſed: and he cauſeth a guard of angels to march before him, and behind him; that he may know that they have executed the commiſſions of their LORD[s]: he comprehendeth whatever is with them; and counteth all things by number.

[s] That he may know that they have executed the commiſſions of their LORD.]—That is to ſay, Either that the prophet may know that Gabriel and the other angels, who bring down the revelation, have communicated it to him pure and free from any diabolical ſuggeſtions; or that GOD may know that the prophet has publiſhed the ſame to mankind (1).

(1) Idem.

CHAP. LXXIII.

Intitled, The Wrapped up; revealed at MECCA[t].

In the name of the moſt merciful GOD.

O Thou wrapped up[u], ariſe to prayer, and continue therein during the night, except a ſmall part;

[t] Some will have the laſt verſe, beginning at theſe words, Verily thy LORD knoweth, &c. to have been revealed at Medina.

[u] O thou wrapped up.]—When this revelation was brought to Mohammed, he was wrapped up in his garments, being affrighted at the appearance of Gabriel; or, as ſome ſay, he lay ſleeping unconcernedly, or, according to others, praying, wrapped up in one part of a large mantle, or rug, with the other part of which Ayeſha had covered herſelf to ſleep (1).

(1) AL ZAMAKH. AL BEIDAWI.

part[w]; that is to ſay, during one half thereof: or do thou leſſen the ſame a little, or add thereto[x]. And repeat the KORAN with a diſtinct and ſonorous voice: for we will lay on thee a weighty word[y]. Verily the riſing by night[z] is more efficacious for ſtedfaſt continuance in devotion, and more conducive to decent pronunciation[a]: for in the day-time thou haſt long employment. And commemorate the name of thy LORD: and ſeparate thyſelf unto him, renouncing worldly vanities. He is the LORD of the eaſt,

This epithet of wrapped up, and another of the ſame import given to Mohammed in the next chapter, have been imagined, by ſeveral learned men (1), pretty plainly to intimate his being ſubject to the falling ſickneſs; a malady generally attributed to him by the Chriſtians (2), but mentioned by no Mohammedan writer. Though ſuch an inference may be made, yet I think it ſcarce probable, much leſs neceſſary (3).

[w] Except a ſmall part.]——For a half is ſuch, with reſpect to the whole. Or, as the ſentence may be rendered, Pray half the night, within a ſmall matter, &c. Some expound theſe words as an exception to nights in general; according to whom the ſenſe will be, Spend one half of every night in prayer, except ſome few nights in the year, &c. (4).

[x] Or do thou leſſen the ſame, or add thereto.]—i. e. Set apart either leſs than half the night, as one third, for example, or more, as two thirds. Or the meaning may be, Either take a ſmall matter from a leſſer part of the night than one half, e. g. from one third, and ſo reduce it to a fourth; or add to ſuch leſſer part, and make it a full half (5).

[y] A weighty word.]—viz. The precepts contained in the Koràn; which are heavy and difficult to thoſe who are obliged to obſerve them, and eſpecially to the prophet, whoſe care it was to ſee that his people obſerved them alſo (6).

[z] The riſing by night.]—Or, The perſon who riſeth by night; or the hours, or particularly the firſt hours of the night, &c.

[a] The riſing by night is more efficacious for ſtedfaſt continuance in devotion, and more conducive to decent pronunciation.]—For the night-time is moſt proper for meditation and prayer, and alſo for reading GOD's word diſtinctly and with attention; by reaſon of the abſence of every noiſe and object which may diſtract the mind.

Marracci, having mentioned this natural explication of the Mohammedan commentators, becauſe he finds one word in the verſe which may be taken in a ſenſe tending that way, ſays the whole may with greater exactneſs be expounded of the fitneſs of the night ſeaſon for amorous diverſions and diſcourſe; and he paraphraſes it in Latin thus: Certe in principio noctis majus robur & vim habet homo, ad fœminas premendas & ſubagitandas, & ad clarioribus verbis amores ſuos propalandos (7). A moſt effectual way this, to turn a book into ridicule!

(1) HOTTING. Hiſt. Orient. l. 1. c. 2. MARRAC. in Alc. p. 763. V. GAGNIER. not. ad ABU'LF. vit. Moh. p. 9. (2) See PRID. Life of Mah. p. 16. and the authors there cited. (3) See OCKLEY's Hiſt. of the Saracens, vol. 1. p. 300, &c. (4) Al BEIDAWI. (5) Idem. (6) Idem, JALLAL. (7) MARRAC. in Alc. p. 759.

and

and of the weſt; there is no GOD but he. Wherefore take him for thy patron: and patiently ſuffer the contumelies which the infidels utter againſt thee; and depart from them with a decent departure. And let me alone with thoſe who charge the KORAN with falſehood, who enjoy the bleſſings of this life; and bear with them for a while: verily with us are heavy fetters, and a burning fire, and food ready to choak him who ſwalloweth it[b], and painful torment. On a certain day the earth ſhall be ſhaken, and the mountains alſo, and the mountains ſhall become a heap of ſand poured forth. Verily we have ſent unto you an apoſtle, to bear witneſs againſt you; as we ſent an apoſtle unto PHARAOH: but PHARAOH was diſobedient unto the apoſtle; wherefore we chaſtiſed him with a heavy chaſtiſement. How, therefore, will ye eſcape, if ye believe not, the day which ſhall make children become grey-headed through terror? The heaven ſhall be rent in ſunder thereby: the promiſe thereof ſhall ſurely be performed. Verily this is an admonition; and whoever is willing to be admoniſhed, will take the way unto his LORD. Thy LORD knoweth that thou continueſt in prayer and meditation ſometimes near two third parts of the night, and ſometimes one half thereof, and at other times one third part thereof: and a part of thy companions, who are with thee, do the ſame. But GOD meaſureth the night and the day; he knoweth that ye cannot exactly compute the ſame: wherefore he turneth favourably unto you[c]. Read, therefore, ſo much of

[b] Choaking food.]-As thorns and thiſtles, the fruit of the infernal tree al Zakkûm, and the corruption flowing from the bodies of the damned.

[c] Wherefore he turneth favourably unto you.]-By making the matter eaſy to you, and diſpenſing with your ſcrupulous counting of the hours of the night which ye are directed to ſpend in reading and praying: for ſome of the Moſlems, not knowing how the time paſſed, uſed to watch the whole night, ſtanding and walking about till their legs and feet ſwelled in a ſad manner. The commentators add, that this precept of dedicating a part of the night to devotion, is abrogated by the inſtitution of the five hours of prayer (1).

(1) Al BEIDAWI.

the KORAN as may be eaſy unto you. He knoweth that there will be ſome infirm among you; and others travel through the earth, that they may obtain a competency of the bounty of GOD; and others fight in the defence of GOD's faith. Read, therefore, ſo much of the ſame as may be eaſy. And obſerve the ſtated times of prayer, and pay the legal alms; and lend unto GOD an acceptable loan; for whatever good ye ſend before for your ſouls, ye ſhall find the ſame with GOD. This will be better, and will merit a greater reward[d]. And aſk GOD forgiveneſs; for GOD is ready to forgive, and merciful.

[d] This will merit a greater reward.]——i. e. The good which ye ſhall do in your life-time, will be much more meritorious in the ſight of GOD, than what ye ſhall defer till death, and order by will (1).

CHAP. LXXIV.

Intitled, The Covered; revealed at MECCA.

In the name of the moſt merciful GOD.

O Thou covered[e], ariſe and preach[f], and magnify thy LORD. And cleanſe thy garments:

[e] O thou covered, &c.]—It is related, from Mohammed's own mouth, that being on mount Harâ, and hearing himſelf called, he looked on each hand, and ſaw nobody, but looking upwards, he ſaw the angel Gabriel on a throne, between heaven and earth; at which ſight being much terrified, he returned to his wife Khadîja, and bid her cover him up; and that then the angel deſcended, and addreſſed him in the words of the text. From hence ſome think this chapter to have been the firſt which was revealed: but the more received opinion is, that it was the ninety-ſixth. Others ſay, that the prophet, having been reviled by certain of the Koreiſh, was ſitting in a melancholy and penſive poſture, wrapped up in his mantle, when Gabriel accoſted him: and ſome ſay, he was ſleeping. See the ſecond note to the preceding chapter.

[f] Ariſe and preach.]—It is generally ſuppoſed that Mohammed is here commanded more eſpecially to warn his near relations, the Koreiſh; as he is expreſsly ordered to do in a ſubſequent revelation (1).

(1) See chap. 26. p. 218, 219. and the Prelim. Diſc. ſect. II. p. 56.

and

and fly every abomination[g]: and be not liberal, in hopes to receive more in return: and patiently wait for thy LORD. When the trumpet ſhall ſound, verily that day ſhall be a day of diſtreſs and uneaſineſs unto the unbelievers. Let me alone with him whom I have created[h], on whom I have beſtowed abundant riches, and children dwelling in his preſence[i], and for whom I have diſpoſed affairs in a ſmooth and eaſy manner[k], and who deſireth that I will yet add other bleſſings unto him. By no means: becauſe he is an adverſary to our ſigns[l]. I will afflict him with grievous calamities[m]: for he hath deviſed and prepared contumelious expreſſions to ridicule the KORAN. May he be curſed: how maliciouſly hath he prepared the ſame! And again, may he be curſed: how maliciouſly hath he prepared the ſame! Then he looked, and frowned, and put on an auſtere countenance: then he turned back, and was elated with pride; and he ſaid, This is no other than a piece of magic, borrowed from others: theſe are only the words of a man. I will caſt him to be burned in hell. And what ſhall make thee to underſtand what hell is?

[g] Fly every abomination.]—By the word abomination the commentators generally agree idolatry to be principally intended.

[h] Let me alone with him whom I have created, &c.]—The perſon here meant is generally ſuppoſed to have been al Walid Ebn al Mogheira (1), a principal man among the Koreiſh.

[i] And children dwelling in his preſence.]——Being well provided for, and not obliged to go abroad to ſeek their livings, as moſt others of the Meccans were (2).

[k] And for whom I have diſpoſed things in an eaſy manner.]—By facilitating his advancement to power and dignity; which were ſo conſiderable, that he was ſurnamed Rihâna Koreiſh, or The ſweet odour of the Koreiſh, and al Wahîd, i. e. The only one, or The incomparable (3).

[l] By no means, &c.]—On the revelation of this paſſage it is ſaid that Walid's proſperity began to decay, and continued daily ſo to do to the time of his death (4).

[m] I will afflict him with grievous calamities.]—Or, as the words may be ſtrictly rendered, I will drive him up the crag of a mountain; which ſome underſtand of a mountain of fire, agreeably to a tradition of their prophet, importing, that al Walid will be condemned to aſcend this mountain, and then to be caſt down from thence, alternately for ever; and that he will be ſeventy years in climbing up, and as many in falling down (5).

(1) Al ZAMAKH. Al BEIDAWI, JALLAL. (2) Al BEIDAWI.
(3) Idem. (4) Idem. (5) Idem.

It leaveth not any thing unconſumed, neither doth it ſuffer any thing to eſcape: it ſcorcheth men's fleſh: over the ſame are nineteen angels appointed. We have appointed none but angels to preſide over hell-fire[n]: and we have expreſſed the number of them only for an occaſion of diſcord to the unbelievers[o]; that they to whom the ſcriptures have been given, may be certain of the veracity of this book[p], and the true believers may increaſe in faith; and that thoſe to whom the ſcriptures have been given, and the true believers may not doubt hereafter; and that thoſe in whoſe hearts there is an infirmity, and the unbelievers may ſay, What myſtery doth GOD intend by this number? Thus doth GOD cauſe to err whom he pleaſeth; and he directeth whom he pleaſeth. None knoweth the armies of thy LORD[q], beſides him: and this[r] is no other than a memento unto mankind. Aſſuredly. By the moon, and the night when it retreateth, and the morning when it reddeneth, I ſwear that this is one of the moſt terrible calamities, giving warning unto men, as well unto him among you who deſireth to go forward, as unto him who chooſeth to remain behind. Every ſoul is given in pledge for that which it ſhall have wrought[s]: except the companions of the right-hand[t]; who ſhall dwell in gardens, and ſhall aſk one

[n] We have appointed none but angels to preſide over hell-fire.]—The reaſon of which is ſaid to be, that they might be of a different nature and ſpecies from thoſe who are to be tormented, leſt they ſhould have a fellow-feeling of, and compaſſionate their ſufferings; or elſe, becauſe of their great ſtrength and ſeverity of temper (1).

[o] For an occaſion of diſcord to the unbelievers.]——Or, for a trial of them: becauſe they might ſay this was a particular borrowed by Mohammed of the Jews.

[p] They to whom the ſcriptures have been given.]——And eſpecially the Jews; this being conformable to what is contained in their books (2).

[q] The armies of thy LORD.]—i. e. All his creatures; or particularly the number and ſtrength of the guards of hell.

[r] This.]—The antecedent ſeems to be hell.

[s] See chap. 52. p. 399.

[t] Except the companions of the right-hand.]—i. e. The bleſſed (3); who ſhall redeem themſelves by their good works. Some ſay theſe are the angels; and others, ſuch as die infants (4).

(1) Idem. (2) JALLALO'DDIN. (3) See chap. 56. p. 413. not [p]. (4) AL BEIDAWI.

another

another queſtions concerning the wicked, and ſhall alſo aſk the wicked themſelves, ſaying, What hath brought you into hell? They ſhall anſwer, We were not of thoſe who were conſtant at prayer, neither did we feed the poor; and we waded in vain diſputes, with the fallacious reaſoners; and we denied the day of judgment, until death[u] overtook us: and the interceſſion of the interceders ſhall not avail them. What aileth them, therefore, that they turn aſide from the admonition of the KORAN, as though they were timorous aſſes flying from a lion? But every man among them deſireth that he may have expanded ſcrolls delivered to him from GOD[w]. By no means. They fear not the life to come. By no means: verily this is a ſufficient warning. Whoſo is willing to be warned, him ſhall it warn: but they ſhall not be warned, unleſs GOD ſhall pleaſe. He is worthy to be feared; and he is inclined to forgiveneſs.

[u] Death.]—Literally, That which is certain.

[w] That he may have expanded ſcrolls delivered to him from GOD.] For the infidels told Mohammed that they would never obey him as a prophet, till he brought each man a writing from heaven, to this effect, viz. From GOD to ſuch a one; Follow Mohammed (1).

(1) Idem.

CHAP. LXXV.

Intitled, The Reſurrection; revealed at MECCA.

In the name of the moſt merciful GOD.

VERILY I ſwear[x] by the day of reſurrection; and I ſwear by the ſoul which accuſeth itſelf[y]: doth man think that we will not gather his bones

[x] I ſwear.]—Or, I will not ſwear. See chap. 56. p. 416. not. [i].

[y] The ſoul which accuſeth itſelf.]—Being conſcious of having offended, and of failing of perfection, notwithſtanding its endeavours to do its duty: or, the pious ſoul which ſhall blame others, at the laſt-day, for

bones together? Yea: we are able to put together the ſmalleſt bones of his fingers. But man chooſeth to be wicked, for the time which is before him. He aſketh, When will the day of reſurrection be? But when the ſight ſhall be dazzled, and the moon ſhall be eclipſed, and the ſun and the moon ſhall be in conjunction[z]; on that day man ſhall ſay, Where is a place of refuge? By no means: there ſhall be no place to fly unto. With thy LORD ſhall be the ſure manſion of reſt on that day: on that day ſhall a man be told that which he hath done firſt and laſt[a]. Yea; a man ſhall be an evidence againſt himſelf: and though he offer his excuſes, they ſhall not be received. Move not thy tongue, O MOHAMMED, in repeating the revelations brought thee by GABRIEL, before he ſhall have finiſhed the ſame, that thou mayeſt quickly commit them to memory: for the collecting the KORAN in thy mind, and the teaching thee the true reading thereof are incumbent on us. But when we ſhall have read the ſame unto thee by the tongue of the angel, do thou follow the reading thereof: and afterwards it ſhall be our part to explain it unto thee. By no means ſhalt thou be thus haſty for the future. But ye love that which haſteneth away[b], and neglect the life to come. Some

for having been remiſs in their devotions, &c. Some underſtand the words of the ſoul of Adam, in particular; who is continually blaming himſelf for having loſt paradiſe by his diſobedience (1).

[z] And the ſun and the moon ſhall be in conjunction.]—Riſing both in the weſt (2): which conjunction is no contradiction to what is mentioned juſt before, of the moon's being eclipſed; becauſe thoſe words are not to be underſtood of a regular eclipſe, but metaphorically, of the moon's loſing her light, at the laſt-day, in a preternatural manner. Some think the meaning rather to be, that the ſun and the moon ſhall be joined in the loſs of their light (3).

[a] That which he hath done firſt and laſt.]—Or, the good which he hath done, and that which he hath left undone, &c.

[b] Ye love that which haſteneth away.]——i. e. The fleeting pleaſures of this life. The words intimate the natural haſtineſs and impatience of man (4), who takes up with a preſent enjoyment, though ſhort, and bitter in its conſequences, rather than to wait for real happineſs in futurity.

(1) Idem. (2) See the Prelim. Diſc. p. 105. (3) AL BEIDAWI. (4) See chap. 17. p. 97.

countenances,

countenances, on that day, ſhall be bright, looking towards their LORD; and ſome countenances, on that day, ſhall be diſmal: they ſhall think that a cruſhing calamity ſhall be brought upon them. Aſſuredly. When a man's ſoul ſhall come up to his throat, in his laſt agony; and the ſtanders-by ſhall ſay, Who bringeth a charm to recover him? and ſhall think it to be his departure out of this world; and one leg ſhall be joined with the other leg[c]: on that day unto thy LORD ſhall he be driven. For he believed not[d], neither did he pray; but he accuſed GOD's apoſtle of impoſture, and turned back from obeying him: then he departed unto his family, walking with a haughty mien. Wherefore, wo be unto thee; wo! And again, Wo be unto thee; wo! Doth man think that he ſhall be left at full liberty, without controul? Was he not a drop of ſeed, which was emitted? Afterwards he became a little coagulated blood; and GOD formed him, and faſhioned him with juſt proportion: and made him of two ſexes, the male and the female. Is not he who hath done this able to quicken the dead?

[c] And one leg ſhall be joined with the other leg.]—i. e. And when he ſhall ſtretch forth his legs together; as is uſual with dying perſons. The words may alſo be tranſlated, And when one affliction ſhall be joined with another affliction.

[d] He believed not.]—Or, He did not give alms.] or, He was not a man of veracity. Some ſuppoſe Abu Jahl, and others one Abi Ebn Rabia, to be particularly inveighed againſt in this chapter.

CHAP. LXXVI.

Intitled, Man; revealed at MECCA[e].

In the name of the moſt merciful GOD.

DID there not paſs over man a long ſpace of time; during which he was a thing not worthy

[e] It is ſomewhat doubtful, whether this chapter was revealed at Mecca, or at Medina.

of

of remembrance[f]? Verily we have created man of the mingled ſeed of both ſexes, that we might prove him: and we have made him to hear and to ſee[g]. We have ſurely directed him in the way? whether he be grateful, or ungrateful. Verily we have prepared for the unbelievers chains, and collars, and burning fire. But the juſt ſhall drink of a cup of wine, mixed with the water of CAFUR[h], a fountain whereof the ſervants of GOD ſhall drink; they ſhall convey the ſame by channels whitherſoever they pleaſe. Theſe fulfil their vow, and dread the day, the evil whereof will diſperſe itſelf far abroad? and give food unto the poor, and the orphan, and the bondman, for his ſake, ſaying, We feed you for GOD's ſake only: we deſire no recompenſe from you, nor any thanks: verily we dread, from our LORD, a diſmal and calamitous day[i]. Wherefore GOD ſhall deliver them from

[f] Did there not paſs over man a long ſpace of time, &c.]—Some take theſe words to be ſpoken of Adam, whoſe body, according to the Mohammedan tradition, was at firſt a figure of clay, and was left forty years to dry, before GOD breathed life into it (1): Others underſtand them of man in general, and of the time he lies in the womb.

[g] We have made him to hear and to ſee.]—That he might be capable of receiving the rules and directions given by GOD for his guidance (2); and of meriting reward or puniſhment for his obſervance or neglect of them.

[h] Câfûr.]—Is the name of a fountain in paradiſe, ſo called from its reſembling camphire (which the word ſignifies) in odour and whiteneſs. Some take the word for an appellative, and think the wine of paradiſe will be mixed with camphire, becauſe of its agreeable coolneſs and ſmell (3).

[i] Theſe fulfil their vow, &c.]—It is related that Haſan and Hoſein, Mohammed's grandchildren, on a certain time being both ſick, the prophet, among others, viſited them; and they wiſhed Ali to make ſome vow to GOD for the recovery of his ſons: whereupon Ali, and Fâtema, and Fidda, their maid-ſervant, vowed a faſt of three days in caſe they did well; as it happened they did. This vow was performed with ſo great ſtrictneſs, that the firſt day, having no proviſions in the houſe, Ali was obliged to borrow three meaſures of barley of one Simeon, a Jew of Khaibar; one meaſure of which Fâtema ground the ſame day, and baked five cakes of the meal; and they were ſet before them, to break their faſt with, after ſun-ſet: but a poor man coming to them, they gave all their bread to him, and paſſed the night without taſting any thing, except water. The next day, Fâtema made another meaſure into bread, for the ſame purpoſe; but an orphan begging ſome food, they choſe to let him have it, and paſſed that night as

(1) See the notes to chap. 2. p. 6. (2) Al BEIDAWI. (3) Idem.

from the evil of that day, and ſhall caſt on them brightneſs of countenance, and joy; and ſhall reward them, for their patient perſevering, with a garden, and ſilk garments: therein ſhall they repoſe themſelves on couches; they ſhall ſee therein neither ſun nor moon [k]; and the ſhades thereof ſhall be near ſpreading above them, and the fruits thereof ſhall hang low, ſo as to be eaſily gathered. And their attendants ſhall go round about unto them, with veſſels of ſilver, and goblets: the bottles ſhall be bottles of ſilver ſhining like glaſs; they ſhall determine the meaſure thereof by their wiſh. And therein ſhall they be given to drink of a cup of wine, mixed with the water of ZENJEBIL [l], a fountain in paradiſe named SALSABIL [m]: and youths, which ſhall continue for ever in their bloom, ſhall go round to attend them; when thou ſeeſt them, thou ſhalt think them to be ſcattered pearls: and when thou lookeſt, there ſhalt thou behold delights, and a great kingdom. Upon them ſhall be garments of fine green ſilk, and of brocades, and they ſhall be adorned with bracelets of ſilver: and their LORD ſhall give them to drink of a moſt pure liquor; and ſhall ſay unto them, Verily this is your reward: and your endeavour is gratefully accepted. Verily we have ſent down unto thee the KORAN, by a gradual revelation. Wherefore patiently wait the judgment of thy LORD; and obey not any wicked perſon or unbeliever among them.

as the firſt: and the third day they likewiſe gave their whole proviſion to a famiſhed captive. Upon this occaſion Gabriel deſcended with the chapter before us, and told Mohammed that GOD congratulated him on the virtues of his family (1).

[k] They ſhall ſee therein neither ſun nor moon.]—Becauſe they ſhall not need the light of either (2). The word Zamharîr, here tranſlated moon, properly ſignifies extreme cold: for which reaſon ſome underſtand the meaning of the paſſage to be, that in paradiſe there ſhall be felt no exceſs either of heat, or of cold.

[l] Zenjebil.]—The word ſignifies ginger, which the Arabs delight to mix with the water they drink; and therefore the water of this fountain is ſuppoſed to have the taſte of that ſpice (3).

[m] Salſabil.]—Signifies water which flows gently and pleaſantly down the throat.

(1) Idem. (2) See Revel. xxi. 23. (3) Al Beidawi, Jallal.

And

And commemorate the name of thy LORD, in the morning, and in the evening: and during ſome part of the night worſhip him, and praiſe him a long part of the night. Verily theſe men love the tranſitory-life, and leave behind them the heavy day of judgment. We have created them, and have ſtrengthened their joints; and when we pleaſe, we will ſubſtitute others like unto them, in their ſtead. Verily this is an admonition: and whoſo willeth, taketh the way unto his LORD: but ye ſhall not will, unleſs GOD willeth; for GOD is knowing and wiſe. He leadeth whom he pleaſeth into his mercy: but for the unjuſt hath he prepared a grievous puniſhment.

CHAP. LXXVII.

Intitled, Thoſe which are ſent; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the angels which are ſent by GOD, following one another in a continual ſeries; and thoſe which move ſwiftly, with a rapid motion; and by thoſe which diſperſe his commands, by divulging them through the earth; and by thoſe which ſeparate truth from falſehood, by diſtinguiſhing the ſame; and by thoſe which communicate the divine admonitions, to excuſe, or to threaten[n]: verily that which ye are promiſed[o] is inevitable. When the ſtars, therefore, ſhall be put out, and when the heaven ſhall be cloven in ſunder, and when the mountains ſhall be winnowed,

[n] By the angels which are ſent, &c.]—Some underſtand the whole paſſage of the verſes of the Koran; which continued to be ſent down, parcel after parcel, during the ſpace of ſeveral years, and which reſcind (for ſo the verb áſafa may alſo be tranſlated) and aboliſh all former diſpenſations, divulging and making known the ways of ſalvation, diſtinguiſhing truth from falſehood, and communicating admonition, &c. Some interpret the firſt three verſes of the winds, ſent in a continual ſucceſſion, blowing with a violent guſt, and diſperſing rain over the earth: and others give different explications.

[o] That which ye are promiſed.]—viz. The day of judgment.

and

and when the apoſtles ſhall have a time aſſigned them to appear and bear teſtimony againſt their reſpective people; to what a day ſhall that appointment be deferred! to the day of ſeparation: and what ſhall cauſe thee to underſtand what the day of ſeparation is? On that day, wo be unto them who accuſed the prophets of impoſture! Have we not deſtroyed the obſtinate unbelievers of old? We will alſo cauſe thoſe of the latter times to follow them. Thus do we deal with the wicked. Wo be, on that day, unto them who accuſed the prophets of impoſture! Have we not created you of a contemptible drop of ſeed, which we placed in a ſure repoſitory, until the fixed term of delivery? And we are able to do this: for we are moſt powerful. On that day, wo be unto thoſe who accuſed the prophets of impoſture! Have we not made the earth to contain the living and the dead, and placed therein ſtable and lofty mountains, and given you freſh water to drink? Wo be, on that day, unto thoſe who accuſed the prophets of impoſture! It ſhall be ſaid unto them, Go ye to the puniſhment which ye denied as a falſehood: go ye into the ſhadow of the ſmoke of hell, which ſhall aſcend in three columns, and ſhall not ſhade you from the heat, neither ſhall it be of ſervice againſt the flame; but it ſhall caſt forth ſparks as big as towers, reſembling yellow camels in colour [p]. Wo be, on that day, unto thoſe who accuſed the prophets of impoſture! This ſhall be a day whereon they ſhall not ſpeak to any purpoſe; neither ſhall they be permitted to excuſe themſelves. Wo be, on that day, unto thoſe who accuſed the prophets of impoſture! This ſhall be the day of ſeparation: we will aſſemble both you and your predeceſſors. Wherefore, if ye have any cunning ſtratagem, employ ſtratagems againſt me. Wo be, on that day,

[p] Reſembling yellow camels.]—Being of a fiery colour. Others, however, ſuppoſe theſe ſparks will be of a duſky hue, like that of black camels, which always inclines a little to the yellow; the word tranſlated yellow, ſignifying ſometimes black. Some copies, by the variation of a vowel, have cables, inſtead of camels.

unto

unto thoſe who accuſed the prophets of impoſture! But the pious ſhall dwell amidſt ſhades and fountains, and fruits of the kinds which they ſhall deſire: and it ſhall be ſaid unto them, Eat and drink with eaſy digeſtion, in recompenſe for that which ye have wrought; for thus do we reward the righteous doers. Wo be, on that day, unto thoſe who accuſed the prophets of impoſture! Eat, O unbelievers, and enjoy the pleaſures of this life, for a little while: verily ye are wicked men. Wo be, on that day, unto thoſe who accuſed the prophets of impoſture! And when it is ſaid unto them, Bow down; they do not bow down. Wo be, on that day, unto thoſe who accuſed the prophets of impoſture! In what new revelation will they believe, after this?

CHAP. LXXVIII.

Intitled, The News; revealed at MECCA.

In the name of the moſt merciful GOD.

CONCERNING what do the unbelievers aſk queſtions of one another? Concerning the great news of the reſurrection, about which they diſagree. Aſſuredly they ſhall hereafter know the truth thereof. Again, Aſſuredly they ſhall hereafter know the truth thereof. Have we not made the earth for a bed, and the mountains for ſtakes to fix the ſame[q]? And have we not created you of two ſexes; and appointed your ſleep for reſt; and made the night a garment to cover you; and deſtined the day to the gaining your livelihood; and built over you ſeven ſolid heavens; and placed therein a burning lamp? And do we not ſend down from the clouds preſſing forth rain, water pouring down in abundance, that we may thereby produce corn, and herbs, and gardens planted thick with trees?

[q] See chap. 16. p. 77. and chap. 31. p. 262.

Verily

Verily the day of ſeparation is a fixed period: the day whereon the trumpet ſhall ſound, and ye ſhall come in troops to judgment; and the heaven ſhall be opened, and ſhall be full of gates for the angels to paſs through; and the mountains ſhall paſs away, and become as a vapour; verily hell ſhall be a place of ambuſh, a receptacle for the tranſgreſſors, who ſhall remain therein for ages: they ſhall not taſte any refreſhment therein, or any drink, except boiling water, and filthy corruption: a fit recompenſe for their deeds! For they hoped that they ſhould not be brought to an account, and they diſbelieved our ſigns, accuſing them of falſehood. But every thing have we computed, and written down. Taſte, therefore: we will not add unto you any other than torment[r]. But for the pious is prepared a place of bliſs: gardens planted with trees, and vineyards, and damſels with ſwelling breaſts, of equal age with themſelves, and a full cup. They ſhall hear no vain diſcourſe there, nor any falſehood. This ſhall be their recompenſe from thy LORD; a gift fully ſufficient: from the LORD of heaven and earth, and of whatever is between them; the Merciful. The inhabitants of heaven or of earth ſhall not dare to demand audience of him: the day whereon the ſpirit GABRIEL, and the other angels ſhall ſtand in order, they ſhall not ſpeak in behalf of themſelves or of others, except he only to whom the Merciful ſhall grant permiſſion, and who ſhall ſay that which is right. This is the infallible day. Whoſo, therefore, willeth, let him return unto his LORD. Verily we threaten you with a puniſhment nigh at hand: the day whereon a man ſhall behold the good or evil deeds which his hands have ſent before him; and the unbeliever ſhall ſay, Would to GOD I were duſt!

[r] We will not add unto you any other than torment.]—This, ſay the commentators, is the moſt ſevere and terrible ſentence in the whole Koràn, pronounced againſt the inhabitants of hell; they being hereby aſſured, that every change in their torments will be for the worſe.

CHAP.

CHAP. LXXIX.

Intitled, Thoſe who tear forth; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the angels who tear forth the ſouls of ſome with violence; and by thoſe who draw forth the ſouls of others with gentleneſs[s]; by thoſe who glide ſwimmingly through the air with the commands of GOD; and thoſe who precede and uſher the righteous to paradiſe; and thoſe who ſubordinately govern the affairs of this world: on a certain day, the diſturbing blaſt of the trumpet ſhall diſturb the univerſe; and the ſubſequent blaſt ſhall follow it. On that day men's hearts ſhall tremble: their looks ſhall be caſt down. The infidels ſay, Shall we ſurely be made to return whence we came[t]? After we ſhall have become rotten bones, ſhall we be again raiſed to life? They ſay, This then will be a return to loſs. Verily it will be but one ſounding of the trumpet[u], and behold, they ſhall appear alive on the face of the earth[w]. Hath not the ſtory of MOSES reached thee? When his LORD called unto him in the holy valley TOWA[x],

[s] By the angels who tear forth the ſouls of ſome with violence, &c.]—Theſe are the angels of death, and his aſſiſtants; who will take the ſouls of the wicked in a rough and cruel manner, from the inmoſt part of their bodies, as a man drags up a thing from the bottom of the ſea; but will take the ſouls of the good in a gentle and eaſy manner, from their lips, as when a man draws a bucket of water at one pull (1).

There are ſeveral other interpretations of this whole paſſage: ſome expounding all the five parts of the oath of the ſtars, others of the ſouls of men, others of the ſouls of warriors in particular, and others of war horſes: a detail of which, I apprehend, would rather tire than pleaſe.

[t] Shall we ſurely be made to return whence we came?]—i. e. Shall we be reſtored to our former condition?

[u] One ſounding of the trumpet.]—viz. The ſecond, or third blaſt, according to different opinions.

[w] They ſhall appear alive on the face of the earth.]—Or, They ſhall appear at the place of judgment. The original word al Sâhira, is alſo one of the names of hell.

[x] See chap. 20. p. 139.

(1) Al BEIDAWI.

ſaying,

ſaying, Go unto PHARAOH; for he is inſolently wicked: and ſay, Haſt thou a deſire to become juſt and holy? and I will direct thee unto thy LORD, that thou mayeſt fear to tranſgreſs. And he ſhewed him the very great ſign of the rod turned into a ſerpent: but he charged MOSES with impoſture, and rebelled againſt GOD. Then he turned back haſtily; and he aſſembled the magicians, and cried aloud, ſaying, I am your ſupreme Lord. Wherefore GOD chaſtiſed him with the puniſhment of the life to come, and alſo of this preſent life. Verily herein is an example unto him who feareth to rebel. Are ye more difficult to create, or the heaven which GOD hath built? He hath raiſed the height thereof, and hath perfectly formed the ſame: and he hath made the night thereof dark, and hath produced the light thereof. After this he ſtretched out the earth[y], whence he cauſed to ſpring forth the water thereof, and the paſture thereof; and he eſtabliſhed the mountains, for the uſe of yourſelves, and of your cattle. When the prevailing, the great day ſhall come, on that day ſhall a man call to remembrance what he hath purpoſely done: and hell ſhall be expoſed to the view of the ſpectator. And whoſo ſhall have tranſgreſſed, and ſhall have choſen this preſent life; verily hell ſhall be his abode: but whoſo ſhall have dreaded the appearing before his LORD, and ſhall have refrained his ſoul from luſt; verily paradiſe ſhall be his abode. They will aſk thee concerning the laſt-hour, when will be the fixed time thereof. By what means canſt thou give any information of the ſame? Unto thy LORD belongeth the knowledge of the period thereof: and thou art only a warner, who feareſt the ſame. The day whereon they ſhall ſee the ſame, it ſhall ſeem to them as though they had not tarried in the world longer than an evening, or a morning thereof.

[y] After this he ſtretched out the earth.]——Which had been created before the heavens, but without expanſion (1).

(1) JALLALO'DDIN.

CHAP. LXXX.

Intitled, He frowned; revealed at MECCA.

In the name of the moſt merciful GOD.

THE prophet frowned, and turned aſide, becauſe the blind man came unto him[z]: and how doſt thou know whether he ſhall peradventure be cleanſed from his ſins; or whether he ſhall be admoniſhed, and the admonition ſhall profit him? The man who is wealthy, thou receiveſt reſpectfully; whereas it is not to be charged on thee, that he is not cleanſed: but him who cometh unto thee earneſtly ſeeking his ſalvation, and who feareth GOD, doſt thou neglect. By no means ſhouldeſt thou act thus. Verily the KORAN is an admonition; (and he who is willing retaineth the ſame; written in volumes honourable, exalted, and pure; by the hands of ſcribes honoured, and juſt[a]. May man be curſed! What hath ſeduced him to infidelity? Of what thing doth GOD create him? Of a drop of ſeed doth he create him; and he formeth him with proportion; and then facilitateth

[z] The prophet frowned, and turned aſide, becauſe the blind man came unto him, &c.]—This paſſage was revealed on the following occaſion. A certain blind man, named Abdallah Ebn Omm Mactûm, came and interrupted Mohammed while he was engaged in earneſt diſcourſe with ſome of the principal Koreiſh, whoſe converſion he had hopes of; but the prophet taking no notice of him, the blind man, not knowing he was otherwiſe buſied, raiſed his voice, and ſaid, O apoſtle of GOD, teach me ſome part of what GOD hath taught thee: but Mohammed, vexed at this interruption, frowned, and turned away from him; for which he is here reprehended. After this, whenever the prophet ſaw Ebn Omm Mactûm, he ſhewed him great reſpect, ſaying, The man is welcome, on whoſe account my LORD hath reprimanded me; and he made him twice governor of Medina (1).

[a] Written in volumes honourable, exalted, and pure, &c.]—Being tranſcribed from the preſerved table, highly honoured in the ſight of GOD, kept pure and uncorrupted from the hands of evil ſpirits, and touched only by the angels. Some underſtand hereby the books of the prophets, with which the Korân agrees in ſubſtance (2).

(1) Idem, Al BEIDAWI. (2) Al ZAMAKH.

his

his paſſage out of the womb: afterwards he cauſeth him to die, and layeth him in the grave; hereafter, when it ſhall pleaſe him, he ſhall raiſe him to life. Aſſuredly. He hath not hitherto fully performed what GOD hath commanded him. Let man conſider his food; in what manner it is provided. We pour down water by ſhowers; afterwards we cleave the earth in clefts, and we cauſe corn to ſpring forth therein, and grapes, and clover, and the olive, and the palm, and gardens planted thick with trees, and fruits, and graſs, for the uſe of yourſelves and of your cattle. When the ſtunning ſound of the trumpet ſhall be heard; on that day ſhall a man fly from his brother, and his mother, and his father, and his wife, and his children. Every man of them, on that day, ſhall have buſineſs of his own ſufficient to employ his thoughts. On that day the faces of ſome ſhall be bright, laughing, and joyful: and upon the faces of others, on that day, ſhall there be duſt; darkneſs ſhall cover them. Theſe are the unbelievers, the wicked.

CHAP. LXXXI.

Intitled, The Folding up; revealed at MECCA.

In the name of the moſt merciful GOD.

WHEN the ſun ſhall be folded up[b]; and when the ſtars ſhall fall; and when the mountains ſhall be made to paſs away; and when the camels ten months gone with young ſhall be neglected[c]; and when the wild beaſts ſhall be gathered together[d]; and when the ſeas ſhall boil[e]; and when the ſouls ſhall be joined again to their bodies; and when the girl who hath been buried alive ſhall be

[b] When the ſun ſhall be folded up.] p. 109.
—As a garment that is to be laid by.
[c] See the Prelim. Diſc. ſect. IV.
[d] See ibid. p. 109, and 114.
[e] See ibid. p. 109.

aſked for what crime ſhe was put to death[f]; and when the books ſhall be laid open; and when the heaven ſhall be removed[g]; and when hell ſhall burn fiercely; and when paradiſe ſhall be brought near: every ſoul ſhall know what it hath wrought. Verily I ſwear[h] by the ſtars which are retrograde, which move ſwiftly, and which hide themſelves[i], and by the night, when it cometh on; and by the morning, when it appeareth; that theſe are the words of an honourable meſſenger[k] endued with ſtrength, of eſtabliſhed dignity in the ſight of the poſſeſſor of the throne, obeyed by the angels under his authority, and faithful: and your companion MOHAMMED is not diſtracted. He had already ſeen him in the clear horizon[l]: and he ſuſpected not[m] the ſecrets revealed unto him. Neither are theſe the words of an accurſed devil[n]. Whither, therefore, are ye going? This is no other than an admonition unto all creatures; unto him among you who ſhall be willing to walk up-

[f] The damſel who hath been buried alive.]—For it was cuſtomary among the ancient Arabs to bury their daughters alive, as ſoon as they were born; for fear they ſhould be impoveriſhed by providing for them, or ſhould ſuffer diſgrace on their account. See chap. 16. p. 82.

[g] When the heaven ſhall be removed.]—Or plucked away from its place, as the ſkin is plucked off from a camel which is flaying; for that is the proper ſignification of the verb here uſed. Marracci fancies the paſſage alludes to that in the Pſalms (1), where, according to the verſions of the Septuagint and the Vulgate, GOD is ſaid to have ſtretched out the heaven like a ſkin.

[h] I ſwear.]—Or, I will not ſwear, &c. See chap. 56. p. 416. not. [i].

[i] By the ſtars which are retrograde, &c.]—Some underſtand hereby the ſtars in general, but the more exact commentators, five of the planets, viz. the two which accompany the ſun, and the three ſuperior planets; which have both a retrograde and a direct motion, and hide themſelves in the rays of the ſun, or when they ſet.

[k] An honourable meſſenger.]—i. e. Gabriel.

[l] See chap. 53. p. 401.

[m] He ſuſpected not.]—Some copies, by a change of one letter only, inſtead of dhaninin, read daninin; and then the words ſhould be rendered, He is not tenacious of, or grudges not to communicate to you, the ſecret revelations which he has received.

[n] Neither are theſe the words of an accurſed devil.]—Who has overheard, by ſtealth, the diſcourſe of the angels. The verſe is an anſwer to a calumny of the infidels, who ſaid the Korân was only a piece of divination, or magic: for the Arabs ſuppoſe the ſoothſayer, or magician, receives his intelligence from thoſe evil ſpirits, who are continually liſtening to learn what they can from the inhabitants of heaven.

(1) Pſalm civ. 2.

rightly:

rightly: but ye ſhall not will, unleſs GOD willeth, the LORD of all creatures.

CHAP. LXXXII.

Intitled, The Cleaving in ſunder; revealed at MECCA.

In the name of the moſt merciful GOD.

WHEN the heaven ſhall be cloven in ſunder; and when the ſtars ſhall be ſcattered; and when the ſeas ſhall be ſuffered to join their waters; and when the graves ſhall be turned upſide down: every ſoul ſhall know what it hath committed, and what it hath omitted. O man, what hath ſeduced thee againſt thy gracious LORD, who hath created thee, and put thee together, and rightly diſpoſed thee? In what form he pleaſed hath he faſhioned thee. Aſſuredly. But ye deny the laſt judgment as a falſehood. Verily there are appointed over you guardian angels*, honourable in the ſight of GOD, writing down your actions; who know that which ye do. The juſt ſhall ſurely be in a place of delight: but the wicked ſhall ſurely be in hell; they ſhall be caſt therein to be burned, on the day of judgment, and they ſhall not be abſent therefrom for ever. What ſhall cauſe thee to underſtand what the day of judgment is? Again, What ſhall cauſe thee to underſtand what the day of judgment is? It is a day whereon one ſoul ſhall not be able to obtain any thing in behalf of another ſoul: and the command, on that day, ſhall be GOD's.

* See chap. 50. p. 392. and the Prelim. Diſc. ſect. IV. p. 94.

CHAP. LXXXIII.

Intitled, Thoſe who give ſhort meaſure or weight; revealed at MECCA.

In the name of the moſt merciful GOD.

WO be unto thoſe who give ſhort meaſure or weight; who, when they receive by meaſure from other men, take the full; but when they meaſure unto them, or weigh unto them, defraud! Do not theſe think they ſhall be raiſed again, at the great day; the day whereon mankind ſhall ſtand before the LORD of all creatures? By no means. Verily the regiſter of the actions of the wicked is ſurely in SEJJIN [p]. And what ſhall make thee to underſtand what SEJJIN is? It is a book diſtinctly written. Wo be, on that day, unto thoſe who accuſed the prophets of impoſture; who denied the day of judgment as a falſehood! And none denieth the ſame as a falſehood, except every unjuſt and flagitious perſon: who, when our ſigns are rehearſed unto him, ſaith, They are fables of the ancients. By no means: but rather their luſts have caſt a veil over their hearts. By no means. Verily they ſhall be ſhut out from their LORD on that day; and they ſhall be ſent into hell to be burned: then ſhall it be ſaid unto them, by the infernal guards, This is what ye denied as a falſehood. Aſſuredly. But the regiſter

[p] Sejjin.]—Is the name of the general regiſter, wherein the actions of all the wicked, both men and genii, are diſtinctly entered. Sejn ſignifies a priſon; and this book, as ſome think, derives its name from thence, becauſe it will occaſion thoſe whoſe deeds are there recorded, to be impriſoned in hell. Sejjin, or Sajin, is alſo the name of the dungeon beneath the ſeventh earth, the reſidence of Eblis and his hoſt: where it is ſuppoſed, by ſome, that this book is kept, and where the ſouls of the wicked will be detained till the reſurrection (1). If the latter explication be admitted, the words, And what ſhall make thee to underſtand what Sejjin is? ſhould be encloſed within a parentheſis.

(1) JALLAL. Al BEIDAWI. See the Prelim. Diſc. ſect. IV. p. 103.

of

of the actions of the righteous is in ILLIYYUN [q]: and what ſhall cauſe thee to underſtand what ILLIYYUN is? It is a book diſtinctly written: thoſe who approach near unto GOD, are witneſſes thereto [r]. Verily the righteous ſhall dwell among delights: ſeated on couches they ſhall behold objects of pleaſure; thou ſhalt ſee in their faces the brightneſs of joy. They ſhall be given to drink of pure wine, ſealed; the ſeal whereof ſhall be muſk [s]: and to this let thoſe aſpire, who aſpire to happineſs: and the water mixed therewith ſhall be of TASNIM [t], a fountain whereof thoſe ſhall drink who approach near unto the divine preſence [u]. They who act wickedly laugh the true believers to ſcorn; and when they paſs by them, they wink at one another: and when they turn aſide to their people, they turn aſide making ſcurrilous jeſts: and when they ſee them, they ſay, Verily they are miſtaken men. But they are not ſent to be keepers over them [w]. Wherefore one day the true believers, in their turn, ſhall laugh the infidels to ſcorn [x]: lying on couches they ſhall

[q] Illiyyûn.]—The word is a plural, and ſignifies high places. Some ſay it is the general regiſter wherein the actions of the righteous, whether angels, men, or genii, are diſtinctly recorded. Others will have it to be a place in the ſeventh heaven, under the throne of God; where this book is kept, and where the ſouls of the juſt, as many think, will remain till the laſt-day (1). If we prefer the latter opinion, the words, And what ſhall make thee to underſtand what Illiyyûn is? ſhould likewiſe be encloſed in a parentheſis.

[r] Are witneſſes thereto.]—Or, are preſent with, and keep the ſame.

[s] The ſeal whereof ſhall be muſk.]—i. e. The veſſels containing the ſame ſhall be ſealed with muſk, inſtead of clay. Some underſtand by the ſeal of this wine, its farewell, or the flavour it will leave in the mouth after it is drank.

[t] Taſnîm.]—Is the name of a fountain in paradiſe, ſo called from its being conveyed to the higheſt apartments.

[u] Whereof thoſe ſhall drink who approach near unto the divine preſence.]—For they ſhall drink the water of Taſnîm pure and unmixed, being continually and wholly employed in the contemplation of GOD; but the other inhabitants of paradiſe ſhall drink it mixed with their wine (2).

[w] They are not ſent to be keepers over them.]—i. e. The infidels are not commiſſioned by GOD to call the believers to account, or to judge of their actions.

[x] The believers ſhall laugh the infidels to ſcorn.]—When they ſhall ſee them ignominiouſly driven into hell.

(1) JALLAL. See the Prelim. Diſc. ubi ſup. (2) AL BEIDAWI.

ſhall look down upon them in hell. Shall not the infidels be rewarded for that which they have done?

It is alſo ſaid, that a door ſhall be ſhewn the damned, opening into paradiſe, and they ſhall be bidden to go in; but when they ſhall come near the door, it ſhall be ſuddenly ſhut; and the believers within ſhall laugh at them (1).

(1) Idem.

CHAP. LXXXIV.

Intitled, The Rending in ſunder; revealed at MECCA [y].

In the name of the moſt merciful GOD.

WHEN the heaven ſhall be rent in ſunder, and ſhall obey its LORD, and ſhall be capable thereof; and when the earth ſhall be ſtretched out [z], and ſhall caſt forth that which is therein [a], and ſhall remain empty, and ſhall obey its LORD, and ſhall be capable thereof: O man, verily labouring thou laboureſt to meet thy LORD, and thou ſhalt meet him [b]. And he who ſhall have his book given into his right-hand, ſhall be called to an eaſy account, and ſhall turn unto his family [c] with joy: but he who ſhall have his book given him behind his back [d], ſhall invoke deſtruction to fall upon him, and he ſhall be ſent into hell to be burned; becauſe he rejoiced

[y] There are ſome who take this chapter to have been revealed at Medina.

[z] When the earth ſhall be ſtretched out.]—Like a ſkin; every mountain and hill being levelled.

[a] And ſhall caſt forth that which is therein.]—As the treaſures hidden in its bowels, and the dead bodies which lie in their graves.

[b] And thou ſhalt meet him.]—Or, And thou ſhalt meet thy labour; whether thy works be good, or whether they be evil.

[c] His family.]—i. e. His relations or friends who are true believers; or rather, to his wives and ſervants, of the damſels and youths of paradiſe, who wait to receive him (1).

[d] Behind his back.]—That is, into his left-hand; for the wicked will have that hand bound behind their back, and their right-hand to their neck.

(1) Idem.

inſolently

inſolently amidſt his family on earth. Verily he thought that he ſhould never return unto GOD: yea verily; but his LORD beheld him. Wherefore I ſwear[e] by the redneſs of the ſky after ſun-ſet, and by the night, and the animals which it driveth together, and by the moon when ſhe is at the full; ye ſhall ſurely be transferred ſucceſſively from ſtate to ſtate[f]. What aileth them, therefore, that they believe not the reſurrection; and that, when the KORAN is read unto them, they worſhip not[g]? Yea: the unbelievers accuſe the ſame of impoſture: but GOD well knoweth the malice which they keep hidden in their breaſts. Wherefore denounce unto them a grievous puniſhment, except thoſe who believe and do good works: for them is prepared a never-failing reward.

[e] I ſwear.]—Or, I will not ſwear, &c. See chap. 56. p. 416. not. [i].

[f] Ye ſhall ſurely be transferred from one ſtate to another.]—i. e. From the ſtate of the living, to that of the dead; and from the ſtate of the dead, to a new ſtate of life in another world.

[g] They worſhip not.]—Or, humble not themſelves.

CHAP. LXXXV.

Intitled, The Celeſtial ſigns; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the heaven adorned with ſigns[h]; by the promiſed day of judgment; by the witneſs, and the witneſſed[i]; curſed were the contrivers of the pit,

[h] Signs.]—The original word properly ſignifies towers; which ſome interpret of real towers (1), wherein it is ſuppoſed the angels keep guard (2); and others, of the ſtars of the firſt magnitude: but the generality of expoſitors underſtand thereby the twelve ſigns of the zodiac, wherein the planets make their ſeveral ſtations (3).

[i] By the witneſs, and the witneſſed.]—The meaning of theſe words is very uncertain, and the explications of the commentators conſequently vary. One thinks the witneſs to be Mohammed, and that which is

(1) YAHYA. (2) See chap. 15. p. 70. (3) JALLALO'DDIN, AL BEIDAWI, YAHYA.

pit[k], of fire ſupplied with fewel; when they ſat round the ſame, and were witneſſes of what they did againſt the true believers[l]: and they afflicted them for no other reaſon, but becauſe they believed in the mighty, the glorious GOD, unto whom belongeth the kingdom of heaven and earth: and GOD is witneſs of all things. Verily for thoſe who perſecute the true believers of either ſex, and afterwards repent not, is prepared the torment of hell; and they ſhall ſuffer the pain of burning[m]. But for thoſe who believe, and do that which is right, are deſtined gardens beneath which rivers flow: this ſhall be great felicity. Verily the vengeance of thy LORD is ſevere. He createth, and he reſtoreth to life: he is inclined to forgive, and gracious: the poſſeſſor of the glorious throne; who effecteth that which he pleaſeth. Hath not the ſtory of the hoſts, of PHARAOH[n], and of THAMUD[o], reached thee? Yet the unbelievers ceaſe

is borne witneſs of, to be the reſurrection, or the profeſſors of the Mohammedan faith; or elſe that theſe latter are the witneſs, and the profeſſors of every other religion, thoſe who will be witneſſed againſt by them. Another ſuppoſes the witneſs to be the guardian angel, and his charge the perſon witneſſed againſt. Another expounds the words of the day of Arafat, the 9th of Dhu'lhajja, and of the day of ſlaying the victims, which is the day following; or elſe of Friday, the day of the weekly aſſembling of the Mohammedans at their moſques, and of the people who are aſſembled on thoſe days, &c. (1).

[k] The contrivers of the pit.]—Literally, the lords of the pit. Theſe were the miniſters of the perſecution raiſed by Dhu Nowâs, king of Yaman, who was of the Jewiſh religion, againſt the inhabitants of Najrân: for they having embraced Chriſtianity (at that time the true religion, by the confeſſion of Mohammed himſelf) the bigotted tyrant commanded all thoſe, who would not renounce their faith, to be caſt into a pit or trench, filled with fire, and there burnt to aſhes (2). Others, however, tell the ſtory with different circumſtances (3).

[l] And were witneſſes of what they did againſt the true believers.]—Or, as ſome chooſe to underſtand the words, And ſhall be witneſſes againſt themſelves, at the day of judgment, of their unjuſt treatment of the true believers.

[m] They ſhall ſuffer the pain of burning.]—Which pain, it is ſaid, the perſecutors of the Chriſtian martyrs above-mentioned felt in this life; the fire burſting forth upon them from the pit, and conſuming them (4).

[n] See chap. 7. p. 204, &c.

[o] See ibid. p. 198, &c.

(1) Idem. (2) Idem. V. Poc. Spec. p. 62. ECCHELLENS. Hiſt. Arab. part 1. c. 10. and PRID. Life of Mah. p. 61. (3) V. D'HERB. Bibl. Orient. Art. Abou Navas. (4) Al BEIDAWI, YAHYA.

not

not to accuſe the divine revelations of falſehood: but GOD encompaſſeth them behind, that they cannot eſcape. Verily that which they reject is a glorious KORAN; the original whereof is written in a table kept in heaven [p].

[p] Kept in heaven.]——And preſerved from the leaſt change or corruption. See the Prelim. Diſc. ſect. III. p. 85. and ſect. IV. p. 99.

CHAP. LXXXVI.

Intitled, The Star which appeareth by night; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the heaven, and that which appeareth by night: but what ſhall cauſe thee to underſtand what that which appeareth by night is? it is the ſtar of piercing brightneſs [q]: every ſoul hath a guardian ſet over it. Let a man conſider, therefore, of what he is created. He is created of ſeed poured forth, iſſuing from the loins, and the breaſt-bones [r]. Verily GOD is able to reſtore him to life, the day whereon all ſecret thoughts and actions ſhall be examined into; and he ſhall have no power to defend himſelf, nor any protector. By the heaven which returneth the rain [s]; and by the earth which openeth to let forth vegetables and ſprings: verily this is a diſcourſe diſtin-

[q] The ſtar of piercing brightneſs.]—Some take the words to ſignify any bright ſtar, without reſtriction: but others think ſome particular ſtar or ſtars to be thereby intended; which one ſuppoſes to be the morning ſtar, (peculiarly called al Târek, or the appearing by night;) another Saturn, (that planet being by the Arabs ſurnamed al Thakeb, or the piercing, as it was by the Greeks, Phœnon, or the ſhining;) and a third, the Pleiades.

[r] From the loins, and the breaſt-bones.]—i. e. From the loins of the man, and the breaſt-bones of the woman (1).

[s] Which returneth the rain.]—Or, as ſome expound it, Which performeth its periodic motion, returning to the point from whence it began the ſame. The words ſeem deſigned to expreſs the alternate returns of the different ſeaſons of the year.

(1) Al BEIDAWI, YAHYA.

guiſhing

guiſhing good from evil; and it is not compoſed with lightneſs. Verily the infidels are laying a plot to fruſtrate my deſigns: but I will lay a plot for their ruin. Wherefore, O prophet, bear with the unbelievers: let them alone awhile.

CHAP. LXXXVII.

Intitled, The moſt High[t]; revealed at MECCA.

In the name of the moſt merciful GOD.

PRAISE the name of thy LORD, the moſt High; who hath created, and completely formed his creatures: and who determineth them to various ends[u], and directeth them to attain the ſame[w]; and who produceth the paſture for cattle, and afterwards rendereth the ſame dry ſtubble of a duſky hue. We will enable thee to rehearſe our revelations[x]; and thou ſhalt not forget any part thereof, except what GOD ſhall pleaſe[y]; for he knoweth that which is manifeſt, and that which is hidden. And we will facilitate unto thee the moſt eaſy way[z]. Wherefore admoniſh thy people, if thy admonition ſhall be profitable unto them. Whoſo feareth GOD, he will be admoniſhed: but the moſt wretched unbeliever will turn away therefrom; who ſhall be caſt to be broiled in the greater fire of hell, wherein he ſhall not die, neither ſhall he live.

[t] Some take the firſt word of this chapter, viz. Praiſe, for its title.

[u] Who determineth them to various ends.]—Determining their various ſpecies, properties, ways of life, &c. (1).

[w] And directeth them, &c.]—Guiding the rational by their reaſon and alſo by revelation, and the irrational by inſtinct (2), &c.

[x] See chap. 75. p. 472.

[y] Except what GOD ſhall pleaſe.]—i. e. Except ſuch revelations as GOD ſhall think fit to abrogate, and blot out of thy memory. See chap. 2. p. 21. and chap. 75. p. 472.

[z] We will facilitate unto thee the moſt eaſy way.]—To retain the relations communicated to thee by Gabriel: or, as ſome underſtand the words, We will diſpoſe thee to the profeſſion and ſtrict obſervance of the moſt eaſy religion, that is, of Iſlâm.

(1) Al BEIDAWI. (2) Idem.

live. Now hath he attained felicity who is purified by faith, and who remembereth the name of his LORD, and prayeth. But ye prefer this preſent life: yet the life to come is better, and more durable. Verily this is written in the ancient books, the books of ABRAHAM and MOSES.

CHAP. LXXXVIII.

Intitled, The Overwhelming[a]; revealed at MECCA.

In the name of the moſt merciful GOD.

HATH the news of the overwhelming day of judgment reached thee? The countenances of ſome, on that day, ſhall be caſt down; labouring and toiling[b]: they ſhall be caſt into ſcorching fire to be broiled: they ſhall be given to drink of a boiling fountain: they ſhall have no food, but of dry thorns and thiſtles[c]; which ſhall not fatten, neither ſhall they ſatisfy hunger. But the countenances of others, on that day, ſhall be joyful; well pleaſed with their paſt endeavour: they ſhall be placed in a lofty garden, wherein thou ſhalt hear no vain diſcourſe: therein ſhall be a running fountain: therein ſhall be raiſed beds, and goblets placed before them, and cuſhions laid in order, and carpets ready ſpread. Do they not conſider the camels[d], how they are created;

[a] The overwhelming.]—This is a name, or epithet, for the laſt-day; becauſe it will ſuddenly overwhelm all creatures with fear and aſtoniſhment. It is alſo a name, or epithet, of hell-fire.

[b] Labouring and toiling.]—i. e. Dragging their chains, and labouring through hell-fire, as camels labour through mud, &c. Or, Employing and fatiguing themſelves in what ſhall not avail them (1).

[c] Dry thorns and thiſtles.]—Such as the camels eat when green and tender. Some take the original word al Darí, for the name of a thorny tree.

[d] Do they not conſider the camels, &c.]——Theſe animals are of ſuch uſe, or rather neceſſity, in the eaſt, that the creation of a ſpecies ſo wonderfully adapted to thoſe countries, is a very proper inſtance, to an Arabian, of the power and wiſdom of GOD.

Some, however, think the clouds (which the original word ibl alſo ſignifies) are here intended; the heaven being mentioned immediately after.

(1) Idem.

and

and the heaven, how it is raiſed; and the mountains, how they are fixed; and the earth, how it is extended? Wherefore warn thy people; for thou art a warner only: thou art not empowered to act with authority over them. But whoever ſhall turn back [e], and diſbelieve, GOD ſhall puniſh him with the greater puniſhment of the life to come. Verily unto us ſhall they return: then ſhall it be our part to bring them to account.

[e] But whoever ſhall turn back, &c.]—Or, Except him who ſhall turn back, and be an infidel: and GOD ſhall alſo puniſh him, &c. By which exception ſome ſuppoſe that power is here given to Mohammed to chaſtiſe obſtinate infidels and apoſtates.

CHAP. LXXXIX.

Intitled, The Day-break; revealed at MECCA [f].

In the name of the moſt merciful GOD.

BY the day-break, and ten nights [g]; by that which is double, and that which is ſingle [h]; and by the night when it cometh on: is there not in this an oath formed with underſtanding? Haſt thou not conſidered how thy LORD dealt with AD, the

[f] Some are of opinion this chapter was revealed at Medina.

[g] The ten nights.]—That is, The ten nights of Dhu'lhajja, or the tenth of that month, (whence ſome underſtand the day-break mentioned juſt before, of the morning of that day, or of the preceding;) or the nights of the 10th of Moharram; or, as others rather think, the 10th, 11th, and 12th of Dhu'lhajja. All which days are peculiarly ſacred among the Mohammedans.

[h] By that which is double, and that which is ſingle.]—Theſe words are variouſly interpreted. Some underſtand thereby all things in general; ſome, all created beings, (which are ſaid to have been created by pairs, or of two kinds (1), and the Creator, who is ſingle; ſome, of the primum mobile, and the other orbs; ſome, of the conſtellations, and the planets; ſome, of the nights before-mentioned, taken either together or ſingly; and ſome, of the day of ſlaying the victims, (the 10th of Dhu'lhajja) and of the day of Arafat, which is the day before, &c. (2).

(1) See chap. 51. p. 397. (2) Al ZAMAKH.

people

people of IREM [i], adorned with lofty buildings [k], the like whereof hath not been erected in the land [l]? and with THAMUD, who hewed the rocks in the valley [m] into houſes; and with PHARAOH, the contriver of the ſtakes [n], who had behaved inſolently in the earth, and multiplied corruption therein? Where-

[i] Irem.]—Was the name of the territory or city of the Adites, and of the garden mentioned in the next note; which were ſo called from Irem, or Aram, the grandfather of Ad, their progenitor. Some think Aram himſelf to be here meant, and his name to be added to ſignify the ancient Adites, his immediate deſcendants, and to diſtinguiſh them from the latter tribe of that name (1): but the adjective and relative joined to the word are, in the original, of the feminine gender, which ſeems to contradict this opinion.

[k] Adorned with lofty buildings.]—Or pillars. Some think theſe words are uſed to expreſs the great ſize and ſtrength of the old Adites (2); and then they ſhould be tranſlated, who were of enormous ſtature. But the more exact commentators take the paſſage to relate to the ſumptuous palace and delightful gardens built and made by Sheddâd the ſon of Ad. For they ſay Ad left two ſons, Sheddâd and Sheddid, who reigned jointly after his deceaſe, and extended their power over the greater part of the world: but Sheddid dying, his brother became ſole monarch; who, having heard of the celeſtial paradiſe, made a garden, in imitation thereof, in the deſerts of Aden, and called it Irem, after the name of his great grandfather: when it was finiſhed, he ſet out, with a great attendance, to take a view of it; but when they were come within a day's journey of the place, they were all deſtroyed by a terrible noiſe from heaven. Al Beidâwi adds, that one Abda'llah Ebn Kelâbah (whom, after D'Herbelot, I have elſewhere named Colabah (3), accidentally hit on this wonderful place, as he was ſeeking a camel.

[l] The like whereof hath not been erected in the land.]—If we ſuppoſe the preceding words to relate to the vaſt ſtature of the Adites, theſe muſt be tranſlated, The like of whom have not been created, &c.

[m] Who hewed the rocks in the valley.]—The learned Greaves, in his tranſlation of Abu'lfeda's deſcription of Arabia (4), has falſely rendered theſe words, which are there quoted, Quibus petræ vallis reſponſum dederunt, i. e. To whom the rocks of the valley returned anſwer: which ſlip being made by ſo great a man, I do not at all wonder that la Roque, and Petis de la Croix, from whoſe Latin verſion, and with whoſe aſſiſtance, la Roque made his French tranſlation of the aforeſaid treatiſe, have been led into the ſame miſtake, and rendered thoſe words, A qui les pierres de la valée rendirent réppenſe (5). The valley here meant, ſay the commentators (6), is Wâdi 'lkora, lying about one day's journey (7), (not five and upwards, as Abu'lfeda will have it) from al Hejr.

[n] See chap. 38. p. 318.

(1) Al BEIDAWI, JALLAL. (2) Idem. See the Prelim. Diſc. p. 13. (3) Ibid. p. 12. (4) Pag. 43. It was publiſhed by Dr. HUDSON, in the third Vol. of the Geographiæ veteris Scriptor. Gr. minor. (5) Deſcr. de l'Arabie, miſe à la ſuite du Voyage de la Paleſtine, par. LA ROQUE, p. 35. (6) JALLALO'DDIN, Al BEIDAWI. (7) EBN HAWKAL, apud ABU'LF. ubi ſupr. Geogr. Nub. p. 110.

fore

fore thy LORD poured on them various kinds[o] of chaſtiſement: for thy LORD is ſurely in a watch-tower, whence he obſerveth the actions of men. Moreover man, when his LORD trieth him by proſperity, and honoureth him, and is bounteous unto him, ſaith, My LORD honoureth me: but when he proveth him by afflictions, and withholdeth his proviſions from him, he ſaith, my LORD deſpiſeth me. By no means[p]: but ye honour not the orphan, neither do ye excite one another to feed the poor: and ye devour the inheritance of the weak[q], with undiſtinguiſhing greedineſs; and ye love riches, with much affection. By no means ſhould ye do thus. When the earth ſhall be minutely ground to duſt: and thy LORD ſhall come, and the angels rank by rank; and hell, on that day, ſhall be brought nigh[r]: on that day ſhall man call to remembrance his evil deeds; but how ſhall remembrance avail him? He ſhall ſay, Would to GOD that I had heretofore done good works in my life-time[s]! On that day none ſhall puniſh with his puniſhment; nor ſhall any bind with his bonds[t]. O thou ſoul which art at reſt[u], return unto thy LORD; well

[o] Various kinds.]—The original word ſignifies a mixture, and alſo a ſcourge of platted thongs: whence ſome ſuppoſe the chaſtiſement of this life is here repreſented by a ſcourge, and intimated to be as much lighter than that of the next life, as ſcourging is lighter than death (1).

[p] By no means.]——For worldly proſperity or adverſity is not a certain mark either of the favour or diſfavour of GOD.

[q] Ye devour the inheritance of the weak.]——Not ſuffering women or young children to have any ſhare in the inheritance of their huſbands or parents. See chap 4. p. 94.

[r] And hell ſhall be brought nigh.]——There is a tradition, that at the laſt-day hell will be dragged towards the tribunal by 70,000 halters, each halter being hauled by 70,000 angels; and that it will come with great roaring and fury (2).

[s] In my life-time.]—Or, For this my latter life.

[t] None ſhall puniſh with his puniſhment, &c.]——i. e. None ſhall be able to puniſh or to bind, as GOD ſhall then puniſh and bind the wicked (3).

[u] O thou ſoul which art at reſt.]—Some expound this of the ſoul, which having, by purſuing the concatenation of natural cauſes, raiſed itſelf to the knowledge of that Being which produced them, and exiſts of neceſſity, reſts fully contented, or acquieſces in the knowledge of him, and the contemplation of his perfections. By this the reader will obſerve,

(1) Al BEIDAWI. (2) Idem, JALLALO'DDIN. (3) Iidem.

well pleaſed with thy reward, and well pleaſing unto GOD: enter among my ſervants: and enter my paradiſe.

obſerve, that the Mohammedans are no ſtrangers to Quietiſm. Others, however, underſtand the words of the ſoul, which having attained the knowledge of the truth, reſts ſatisfied, and relies ſecurely thereon, undiſturbed by doubts; or of the ſoul which is ſecure of its ſalvation, and free from fear or ſorrow (1).

(1) Al Beidawi.

CHAP. XC.

Intitled, The Territory; revealed at Mecca.

In the name of the moſt merciful God.

I Swear [w] by this territory [x], (and thou, O prophet, reſideſt in this territory [y],) and by the begetter, and that which he hath begotten [z]; verily we have created man in miſery [a]. Doth he think that none ſhall prevail over him [b]? He ſaith, I have waſted plenty of riches [c]. Doth he think that none ſeeth

[w] I ſwear.]—Or, I will not ſwear, &c. See chap. 56. p. 416. not. [i].

[x] This territory.]—viz. The ſacred territory of Mecca.

[y] And thou reſideſt in this territory.]—Or, Thou ſhalt be allowed to do what thou pleaſeſt in this territory; the words, in this ſenſe, importing a promiſe of that abſolute power which Mohammed attained, on the taking of Mecca (1).

[z] By the begetter, and that which he hath begotten.]—Some underſtand theſe words generally; others of Adam, or Abraham, and of their offſpring, and of Mohammed in particular (2).

[a] We have created man in miſery.]—Or, to trouble. This paſſage was revealed to comfort the prophet under the perſecution of the Koreiſh (3).

[b] Doth he think that none ſhall prevail over him?]—Some expoſitors take a particular perſon to be here intended, who was one of Mohammed's moſt inveterate adverſaries; as Al Walîd Ebn al Mogheira (4): others ſuppoſe Abu'l Aſhadd Ebn Calda, to be the man; who was ſo very ſtrong, that a large ſkin being ſpread under his feet, and ten men pulling at it, they could not make him fall, though they tore the ſkin to pieces (5).

[c] I have waſted plenty of riches.]—In a vain and oſtentatious manner; or, in oppoſing of Mohammed (6).

(1) Idem. (2) Idem. (3) Idem. (4) Al Zamakh. (5) Al Beidawi. (6) Idem.

him? Have we not made him two eyes, and a tongue, and two lips; and ſhewn him the two highways of good and evil? Yet he attempteth not the cliff. What ſhall make thee to underſtand what the cliff is? It is to free the captive; or to feed, in the day of famine, the orphan who is of kin, or the poor man who lieth on the ground. Whoſo doth this, and is one of thoſe who believe, and recommend perſeverance unto each other, and recommend mercy unto each other; theſe ſhall be the companions of the right-hand [d]. But they who ſhall diſbelieve our ſigns, ſhall be the companions of the left-hand [e]: above them ſhall be arched fire.

[d] See chap. 56. p. 413. [e] See ibid.

CHAP. XCI.

Intitled, The Sun; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the ſun, and its riſing brightneſs; by the moon, when ſhe followeth him [f]; by the day, when it ſheweth his ſplendor; by the night, when it covereth him with darkneſs; by the heaven, and him who built it; by the earth, and him who ſpread it forth; by the ſoul, and him who compleatly formed it, and inſpired into the ſame its faculty of diſtinguiſhing, and power of chooſing, wickedneſs and piety: now is he who hath purified the ſame, happy; but he who hath corrupted the ſame, is miſerable. THAMUD accuſed their prophet SALEH of impoſture, through the exceſs of their wickedneſs: when the wretch [g] among them was ſent to ſlay the camel; and the apoſtle of GOD ſaid unto them, Let alone the

[f] When ſhe followeth him.]—i. e. When ſhe riſes juſt after him, as ſhe does at the beginning of the month; or when ſhe ſets after him, as happens when ſhe is a little paſt the full (1).

[g] The wretch.]—viz. Kedâr Ebn Salef. See chap. 7. p. 199, 200. and chap. 54. p. 407.

(1) Idem.

camel

camel of GOD; and hinder not her drinking. But they charged him with impoſture; and they ſlew her. Wherefore their LORD deſtroyed them, for their crime, and made their puniſhment equal unto them all: and he feareth not the iſſue thereof.

CHAP. XCII.

Intitled, The Night; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the night, when it covereth all things with darkneſs; by the day, when it ſhineth forth; by him who hath created the male and the female: verily your endeavour is different. Now whoſo is obedient, and feareth GOD, and profeſſeth the truth of that faith which is moſt excellent; unto him we facilitate the way to happineſs: but whoſo ſhall be covetous, and ſhall be wholly taken up with this world, and ſhall deny the truth of that which is moſt excellent; unto him will we facilitate the way to miſery; and his riches ſhall not profit him, when he ſhall fall headlong into hell. Verily unto us appertaineth the direction of mankind: and ours is the life to come, and the preſent life. Wherefore I threaten you with fire which burneth fiercely, which none ſhall enter to be burned, except the moſt wretched; who ſhall have diſbelieved, and turned back. But he who ſtrictly bewareth idolatry and rebellion, ſhall be removed far from the ſame; who giveth his ſubſtance in alms, and by whom no benefit is beſtowed on any, that it may be recompenſed, but who beſtoweth the ſame for the ſake of his LORD, the moſt High[h]: and hereafter he ſhall be well ſatisfied with his reward.

[h] By whom no benefit is beſtowed on any, that it may be recompenſed, &c.]—Jallalo'ddin thinks this whole deſcription belongs peculiarly to Abu Becr: for when he had purchaſed Belâl, the Ethiopian (afterwards the prophet's Muedhdhin, or cryer to prayers) who had been put to the rack on account of his faith, the infidels ſaid he did it only out of a view of intereſt; upon which this paſſage was revealed.

CHAP. XCIII.

Intitled, The Brightneſs; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the brightneſs of the morning[i]; and by the night, when it groweth dark: thy LORD hath not forſaken thee, neither doth he hate thee[k]. Verily the life to come ſhall be better for thee than this preſent life: and thy LORD ſhall give thee a reward wherewith thou ſhalt be well pleaſed. Did he not find thee an orphan, and hath he not taken care of thee? And did he not find thee wandering in error, and hath he not guided thee into the truth? And did he not find thee needy, and hath he not enriched thee? Wherefore oppreſs not the orphan; neither repulſe the beggar: but declare the goodneſs of thy LORD.

[i] The brightneſs of the morning.]—The original word properly ſignifies the bright part of the day, when the ſun ſhines full out, three or four hours after it is riſen.

[k] Thy LORD hath not forſaken thee, &c.]—It is related, that no revelation having been vouchſafed to Mohammed for ſeveral days, in anſwer to ſome queſtions put to him by the Koreiſh, becauſe he had confidently promiſed to reſolve them the next day, without adding the exception, if it pleaſe GOD (1), or becauſe he had repulſed an importunate beggar, or elſe becauſe a dead puppy lay under his ſeat, or for ſome other reaſon; his enemies ſaid that GOD had left him: whereupon this chapter was ſent down for his conſolation (2).

(1) See chap. 18. p. 116.

(2) Al BEIDAWI, JALLAL.

CHAP.

CHAP XCIV.

Intitled, Have we not opened; revealed at MECCA.

In the name of the moſt merciful GOD.

HAVE we not opened thy breaſt[l]; and eaſed thee of thy burden[m], which galled thy back; and raiſed thy reputation for thee? Verily a difficulty ſhall be attended with eaſe. Verily a difficulty ſhall be attended with eaſe. When thou ſhalt have ended thy preaching, labour to ſerve GOD in return for his favours[n]; and make thy ſupplication unto thy LORD.

[l] Have we not opened thy breaſt.]—By diſpoſing and enlarging it to receive the truth, and wiſdom, and prophecy; or, by freeing thee from uneaſineſs, and ignorance? This paſſage is thought to intimate the opening of Mohammed's heart, in his infancy, or when he took his journey to heaven, by the angel Gabriel; who having wrung out the black drop, or ſeed of original ſin, waſhed and cleanſed the ſame, and filled it with wiſdom and faith (1): but ſome think it relates to the occaſion of the preceding chapter (2).

[m] And eaſed thee of thy burden.]—i. e. Of thy ſins committed before thy miſſion; or of thy ignorance, or trouble of mind.

[n] When thou ſhalt have finiſhed thy preaching, labour to ſerve GOD, &c.]—Or, When thou ſhalt have finiſhed thy prayer, labour in preaching the faith (3).

(1) Al BEIDAWI, YAHYA. V. ABU'LF. vit. Moh. p. 9. & 33. PRID. Life of Mah. p. 105, &c. (2) Al BEIDAWI. (3) Idem.

CHAP. XCV.

Intitled, The Fig; where it was revealed is diſputed.

In the name of the moſt merciful GOD.

BY the fig, and the olive[o]; and by mount SINAI, and this territory of ſecurity[p]: verily we created man of a moſt excellent fabric; afterwards we rendered him the vileſt of the vile[q]: except thoſe who believe, and work righteouſneſs; for they ſhall receive an endleſs reward. What therefore ſhall cauſe thee to deny the day of judgment after this[r]? Is not GOD the moſt wiſe judge?

[o] By the fig and the olive.]—GOD, ſay the commentators, ſwears by theſe two fruits, becauſe of their great uſes and virtues: for the fig is wholeſome and of eaſy digeſtion, and phyſically good to carry off phlegm, and gravel in the kidneys or bladder, and to remove obſtructions of the liver and ſpleen, and alſo cures the piles, and the gout, &c. the olive produces oil, which is not only excellent to eat, but otherwiſe uſeful for the compounding of ointments (1); the wood of the olive tree moreover is good for cleanſing the teeth, preventing their growing rotten, and giving a good odour to the mouth; for which reaſon the prophets and Mohammed in particular, made uſe of no other for tooth-picks (2).

Some, however, ſuppoſe that theſe words do not mean the fruits or trees above-mentioned, but two mountains in the holy land, where they grow in plenty; or elſe the temple of Damaſcus and that at Jeruſalem (3).

[p] This territory of ſecurity.]—viz. The territory of Mecca (4). Theſe words ſeem to argue the chapter to have been revealed there.

[q] We created man of a moſt excellent fabric; afterwards we rendered him the vileſt of the vile.]—i. e. as the commentators generally expound this paſſage, We created man of comely proportion of body, and great perfection of mind; and yet we have doomed him, in caſe of diſobedience, to be an inhabitant of hell. Some, however, underſtand the words of the vigorous conſtitution of man in the prime and ſtrength of his age, and of his miſerable decay when he becomes old and decrepit: but they ſeem rather to intimate the perfect ſtate of happineſs wherein man was originally created, and his fall from thence, in conſequence of Adam's diſobedience, to a ſtate of miſery in this world, and becoming liable to one infinitely more miſerable in the next (5).

[r] What ſhall cauſe thee to deny the day of judgment after this?]—Some ſuppoſe theſe words directed to Mohammed, and others to man in general, by way of apoſtrophe.

(1) Idem, Al ZAMAKH. (2) Al ZAMAKH. (3) Idem, YAHYA, Al BEIDAWI, JALLAL. (4) See the Prelim. Diſc. ſect. IV. (5) V. MARRAC. in loc. p. 809.

CHAP.

CHAP. XCVI.

Intitled, Congealed Blood; revealed at MECCA [s].

In the name of the moſt merciful GOD.

READ, in the name of thy LORD, who hath created all things; who hath created man of congealed blood [t]. Read, by thy moſt beneficent LORD [u]; who taught the uſe of the pen; who teacheth man that which he knoweth not. Aſſuredly. Verily man becometh inſolent, becauſe he ſeeth himſelf abound in riches [w]. Verily unto thy LORD ſhall be the return of all. What thinkeſt thou as to him who forbiddeth our ſervant, when he prayeth [x]? What thinkeſt thou; if he follow the right direction; or command piety? What thinkeſt thou; if he accuſe the divine revelations of falſehood, and turn his back? Doth he not know that GOD ſeeth? Aſſuredly. Verily, if he forbear not, we will drag him by the forelock [y], the lying, ſinful forelock. And let him

[s] The firſt five verſes of this chapter, ending with the words, Who taught man that which he knew not, are generally allowed to be the firſt paſſage of the Korân which was revealed, though ſome give this honour to the 74th chapter, and others to the firſt, the next, they ſay, being the 68th.

[t] Of congealed blood.]—All men being created of thick or concreted blood (1), except only of Adam, Eve, and Jeſus (2).

[u] Read, by thy moſt beneficent LORD.]—Theſe words, containing a repetition of the command, are ſuppoſed to be a reply to Mohammed, who in anſwer to the former words ſpoken by the angel, had declared that he could not read, being perfectly illiterate; and intimate a promiſe that GOD, who had inſpired man with the art of writing, would graciouſly remedy this defect in him (3).

[w] Verily man becometh inſolent, &c.]—The commentators agree the remaining part of the chapter to have been revealed againſt Abu Jahl, Mohammed's great adverſary.

[x] He who forbiddeth our ſervant when he prayeth.]—For Abu Jahl, threatened, that if he catched Mohammed in the act of adoration, he would ſet his foot on his neck: but when he came and ſaw him in that poſture, he ſuddenly turned back as in a fright; and being aſked what was the matter, ſaid, there was a ditch of fire between himſelf and Mohammed, and a terrible appearance of troops, to defend him (4).

[y] See chap. 11. p. 25. not. [s].

(1) See chap. 22. p. 166. (2) YAHYA. (3) Al BEIDAWI. (4) Idem.

call his council [a] to his assistance: we also will call the infernal guards to cast him into hell. Assuredly. Obey him not: but continue to adore GOD; and draw nigh unto him.

[a] Let him call his council.]—i. e. The council or assembly of the principal Meccans, the far greater part of whom adhered to Abu Jahl.

CHAP. XCVII.

Intitled, AL KADR; where it was revealed is disputed.

In the name of the most merciful GOD.

VERILY we sent down the KORAN in the night of AL KADR [a]. And what shall make thee understand how excellent the night of AL KADR is? The night of AL KADR is better than a thousand months. Therein do the angels descend, and the spirit GABRIEL also, by the permission of their LORD, with his decrees concerning every matter [b]. It is peace, until the rising of the morn.

[a] The night of al Kadr.]—The word al Kadr signifies power, and honour or dignity, and also the divine decree; and the night is so named either from its excellence above all other nights in the year, or because, as the Mohammedans believe, the divine decrees for the ensuing year are annually on this night fixed and settled, or taken from the preserved table by GOD's throne, and given to the angels to be executed (1). On this night Mohammed received his first revelations; when the Koran, say the commentators, was sent down from the aforesaid table, entire and in one volume, to the lowest heaven, from whence Gabriel revealed it to Mohammed by parcels, as occasion required.

The Moslem doctors are not agreed where to fix the night of al Kadr: the greater part are of opinion that it is one of the ten last nights, of Ramadân, and, as is commonly believed, the 7th of those nights, reckoning backwards; by which means it will fall between the 23d and 24th days of that month (2).

[b] See the preceding note, and chap. 44. p. 363.

(1) See chap. 44. p. 363. (2) Al ZAMAKH. Al BEIDAWI, JALLAL.

CHAP.

CHAP. XCVIII.

Intitled, The Evidence[c]; where it was revealed is diſputed.

In the name of the moſt merciful GOD.

THE unbelievers among thoſe to whom the ſcriptures were given, and among the idolaters, did not ſtagger[d], until the clear evidence[e] had come unto them: an apoſtle from GOD, rehearſing unto them pure books of revelations; wherein are contained right diſcourſes. Neither were they unto whom the ſcriptures were given divided among themſelves, until after the clear evidence had come unto them[f]. And they were commanded no other in the ſcriptures than to worſhip GOD, exhibiting unto him the pure religion, and being orthodox; and to be conſtant at prayer, and to give alms[g]: and this is the right religion. Verily thoſe who believe not, among thoſe who have received the ſcriptures, and among the idolaters, ſhall be caſt into the fire of hell, to remain therein for ever. Theſe are the worſt of

[c] Some intitle this chapter, from the firſt words, Did not.

[d] Did not ſtagger.]—i. e. Did not waver in their religion, or in their promiſes to follow the truth, when an apoſtle ſhould come unto them. For the commentators pretend that before the appearance of Mohammed, the Jews and Chriſtians, as well as the worſhippers of idols, unanimouſly believed and expected the coming of the prophet, until which time they declared they would perſevere in their reſpective religions, and then would follow him: but when he came, they rejected him through envy (1).

[e] The clear evidence.]—viz. Mohammed, or the Korân.

[f] Were not divided among themſelves, until after the clear evidence had come unto them.]—But when the promiſed apoſtle was ſent, and the truth became manifeſt to them, they withſtood the cleareſt conviction, differing from one another in their opinions; ſome believing and acknowledging Mohammed to be the prophet foretold in the ſcriptures, and others denying it (2).

[g] They were commanded no other than to worſhip GOD, &c.]——But theſe divine precepts in the law and the goſpel have they corrupted, changed, and violated (3).

(1) Idem. (2) Idem. (3) Idem.

creatures.

creatures. But they who believe, and do good works; theſe are the beſt of creatures: their reward with their LORD ſhall be gardens of perpetual abode, through which rivers flow; they ſhall remain therein for ever. GOD will be well pleaſed in them; and they ſhall be well pleaſed in him. This is prepared for him who ſhall fear his LORD.

CHAP. XCIX.

Intitled, The Earthquake; where it was revealed is diſputed.

In the name of the moſt merciful GOD.

WHEN the earth ſhall be ſhaken by an earthquake[h], and the earth ſhall caſt forth her burthens[i]; and a man ſhall ſay, What aileth her? On that day the earth ſhall declare her tidings, for that thy LORD will inſpire her[k]. On that day men ſhall go forward in diſtinct claſſes, that they may behold their works. And whoever ſhall have wrought good of the weight of an ant[l], ſhall behold the ſame. And whoever ſhall have wrought evil of the weight of an ant, ſhall behold the ſame.

[h] When the earth ſhall be ſhaken, &c.]—This earthquake will happen at the firſt, or, as others ſay, at the ſecond blaſt of the trumpet (1).

[i] Its burthens.]—viz. The treaſures and dead bodies within it (2).

[k] The earth ſhall declare her tidings, &c.]——i. e. Will inform all creatures of the occaſion of her trembling, and caſting forth her treaſures and her dead, by the circumſtances which ſhall immediately attend them. Some ſay, the earth will, at the laſt day, be miraculouſly enabled to ſpeak, and will give evidence of the actions of her inhabitants (3).

[l] See chap. 4. p. 102. not. [f].

(1) Al ZAMAKH. Al BEIDAWI. See the Prelim. Diſc. ſect. IV. p. 109.
(2) See chap. 84. p. 488. (3) Al BEIDAWI. See the Prelim. Diſc. ſect. IV. p. 116.

CHAP.

CHAP. C.

Intitled, The War-Horſes which run ſwiftly; where it was revealed is diſputed.

In the name of the moſt merciful GOD.

BY the war-horſes which run ſwiftly to the battle, with a panting noiſe; and by thoſe which ſtrike fire, by daſhing their hoofs againſt the ſtones; and by thoſe which make a ſudden incurſion on the enemy early in the morning, and therein raiſe the duſt, and therein paſs through the midſt of the adverſe troops[m]: verily man is ungrateful to his LORD; and he is witneſs thereof: and he is immoderate in the love of worldly good. Doth he not know, therefore, when that which is in the graves ſhall be taken forth, and that which is in men's breaſts ſhall be brought to light, that their LORD will, on that day, be fully informed concerning them?

[m] By the war-horſes which run ſwiftly, &c.]—Some will have it that not horſes, but the camels which went to the battle of Bedr, are meant in this paſſage (1). Others interpret all the parts of the oath of the human ſoul (2); but their explications ſeem a little forced, and therefore I chooſe to omit them.

(1) YAHYA. ex trad. Ali Ebn Abi Taleb. (2) Al BEIDAWI.

CHAP. CI.

Intitled, The Striking; revealed at MECCA.

In the name of the moſt merciful GOD.

THE ſtriking[n]! What is the ſtriking? And what ſhall make thee to underſtand how terrible the ſtriking will be? On that day men ſhall be

[n] The ſtriking.]—This is one of the names or epithets given to the laſt-day, becauſe it will ſtrike the hearts of all creatures with terror (1).

(1) Idem, JALLAL.

like

like moths ſcattered abroad, and the mountains ſhall become like carded wool of various colours driven by the wind. Moreover he whoſe balance ſhall be heavy with good works, ſhall lead a pleaſing life: but as to him whoſe balance ſhall be light, his dwelling ſhall be the pit of hell[o]. What ſhall make thee to underſtand how frightful the pit of hell is? It is a burning fire.

[o] The pit of hell.]—The orginal word Hâwiyat is the name of the loweſt dungeon of hell, and properly ſignifies a deep pit or gulf.

CHAP. CII.

Intitled, The emulous Deſire of multiplying; where it was revealed is diſputed.

In the name of the moſt merciful GOD.

THE emulous deſire of multiplying riches and children employeth you, until ye viſit the graves[p]. By no means ſhould ye thus employ your time: hereafter ſhall ye know your folly. Again, By no means: hereafter ſhall ye know your folly. By no means: if ye knew the conſequence hereof with certainty of knowledge, ye would not act thus. Verily ye ſhall ſee hell: again, ye ſhall ſurely ſee it with the eye of certainty. Then ſhall ye be examined on that day, concerning the pleaſures with which ye have amuſed yourſelves in this life.

[p] The emulous deſire of multiplying riches and children employeth you, until ye viſit the graves.]—i. e. Until ye die. According to the expoſition of ſome commentators, the words ſhould be rendered thus; The contending or vying in numbers wholly employeth you, ſo that ye viſit even the graves, to number the dead: to explain which, they relate that there was a great diſpute and contention between the deſcendants of Abd Menâf and the deſcendants of Sahm, which of the two families were the more numerous; and it being found on calculation, that the children of Abd Menâf exceeded thoſe of Sahm, the Sahmites ſaid that their numbers had been much diminiſhed by wars in the time of ignorance, and inſiſted that the dead, as well as the living, ſhould be taken into the account; and by this way of reckoning they were found to be more than the deſcendants of Abd Menâf. (1)

(1) Al ZAMAKH. Al BEIDAWI, JALLAL.

CHAP.

CHAP. CIII.

Intitled, The Afternoon; revealed at MECCA.

In the name of the moſt merciful GOD.

BY the afternoon[q]; verily man employeth himſelf in that which will prove of loſs: except thoſe who believe, and do that which is right; and who mutually recommend the truth, and mutually recommend perſeverance unto each other.

[q] By the afternoon.]—Or the time from the ſun's declination to his ſetting; which is one of the five appointed times of prayer. The original word alſo ſignifies, The age, or time in general.

CHAP. CIV.

Intitled, The Slanderer; revealed at MECCA.

In the name of the moſt merciful GOD.

WO unto every ſlanderer, and backbiter[r]: who heapeth up riches, and prepareth the ſame for the time to come! He thinketh that his riches will render him immortal. By no means. He ſhall ſurely be caſt into AL HOTAMA[s]. And what ſhall cauſe thee to underſtand what AL HOTAMA is? It is the kindled fire of GOD[t]; which ſhall mount above the hearts of thoſe who ſhall be caſt therein. Verily it ſhall be as an arched vault above them, on columns of vaſt extent.

[r] Wo unto every ſlanderer and backbiter, &c.]—This paſſage is ſaid to have been revealed againſt al Akhnas Ebn Shoreik, or al Walid Ebn al Mogheira, or Ommeyya Ebn Khalf, who were all guilty of ſlandering others, and eſpecially the prophet (1).

[s] Al Hotama.]——Is one of the names of hell, or the name of one of its apartments (2); which is ſo called becauſe it will break in pieces whatever ſhall be thrown into it.

[t] It is the kindled fire of GOD.]—And therefore ſhall not be extinguiſhed by any (3).

(1) Idem. (2) See the Prel. Diſc. ſect. IV. p. 121. (3) Al BEIDAWI.

CHAP.

CHAP. CV.

Intitled, The Elephant; revealed at MECCA.

In the name of the moſt merciful GOD.

HAST thou not ſeen how thy LORD dealt with the maſters of the elephant*? Did he not make

* How thy LORD dealt with the maſters of the elephant.]—This chapter relates to the following piece of hiſtory, which is famous among the Arabs. Abraha Ebn al Sabâh, ſurnamed al Aſhram, i. e. the Slit-noſed, king or viceroy of Yaman, who was an Ethiopian (1), and of the Chriſtian religion, having built a magnificent church at Sanáa, with a deſign to draw the Arabs to go in pilgrimage thither, inſtead of viſiting the temple of Mecca, the Koreiſh, obſerving the devotion and concourſe of the pilgrims at the Caaba began conſiderably to diminiſh, ſent one Nofail, as he is named by ſome, of the tribe of Kenânah, who getting into the aforeſaid church by night, defiled the altar and walls thereof with his excrements. At this profanation Abraha being highly incenſed, vowed the deſtruction of the Caaba, and accordingly ſet out againſt Mecca at the head of a conſiderable army, wherein were ſeveral elephants, which he had obtained of the king of Ethiopia, their number being, as ſome ſay, thirteen, though others mention but one. The Meccans, at the approach of ſo conſiderable a hoſt, retired to the neighbouring mountains, being unable to defend their city or temple: but GOD himſelf undertook the protection of both. For when Abraha drew near to Mecca, and would have entered it, the elephant on which he rode, which was a very large one, and named Mahmûd, refuſed to advance any nigher to the town, but knelt down whenever they endeavoured to force him that way, though he would riſe and march briſkly enough if they turned him towards any other quarter: and while matters were in this poſture, on a ſudden a large flock of birds, like ſwallows, came flying from the ſea coaſt, every one of which carried three ſtones, one in each foot, and one in its bill; and theſe ſtones they threw down upon the heads of Abraha's men, certainly killing every one they ſtruck. Then GOD ſent a flood, which ſwept the dead bodies, and ſome of thoſe who had not been ſtruck by the ſtones, into the ſea: the reſt fled towards Yaman, but periſhed by the way; none of them reaching Sanáa, except only Abraha himſelf, who died ſoon after his arrival there, being ſtruck with a ſort of plague or putrefaction, ſo that his body opened, and his limbs rotted off by piecemeal. It is ſaid that one of Abraha's army, named Abu Yaſcûm, eſcaped over the red ſea into Ethiopia, and going directly to the king, told him the tragical ſtory; and upon that prince's aſking him what ſort of birds they were, that had occaſioned ſuch a deſtruction, the man pointed to one of them, which had followed him all the way, and was at that time hovering directly over his head, when immediately the bird let fall the ſtone, and ſtruck him dead at the king's feet (2).

This remarkable defeat of Abraha happened

(1) See the Prelim. Diſc. p. 13, 14. (2) Al ZAMAKH. Al BEIDAWI, JALLAL. ABU'LF. Hiſt. Gen. &c. See PRID. Life of Mah. p. 61, &c. and D'HERBEL. Bibl. Orient. Art. Abrahah.

make their treacherous deſign an occaſion of drawing them into error; and ſend againſt them flocks of birds, which caſt down upon them ſtones of baked clay;

happened the very year Mohammed was born, and as this chapter was revealed before the Hejra, and within 54 years, at leaſt, after it came to paſs, when ſeveral perſons who could have detected the lie, had Mohammed forged this ſtory out of his own head, were alive, it ſeems as if there was really ſomething extraordinary in the matter, which might, by adding ſome circumſtances, have been worked up into a miracle to his hands. Marracci (1) judges the whole to be either a fable, or elſe a feat of ſome evil ſpirits, of which he gives a parallel inſtance, as he thinks, in the ſtrange defeat of Brennus, when he was marching to attack the temple of Apollo at Delphi (2). Dr. Prideaux directly charges Mohammed with coining this miracle, notwithſtanding he might have been ſo eaſily diſproved, and ſuppoſes, without any foundation, that this chapter might not have been publiſhed till Othman's edition of the Korân (3), which was many years after, when all might be dead who could remember any thing of the above-mentioned war (4). But Mohammed had no occaſion to coin ſuch a miracle himſelf, to gain the temple of Mecca any greater veneration: the Meccans were but too ſuperſtitiouſly fond of it, and obliged him, againſt his inclinations and original deſign, to make it the chief place of his new invented worſhip. I cannot, however, but obſerve Dr. Prideaux's partiality on this occaſion, compared with the favourable reception he gives to the ſtory of the miraculous overthrow of Brennus and his army, which he concludes in the following words: "Thus was "GOD pleaſed in a very extra-"ordinary manner to execute his "vengeance upon thoſe ſacrilegi-"ous wretches for the ſake of re-"ligion in general, how falſe and "idolatrous ſoever that particular "religion was, for which that tem-"ple at Delphos was erected (5)." If it be anſwered, that the Gauls believed the religion, to the devotions of which that temple was conſecrated, to be true, (though that be not certain,) and therefore it was an impiety in him to offer violence to it, wherefore Abraha acknowledged not the holineſs of the Caaba, or the worſhip there practiſed; I reply, That the doctor, on occaſion of Cambyſes being killed by a wound he accidentally received in the ſame part of the body where he had before mortally wounded the Apis, or bull worſhipped by the Egyptians, whoſe religion and worſhip that prince moſt certainly believed to be falſe and ſuperſtitious, makes the ſame reflection; "The "Egyptians, ſays he, reckoned this "as an eſpecial judgment from "heaven upon him for that fact, "and perchance they were not "much out in it: for it ſeldom "happening in an affront given to "any mode of worſhip, how erro-"neous ſoever it may be, but that "religion is in general wounded "hereby, there are many inſtances "in hiſtory, wherein GOD hath "very ſignally puniſhed the pro-"fanations of religion in the "worſt of times, and under the "worſt modes of heathen ido-"latry (6)."

(1) Refut. in Alcor. p. 823. (2) See PRID. Connection, part. II. book I. p. 25. and authors there quoted. (3) See the Prelim. Diſc. ſect. III. p. 61. (4) PRID. Life of Mah. p. 63, 64. (5) PRID. Connection, in the place above cited. (6) Ibid. part. I. book III. p. 173.

clay [w]; and render them like the leaves of corn eaten by cattle?

[w] Stones of baked clay.]—Theſe ſtones were of the ſame kind with thoſe by which the Sodomites were deſtroyed (1), and were no bigger than vetches, though they fell with ſuch force as to pierce the helmet and the man through, paſſing out at his fundament. It is ſaid alſo that on each ſtone was written the name of him who was to be ſlain by it.

(1) See chap. 11. p. 29.

CHAP. CVI.

Intitled, KOREISH, revealed at MECCA.

In the name of the moſt merciful GOD.

FOR the uniting of the tribe of KOREISH [x]; their uniting in ſending forth the caravan of merchants and purveyors [y] in winter and ſummer: let them ſerve the LORD of this houſe; who ſupplieth them

[x] For the uniting of the Koreiſh.]—Some connect theſe words with the following, and ſuppoſe the natural order to be, Let them ſerve the LORD of this houſe, for the uniting, &c. Others connect them with the laſt words of the preceding chapter, and take the meaning to be, that GOD had ſo deſtroyed the army of Abraha, for the uniting of the Koreiſh, &c. And the laſt opinion is confirmed by one copy, mentioned by al Beidâwi, wherein this and the preceding make but one chapter. It may not be amiſs to obſerve that the tribe of the Koreiſh, the moſt noble among all the Arabians, and of which was Mohammed himſelf, were the poſterity of Fehr, ſurnamed Koreiſh, the ſon of Malec, the ſon of al Nadr, who was deſcended in a right line from Iſhmael. Some writers ſay that al Nadr bore the ſurname of Koreiſh, but the more received opinion is, that it was his grandſon Fehr, who was ſo called becauſe of his intrepid boldneſs, the word being a diminutive of Karſh, which is the name of a ſea-monſter, very ſtrong and daring; though there be other reaſons given for its impoſition (1).

[y] Their uniting in ſending forth the caravan, &c.]—It was Hâſhem, the great grandfather of Mohammed, who firſt appointed the two yearly caravans, here mentioned (2); one of which ſet out in the winter for Yaman, and the other in ſummer for Syria (3).

(1) V. GAGNIER, Vie de Mah. t. 1. p. 44, & 46. (2) See the Prelim. Diſc. p. 5. (3) Al ZAMAKH. JALLAL. Al BEIDAWI.

with

with food againſt hunger [z], and hath rendered them ſecure from fear [a].

[z] Who ſupplieth them with food againſt hunger.]—By means of the aforeſaid caravans of purveyors; or, Who ſupplieth them with food in time of a famine, which thoſe of Mecca had ſuffered (1).

[a] And hath rendered them ſecure from fear.]——By delivering them from Abraha and his troops; or, by making the territory of Mecca a place of ſecurity.

(1) Iidem.

CHAP. CVII.

Intitled, Neceſſaries; where it was revealed is diſputed.

In the name of the moſt merciful GOD.

WHAT thinkeſt thou of him who denieth the future judgment as a falſehood? It is he who puſheth away the orphan [b]; and ſtirreth not up others to feed the poor. Wo be unto thoſe who pray, and who are negligent at their prayer; who play the hypocrites, and deny neceſſaries [c] to the needy.

[b] Who puſheth away the orphan.]—The perſon here intended, according to ſome, was Abu Jahl, who turned away an orphan, to whom he was guardian, and who came to him naked, and aſked for ſome relief out of his own money. Some ſay it was Abu Sofiân, who having killed a camel, when an orphan begged a piece of the fleſh, beat him away with his ſtaff; and others think it was al Walid Ebn al Mogheira, &c.

[c] Neceſſaries.]——The original word al Maûn properly ſignifies utenſils, or whatever is of neceſſary uſe, as a hatchet, a pot, a diſh, and a needle, to which ſome add a bucket, and a hand-mill; or, according to a tradition of Ayeſha, fire, water, and ſalt; and this ſignification it bore in the time of ignorance: but ſince the eſtabliſhment of the Mohammedan religion, the word has been uſed to denote alms, either legal, or voluntary; which ſeems to be the true meaning in this place.

CHAP. CVIII.

Intitled, AL CAWTHAR; revealed at MECCA [d].

In the name of the moſt merciful GOD.

VERILY we have given thee AL CAWTHAR [e]. Wherefore pray unto thy LORD; and ſlay the victims [f]. Verily he who hateth thee ſhall be childleſs [g].

[d] There are ſome, however, who think it to have been revealed at Medina.

[e] Al Cawthar.]—This word ſignifies abundantly, eſpecially of good, and thence the gift of wiſdom and prophecy, the Korân, the office of interceſſor, &c. Or it may imply abundance of children, followers, and the like. It is generally, however, expounded of a river in paradiſe of that name, whence the water is derived into Mohammed's pond, of which the bleſſed are to drink before their admiſſion into that place (1). According to a tradition of the prophet's, this river, wherein his LORD promiſed him abundant good, is ſweeter than honey, whiter than milk, cooler than ſnow, and ſmoother than cream; its banks are of chryſolites, and the veſſels to drink thereout, of ſilver; and thoſe who drink of it ſhall never thirſt (2).

Euthymius Zigabenus (3), inſtead of Cauthar, reading Canthar, ſuppoſes the word to have the ſame ſignification in Arabic as in Greek, and tranſlates the two firſt verſes of the chapter thus; Ἡμεῖς δεδώκαμέν σοι τὸν κάνθαρον· καὶ ἔυξαι πρὸς τὸν κύριόν σε, καὶ σφάξον. i. e. We have given thee the beetle; wherefore pray unto thy LORD, and ſlay it: and then he cries out, O wonderful and magnificent ſacrifice, worthy of the legiſlator!

[f] Pray unto thy LORD, and ſlay the victims.]—Which are to be ſacrificed, at the pilgrimage, in the valley of Mina. Al Beidâwi explains the words thus: Pray with fervency and intenſe devotion, not out of hypocriſy; and ſlay the fatted camels and oxen, and diſtribute the fleſh among the poor: for he ſays this chapter is the counterpart of the preceding, exhorting to thoſe virtues which are oppoſite to the vices there condemned.

[g] He who hateth thee ſhall be childleſs.]—Theſe words were revealed againſt al As Ebn Wayel, who, on the death of al Kâſem, Mohammed's ſon, called that prophet Abtar, which ſignifies one who has no children, or poſterity (4).

(1) See the Prelim. Diſc. ſect. IV. p. 126. (2) Al BEIDAWI, JALLAL, &c. (3) In Panoplia dogmat. inter. SYLBURGII Saracenic. p. 29. (4) JALLAL.

CHAP.

CHAP. CIX.

Intitled, The Unbelievers; revealed at MECCA.

In the name of the moſt merciful GOD.

SAY: O unbelievers[h], I will not worſhip that which ye worſhip; nor will ye worſhip that which I worſhip. Neither do I worſhip that which ye worſhip; neither do ye worſhip that which I worſhip. Ye have your religion, and I my religion.

[h] O unbelievers, &c.]—It is ſaid that certain of the Koreiſh once propoſed to Mohammed, that if he would worſhip their gods for a year, they would worſhip his GOD for the ſame ſpace of time; upon which this chapter was revealed (1).

(1) Idem, Al BEIDAWI.

CHAP. CX.

Intitled, Aſſiſtance; revealed at MECCA.

In the name of the moſt merciful GOD.

WHEN the aſſiſtance of GOD ſhall come, and the victory[i]; and thou ſhalt ſee the people enter into the religion of GOD by troops[k]: celebrate

[i] When the aſſiſtance of GOD ſhall come, and the victory.]—i. e. When GOD ſhall cauſe thee to prevail over thy enemies, and thou ſhalt take the city of Mecca.

[k] And thou ſhalt ſee the people enter into the religion of GOD by troops.]—Which happened in the ninth year of the Hejra, when, Mohammed having made himſelf maſter of Mecca, and obliged the Koreiſh to ſubmit to him, the reſt of the Arabs came to him in great numbers, and profeſſed Iſlam (1).

(1) See the Prelim. Diſc. ſect. II. p. 73.

the praiſe of thy LORD, and aſk pardon of him [l]; for he is inclined to forgive.

[l] Celebrate the praiſe of thy LORD, &c.]—Moſt of the commentators agree this chapter to have been revealed before the taking of Mecca, and ſuppoſe it gave Mohammed warning of his death; for they ſay that when he read it al Abbâs wept, and being aſked by the prophet, what was the reaſon of his weeping, anſwered, Becauſe it biddeth thee to prepare for death; to which Mohammed replied, It is as thou ſayeſt (1). And hence, adds Jallalo'ddin, after the revelation of this chapter, the prophet was more frequent in praiſing and aſking pardon of GOD; becauſe he thereby knew that his end approached: for Mecca was taken in the 8th year of the Hejra, and he died in the beginning of the 10th.

(1) Al BEIDAWI.

CHAP. CXI.

Intitled, ABU LAHEB; revealed at MECCA.

In the name of the moſt merciful GOD.

THE hands of ABU LAHEB ſhall periſh [m], and he ſhall periſh [n]. His riches ſhall not profit him, neither that which he hath gained [o]. He ſhall

[m] The hands of Abu Laheb ſhall periſh.]—Abu Laheb was the ſurname of Abd'al Uzza, one of the ſons of Abd'almotalleb, and uncle to Mohammed. He was a moſt bitter enemy to his nephew, and oppoſed the eſtabliſhment of his new religion to the utmoſt of his power. When that prophet, in obedience to the command he had received to admoniſh his near relations (1), had called them all together, and told them that he was a warner ſent unto them before a grievous chaſtiſement, Abu Laheb cried out, Mayeſt thou periſh! haſt thou called us together for this? and took up a ſtone to caſt at him. Whereupon this paſſage was revealed (2).

By the hands of Abu Laheb ſome commentators, by a ſynecdoche, underſtand his perſon; others, by a metonymy, his affairs in general, they being tranſacted with thoſe members; or his hopes in this world, and the next.

[n] And he ſhall periſh.]—He died of grief and vexation at the defeat his friends had received at Bedr, ſurviving that misfortune but 7 days (3). They add, that his corps was left above ground three days, till it ſtank, and then ſome negroes were hired to bury him (4).

[o] His riches ſhall not profit him, &c.]——And accordingly his great poſſeſſions, and the rank and eſteem in which he lived at Mecca, were of no ſervice to him, nor could protect him againſt the vengeance of GOD. Al Beidâwi mentions alſo the loſs of his ſon Otha, who was torn to pieces by a lion, in the way to Syria, though ſurrounded by the whole caravan.

(1) See the Prelim. Diſc. ſect. II. p. 56, 57. (2) Al BEIDAWI, JALLAL. &c. (3) ABU'LF. vit. Moh. p. 57. (4) Al BEIDAWI.

go down to be burned into flaming fire[p]: and his wife alſo[q], bearing wood[r], having on her neck a cord of twiſted fibres of a palm-tree.

[p] Flaming fire.]—Arab. nâr dhât laheb; alluding to the ſurname of Abu Laheb, which ſignifies the father of flames.

[q] His wife.]—Her name was Omm Jemîl: ſhe was the daughter of Harb, and ſiſter of Abu Sofiân.

[r] Bearing wood.]——For fuel in hell; becauſe ſhe fomented the hatred which her huſband bore to Mohammed; or, bearing a bundle of thorns and brambles, becauſe ſhe carried ſuch, and ſtrewed them by night in the prophet's way (1).

(1) Idem, JALLAL.

CHAP. CXII.

Intitled, The Declaration of GOD's Unity[s]; where it was revealed is diſputed.

In the name of the moſt merciful GOD.

SAY, GOD is one GOD; the eternal GOD: he begetteth not, neither is he begotten: and there is not any one like unto him.

[s] This chapter is held in particular veneration by the Mohammedans, and declared, by a tradition of their prophet, to be equal in value to a third part of the whole Korân. It is ſaid to have been revealed in anſwer to the Koreiſh, who aſked Mohammed concerning the diſtinguiſhing attributes of the GOD he invited them to worſhip (1).

(1) Idem.

CHAP. CXIII.

Intitled, The Day-break; where it was revealed is diſputed.

In the name of the moſt merciful GOD.

SAY, I fly for refuge unto the LORD of the day-break[t], that he may deliver me from the miſchief of

[t] The day-break.]—The original word properly ſignifies a cleaving, and denotes, ſays al Beidâwi, the production of all things in general from

of thoſe things which he hath created[u], and from the miſchief of the night, when it cometh on[w], and from the miſchief of women blowing on knots[x]; and from the miſchief of the envious, when he envieth.

from the darkneſs of privation to the light of exiſtence, and eſpecially of thoſe things which proceed from others, as ſprings, rain, plants, children, &c. and hence it is uſed more particularly to ſignify the breaking forth of the light from darkneſs, which is a moſt wonderful inſtance of the divine power.

[u] From the miſchief of thoſe things which he hath created.]—i. e. From the miſchiefs proceeding either from the perverſeneſs and evil choice of thoſe beings which have a power to chooſe, or the natural effects of neceſſary agents, as fire, poiſon, &c. the world being good in the whole, though evils may follow from thoſe two cauſes (1).

[w] From the miſchief of the night, when it cometh on.]—Or, as the words may be rendered, From the miſchief of the moon, when ſhe is eclipſed.

[x] From the miſchief of women blowing on knots.]——That is, of witches, who uſed to tie knots in a cord, and to blow on them, uttering at the ſame time certain magical words over them, in order to work on, or debilitate the perſon they had a mind to injure. This was a common practice in former days (2): what they call in France Nouër l'eguillette, and the knots which the wizards in the northern parts tie, when they ſell mariners a wind, (if the ſtories told of them be true,) are alſo relics of the ſame ſuperſtition.

The commentators relate, that Lobeid, a Jew, with the aſſiſtance of his daughters, bewitched Mohammed, by tying eleven knots on a cord, which they hid in a well; whereupon Mohammed falling ill, GOD revealed this chapter and the following, and Gabriel acquainted him with the uſe he was to make of them, and of the place where the cord was hidden; according to whoſe directions the prophet ſent Ali to fetch the cord, and the ſame being brought, he repeated the two chapters over it, and at every verſe (for they conſiſt of eleven) a knot was looſed, till on finiſhing the laſt words, he was entirely freed from the charm (3).

(1) Al BEIDAWI. (2) V. VIRGIL. in Pharmaceutria. (3) Al BEIDAWI, JALLALO'DDIN.

CHAP.

CHAP. CXIV.

Intitled, Men; where it was revealed is diſputed [y].

In the name of the moſt merciful GOD.

SAY, I fly for refuge unto the LORD of men, the king of men, the GOD of men, that he may deliver me from the miſchief of the whiſperer who ſlyly withdraweth [z], who whiſpereth evil ſuggeſtions into the breaſts of men; from genii and men.

[y] This chapter was revealed on the ſame occaſion, and at the ſame time with the former.

[z] The whiſperer who ſlyly withdraweth.]——i. e. The devil; who withdraweth when a man mentioneth GOD, or hath recourſe to his protection.



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A

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